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22

CHRONOLOGICAL
ANTIQUITIES:
OR, THE
ANTIQUITIES and CHRONOLOGY
OF THE

MOST ANCIENT KINGDOMS, from the Creation of the
World, for the Space of Five thousand Years.

IN THREE VOLUMES.

IN THIS WORK,

The Original HEBREW Chronology of the Old Testament, both before and after the Flood, is restored; and all the Difficulties of the Scripture Chronology are cleared. The CHALDÆAN, EGYPTIAN, PHOENICIAN, and CHINESE Antiquities and Chronology, are largely explained, and shewn to agree with each other, and with the History and Chronology of Scripture.

The Origin and Chronology of the GREEKS, ROMANS, and AMERICANS, are also considered; and likewise the Origin and Antiquity of *Letters, Hieroglyphics, Obelisks, Pyramids, Oracles, and Mysteries*, with all the Pagan Theology, are fully treated of and explained.

The *Ptolemaic Canon*, and other ancient Records, with all the most ancient *Years, Cycles, Æras*, and other *Epochs*, are added, and largely explained.

The principal Errors of the most learned Chronologers, both ancient and modern, are examined and amended; and all the ancient Chronology is reduced to one entire and consistent System.

To which are added, proper INDEXES.

Παρ' οἷς ἀσφαλῆνός ἐστιν ἡ τῶν χρόνων ἀναγωγὴ, παρὰ τέτοις εἰδὲ τὰ τῆς ἱστορίας ἀληθείαν δυνάσκει. Tatian. πρὸς Ἑλλήνας.

By JOHN JACKSON,

Rector of *Rossington* in the County of *York*, Prebendary of *Wberwell* in the County of *Southampton*, and Master of *Wigston's Hospital* in *Leicester*.

V O L. II.

L O N D O N,

Printed for the AUTHOR; and sold by J. NOON, at the *White Hart* in the *Poultry*. MDCCLII.



Chronological Antiquities:
OR, THE
ANTIQUITIES
AND
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OF THE
MOST ANCIENT KINGDOMS.

V O L. II.

Concerning the ancient Years, Æras, and Computations of Time.

IT is said *Gen. i. 14.* that God made the Luminaries of the Sun and Moon for *Signs and Seasons, and Days and Years.* And as it was natural for Men at the Beginning to divide and measure Time by observing as well as they could, the Revolutions and Periods of these two great Luminaries, we have reason to think, that it was not long before they divided and computed their Days in *Months* by the Course of the *Moon*, by observing its Variations; and the Time from one Appearance to another, which they thought was completed in *thirty Days*: and that their *Seasons and Years* were computed by the Course of the *Sun*, by observing the Variations of its Risings and Settings in the

Vol. II. B Lengthening

Lengthening and Shortening of Days. By Degrees also they observed nearly the Points of the *Vernal* and *Autumnal* Equinoxes, and of the *Summer* and *Winter* Solstices, which commenced in different Seasons discernible by the *Herbs* and various *Fruits* of the Earth. From these they deduced the annual Revolution of the Sun. And comparing the Course of the Sun and Moon together, they found that the Course of the Sun was twelve times longer than that of the Moon, and hence they formed a Year of twelve Lunations or Months of thirty Days, and so of three hundred and sixty Days, which was the Lunifolar Year of the Ancients.

These Observations would also naturally lead them to divide the Circle of the Solar Period into twelve equal Parts, equal to so many Courses of the Moon; and consisting each of thirty other Parts, or Degrees, equal to the Days of the Moon's Period. And this probably was the Origin of the Celestial Zodiac divided into twelve Signs, or Constellations, through which the Sun and Moon were observed to pass in an annual Revolution. These Signs were denoted by several Names, and divided into three hundred and sixty Parts, or Degrees, to represent the Period of the *Lunifolar* Year.

That this *Lunifolar* Year of twelve Months, consisting of thirty Days each, was the true Tropical Year at the Beginning of the World, there is no Ground to suppose: but it was the only stated one in the most ancient Times; though in a few Years it must have been observed to be shorter than the true *Equinoctial* Year; and was probably regulated by some kind of Intercalations.

This Year is so ancient, that it was supposed to be older than the Flood of *Noah*: and the ancient *Jews* and *Christians* ascribed the Discovery of it to (1) *Enoch*. And that it might be as old, or older, than this antediluvian Patriarch, there is no reason to doubt. This Year was certainly, as the most ancient Records inform us, the only Year known and made use of amongst the *Chaldeans*, in whose Country the

(1) Syncel. Chronograph. p. 33, 41. This old Year *Augustin* speaks of. Annus unus, si duodecim menses integri considerentur, quos tricenarius dies complent: talem quippe veteres observaverunt, quem circuitus Lunarum ostendit. De Trin. lib. iv. c. 4.

first Inhabitants of the World lived, and where the first Observations of the Solar and Lunar Periods were made and instituted: and also amongst the ancient *Egyptians*, in whose Country after the Flood the most exact Observations of the Length of the Year were first made by the Course of the Sun: and both these Nations used the solar Year only in civil and religious Affairs, after they found the Difference between that and the lunar Year.

From *Egypt* and *Chaldaea* other Nations, as the *Arabians*, *Indians*, *Greeks*, and *Latins*, derived their Year: and this makes it probable that the original Year of these Nations was lunisolar: and that, when they discovered the solar Year to exceed three hundred and sixty Days, they intercalated the Remainder at the End of it: and when they found the lunar Year short of three hundred and sixty Days, they regulated the Months by deducting the supernumerary Days; and also intercalated that Period to make it in certain Revolutions agree to and commence with the solar Year.

The *Egyptians* (2) are said to have first described the Course of the Sun through the Zodiac, and to have given the Names of Gods to the

(2) *Lucian* makes the *Egyptians* to have first divided the Zodiac into twelve Signs, *De Astrolog.* p. 540. and represented them by the Names of their sacred Animals, etc. *ibid.* The old Scholiast on the *Argonauts* of *Apollonius Rhodius*, saies of them: Τῶν φύσιν καθανοῦσαι αὐτῶν (ἀστέρων) δεκάς ἢ τὰ ὀνόματα θείναι. ἢ τὰ μὲν δώδεκα ζώδια θεῶς βυλαίης προσηγόρευσαν· ὅτ' ἢ πλανήτας ῥαβδοφόρους, lib. 4. p. 409. *Herodotus* thought the *Egyptians* were the first that consecrated their Months and Days to their Gods. Καὶ ταῦτα ἄλλα Αἰγυπτίοισι ἐστὶ ἐξελρημένα· μάλιστα τε ἡ ἡμέρη ἐκάστη θεῶν ὅτ' ἐστὶ· lib. ii. c. 82. See *Clem. Alex. Strom.* lib. i. p. 361. *Macrobius* saies, Subnectunt etiam causam (sc. *Ægyptii*) cur hæc ipsa duodecim signa assignata sunt diversorum numinum potestati, etc. *De Somn. Scip.* lib. i. c. 21. p. 76. and a little before, p. 75. he describes the Method which the ancient *Egyptians* used to divide the Zodiac into twelve equal Parts. And *Pappus*, the *Alexandrian* Mathematician, A. D. 380. speaks of it, *Comment. ad Ptolem.* lib. v. *Magn. Construct.* See *Dionys. Perieg.* § 236. The *Chaldeans* called the twelve Signs of the Zodiac by the Names of their twelve principal Gods, to each of which they consecrated one Sign. Τῶν θεῶν ἡ πεντάς εἶναι φασὶ δώδεκα τὸν ἀριθμὸν, ὃν ἐκάστη μὲν αὖ τῶν δώδεκα λεγομένων ζωδίων ἐν προστάμει· *Diod. Sic.* lib. ii. p. 144. But the most ancient *Chaldean* Sphere had no more than eleven Signs in it: for *Scorpio* took up the Space of sixty De-

twelve Signs: and both the *Egyptian* and *Chaldaean* Months were named from, or dedicated to, their Deities. Hence *Thoth* and *Mesori* were the Names of the first and last *Egyptian* Months: and *Hesychius* saies, that *Atbyr*, the Month so called, signified a *Cow*, and therefore was denominated from *Isis*, whose Symbol was a *Cow* (3). This is confirmed by *Plutarch*, who saies, that *Isis* was called *Atbyr*, but explains it differently. Thus also the Month *Pharmuthi* seems to be derived from the Goddess *Thermuthis*, mentioned by *Epiphanius* [Adv. Hæres. lib. iii].

When the Custom of giving Names to the Months began amongst the *Egyptians* cannot be known, though it seems to have begun after the Departure of the *Jews* out of *Egypt*. The *Israelites* brought with them none of the *Egyptian* Names of their Months; as they did of the *Chaldaean*, when they returned from the *Babylonish* Captivity. In *Exod. xiii. 4.* there is mention of the first Month called *Abib*, which is not an *Egyptian* but an *Hebrew* Name, signifying an *Ear of Corn*, the first Corn being eared and ripe in that Month. And there is no Name of any other Month mentioned in the Law, but every Month is called from the Order in which it stood in the Kalendar, as *first*, *second*, etc. Afterward, in the Time of *Solomon*, we find the second Month was called *Zif*, 1 *Kings* vi. 1. the *seventh*, *Ethanim*, 1 *Kings* viii. 2. the *eighth*, *Bull*, 1 *Kings* vi. 38. These might be Names of *Tyrian* Months, as learned Men have supposed.

grees and two Signs, and afterward the Chelæ of *Scorpio* made *Libra*. See *Servius* ad *Virgil. Georg. lib. i. v. 33.* And *Ovid* speaking of this Sign, saies;

Est locus, in geminos ubi brachia concavat arcus
Scorpios, et cauda flexisque utrinque lacertis,
Porrigit in spatium signorum membra duorum.

Metamorph. lib. ii. v. 195—7.

Others thought the *Phanicians* were the first Observers of the Course of the Stars. So *Dionys. Perieg. v. 909.*

(3) Ἀθὺρ ὁ μῶν, ἢ τῶν Ἀφροδίτῃ Αἰγύπτιοι καλεῖσιν Ἀθῶρ· ἢ μῶν γὰρ τὸν τρίτον ἔτις ἐπώνυμον ταύτῃ πεποιήκασιν, ἔτις Ωρίων. Apud *Etymol. Magn.* So the third Month *Atbyr* was dedicated to *Isis*, the *Egyptian Venus*: though the *Egyptians* had another *Venus*, distinct from *Isis*, as *Diod. Siculus* relates, lib. i. p. 13.

The

Concerning ancient Years, &c.

5

The *Egyptians* originally began their Year at the new Moon which happened on or nearest to the autumnal Equinox.

This was their first *Thoth*, or Beginning of their first Year. And that their first Month, called *Thoth*, answered nearly to the *Roman September*, and contained Part of *September* and Part of *October*, and commenced at the autumnal Equinox, is evident from their adding the five (4) intercalary Days at the End of the Year, immediately after the last Month answering to the *Roman August*, and placing them between the last and following first Month of their Year, *i. e.* between *Mesori* and *Thoth*, or *August* and *September*.

How long the autumnal Equinox continued to be the Head of the first *Egyptian* Year, we cannot certainly tell; but we find, that after the *Canicular Period* of 1460 Years was discovered, which was formed after the Year was found to contain 365 Days and a quarter, the Year then became moveable by the Reception of that quarter, or six Hours, through all the Points of the Ecliptic; and the *Egyptian* Hierophants

(4) This is observed by *Macrobius*. Dies intercalaris antequam quintus annus incipiat inferendus cum Ægypti matris artium ratione — menses tricenum dierum omnes habent; eoque explicitis duodecim mensibus, id est, trecentis sexaginta diebus exactis tunc inter Augustum atque Septembrem reliquos quinque dies anno suo reddunt, adnectentes quarto quoque anno exacto intercalarem qui ex quadrantibus confit. Saturnal. lib. i. c. 15. See Ptolem. de Apparent. apud Petav. Uran. p. 92. The last intercalary Day was added after the Reception of the *Julian* Year in *Egypt*; but the other five were the additional Days of the old intercalated Year, which were always put between *Mesori* and *Thoth*, *i. e.* *August* and *September*, without any Intercalation of the odd quarter: So the *Thoth* in time went back through all the Months; and the Beginning of every Year (in whatever Month it fell) was the *Thoth* of it; though the autumnal Month only was that which was properly called *Thoth*. *Cicero* did not know who the *Egyptian Thoth* was; but he rightly observes of him, Ægyptiis leges et litteras tradidisse. Hunc Ægyptii Thoth appellant: eodemque nomine anni primus mensis apud eos vocatur, De Nat. Deor. lib. iii. c. 22. Lactant. lib. i. c. 6. Ægyptii ab Autumno initium fecere anni, quibus September erat principium, cui Hermen dixere nomen: ex quibus alii primum mensem totius anni *Their* (vult Tot ut postea habet, *i. e.* *Thoth*) nuncupant. Alex. ab Alex. Genial. Dier. lib. iii. c. 24.

placed

placed the *Thoth* and Beginning of this Period at the (5) new Moon which happened at or nearest to the *Heliacal* Rising of the Dog-Star, whence the Period had its Name. This Period contained the Space of 1460 Years; every Year of which went back a quarter of a Day, [which the *Egyptians* would not intercalate, and kept as a great Secret] and so after 1460 Years, the Year began (as they reckoned) in the same Place of the Zodiac, where it at first commenced. But every Year having in their Account lost a quarter of a Day, and so a Day being lost in every four Years, 1461 *Egyptian* Years were equal to 1460 *Julian* Years.

From the Epoch of this canicular Period it appears that every annual Epoch of it was afterward begun at the *Heliacal* Rising of the Dog-Star, which was the *Thoth* of it: and though every Year of this Period had a new Epoch, and began a quarter of a Day sooner than the Year before, yet the first Day of every Year, in what Month soever it fell, or in what Day soever of the Month it happened, was still called the *Thoth* of that Year. The ancient *Egyptians* knowing nothing of the Precession of the equinoctial and tropical Points, which go back a Degree in seventy-two Years, erroneously supposed that the Epoch of every canicular Period at the *Heliacal* Rising of the Dog-Star would happen in the same Point of the Zodiac, and the same Day of the Month. But it was afterward found, that during this Period the Equinoxes and Tropics moved backward several Degrees, which must make the *Heliacal* Rising of the Dog-Star later in Time, as it was gone forward several Degrees.

(5) Νεμύνια ἡ αὐτοῖς ἡ Σάβας ἀναβολή. Porphy. de Antro Nymph. p. 265. Ad Ægyptiorum annum *magnum* Luna non pertinet, quem Græce κωνικόν, Latine *Canicularem* vocamus: propterea quod initium illius sumitur cum primo die ejus mensis quem vocant Ægyptii Thot, (Thoth, *Θωθ*, vet. edit. 1524.) caniculæ sidus exoritur. Nam eorum annus civilis solos habet dies 365, sine ullo intercalari. Censorin. De die Natali, c. 18. p. 107. Again he saies; Horum initia semper a primo die mensis ejus sumuntur, cui apud Ægyptios nomen est Thoth, ibid. c. 21. p. 128. Though the Beginning of the Year went continually back, yet the Day of the Month when the Year began was always called *Thoth*, which was the original Name of the first Month of the *Egyptian* Year.

This

This Precession or Anticipation of the Equinoxes and Tropics was first observed by *Hipparchus* about the Year before *Christ* 130, or a few Years before : and he, and other Astronomers after him, thought there was a progressive Motion in the fixt Stars. *Petavius* thought the same ; but the more learned and sagacious (6) *Joseph Scaliger* saw that the Stars did not move forward, but that the equinoctial and solstitial Points moved backward, for which *Petavius* (7) finds fault with him. However, *Scaliger* was in the right : and our divine Philosopher, Sir *I. Newton*, has demonstrated the Cause of this seeming progressive Motion of the Stars to be in the annual Motion of the Earth, and caused by an Anticipation of the equinoctial Points fifty Seconds in a Year, or a Degree in seventy-two Years.

If the *Thoth* was originally in the *Egyptian* Year of 365 Days fixt to the autumnal Equinox, it wanting five Hours and forty-nine Minutes of the equinoctial Year, would move back to the Summer Tropic, or Solstice, according to the mean Motion of the Sun, in about three hundred and eighty Years; and hereabout it was when the canicular Period commenced in the Year before *Christ* 1324, or 1325, or a Year or two after, the Solstice being then on the 22d Day of *July* in the *Julian* Calendar. And if this was so, we may infer that the Year of 365 Days was discovered or instituted in the *Egyptian* Kalendar in the Year before *Christ* 1704, or a few Years before, when the *Thoth* was about two Degrees distant from the autumnal Equinox. *Africanus*, or *Syncellus*, tells us, that the Year of 365 Days (8) was instituted in the Reign of the last Shepherd King *Affis*, who began to reign in the Year before *Christ* 1772, and reigned forty-nine Years, to the Year before *Christ*

(6) Lib. iv. de Emendat. Tempor. p. 284, 285, 286.

(7) Doct. Tempor. lib. iv. c. 23.

(8) Syncel. Chronograph. p. 123. where it is related that in his Reign five intercalary Days were added to the Year, which before was 360 Days. More or less of these odd Days were known before, but now the Year was fixed at 365 Days. But I think it more probable that the new Kalendar of the Year was formed in the Reign of the following King *Amosis*, about the Year before *Christ* 1704, when five intercalary Days were added at the End of the old Year.

1723, which differs but a few Years from the Computation above. This will be more fully treated of hereafter.

The *Heliacal* Rising of the Dog-Star, with which the vague *Egyptian* Year began after the Institution of the canicular Period was by the ancient Astronomers found to be after the Summer Solstice, from which it moved forward by the Recession of the solstitial Points: and it was observed to commence anciently when the Sun was in *Cancer*, and in After-times about the Beginning of *Leo*.

Tbeo, who flourished about the Year of *Christ* 380, and wrote Scholia's on *Aratus*, placed the cosmical Rising of the Dog-Star, or its ascending the Horizon with the Sun about the Summer Tropic in (9) *Cancer*, and about the Beginning of *Epiphi*, or *July*, but he adds, that the *Heliacal* Rising of this Star, (called ἐπιβολή) when it gets out of the Sun's Beams, and is visible, was when the Sun entered *Leo*. The Dog-Star was by the *Egyptians* consecrated to *Isis*, and the Year commenced at the *Heliacal* Rising of it, at which Time they sacrificed a Quail, and celebrated the Mysteries of the Rapture of *Proserpine* (10). *Isis* was called *Sothis* (11), from that *Egyptian* Name of the Dog-Star, as *Horapollon* acquaints us: and *Eratosthenes* saies, that the Dog had a (12) Star in his Head called *Isis*; and another in his Tongue which was pro-

(9) Συναναλίσκει τῷ ἡλίῳ ὁ Σείριος, ὅτε γίνεσθαι εἰς τὸν θερινὸν τροπικὸν ἐν τῷ Καρκίνῳ πρὶν τὸν Ἐπιφί μῆνα, ὃς ἐστὶ καὶ Ῥωμαίως Ιούλιος. Schol. ad Arat. Phænomen. P. 45.

(10) Παρ' Αἰγυπτίοις καὶ τὸν Ἐπιφί μῆνα, ὅτε ἐν λέοντι γίνεσθαι ὁ ἡλιος ἢ τῆς κόρης ἀρπαγὴ τελεῖται — ὅλον δὲ τὸ ἄστρον ἀφιερώκασιν ἡλίῳ· τότε γὰρ ἐμβαίνει καὶ ὁ Νεῖλος, καὶ ἡ τῆς κυνὸς Ὀπτολὴ καὶ ἐνδεκάτις ὥραν φαίνεται, καὶ ταύτῃ ἀρχὴν ἔχει τίθενται, καὶ τῆς Ἰσιδος ἱερὸν εἶναι τὸν κύνα λέγουσι καὶ τὴν Ὀπτολὴν αὐτῆς· ἐφ' ἣν καὶ τὸν ὀρευγὰ θύουσι, τῷ παλμῷ τέττι τῷ ζῷον σημαίνοντες τὸν καιρὸν τῆς Ὀπτολῆς τῷ ἄστρῳ. ibid. P. 22.

(11) Ἰσις δὲ παρ' αὐτοῖς ἐστὶν ἀστὴρ Αἰγυπτίῳ καλέμενος Σώθις, Ἑλλήνεσι δὲ ἀστροκύνων. Hieroglyph. p. 5. See Plut. de Isid. et Osir. p. 376. also p. 359.

(12) Ἐχει δὲ (κύων) ἀστέρας· ὅπῃ μὲν τῆς κεφαλῆς α'. ὃς Ἰσις λέγεται· τῆς γλώττης α'. ὃν καὶ Σείριον καλεῖσι, etc. Eratosth. Asterism. ad fin. Arat. p. 12. See Gemin. Element. Astronom. p. 13. *Geminus* flourished about the Year before *Christ* 93, as *Petavius* thinks; but he was probably as old as *Hipparchus*, if not before him. And *Eratosthenes* flourished in the Year before *Christ* 240.

perly

perly *Sirius*, or the Dog-Star : and this explains the ancient Inscription mentioned by *Diodorus Siculus* (13), wherein *Isis* saies, *she rises in the Dog-Star*.

The learned Astronomer *Geminus* (14), saies, the Heliacal Rising of the Dogstar at *Rhodes* (where probably he lived) was thirty Days after the Summer Solstice, that is, about the 26th of *July*, according to the old *Roman* Kalendar : in other Places it was forty, and in some fifty Days after that Solstice. On this Account *Homer* placed it in the *Opora* (15), at the End of Summer.

The great *Hipparchus* (16) placed the Heliacal Rising of the Dogstar thirty Days after the Summer Solstice, *i. e.* as before on the 26th of *July* by the old *Roman* Kalendar, or the 10th of *July* by our present Kalendar : and observed, that *Aratus*, who flourished about the Year before *Christ* 280, and most of the ancient Astronomers placed the Tropical and Equinoctial Points in the Beginning of the Asterisms : but that *Eudoxus*, who flourished about 366 Years before the vulgar *Christian* Æra, placed them in the middle of the Asterisms. *Achilles Tatius* (17), an *Alexandrian* Astronomer, saies, some placed the Tropical and Equinoctial Points in the eighth Degree, some in the twelfth, and some in the middle, or fifteenth Degree of the Signs.

Columella (18) saies, that *Eudoxus* and *Meton* (which last flourished in the Year before *Christ* 432, and was Contemporary with *Euctemon*) and the ancient Astronomers placed the Equinoctial and Solstitial Points in the eighth Degrees of *Aries* and *Libra*, *Cancer* and *Capricorn* :

(13) Εγώ είμι ἡ ἐν τῷ ἄστρῳ τῷ κυνι ᾠπτέλλεσσα. Bibliothec. lib. i. p. 31. Weffeling.

(14) Elem. Astronom. apud Petav. Uranolog. p. 60.

(15) "Ὅς ῥά τ' ὀπώρης εἰσιν· ἀρίζηλοι δὲ οἱ αὐγαὶ
φαίνονται πολλοῖσι μὲν ἄστρῳσι νυκτὸς ἀμολγῶ·

"Οἱ τε κύν' Ωρίωνος ἐπὶ κλησιν καλέουσιν,

Λαμπρότατον μὲν ὄγ' ἐστὶ κακὸν δὲ τε σῆμα τίτυκται. Il. χ. γ. 27, etc.

(16) Ad Phænom. Eudox. et Arat. lib. ii. c. 3. p. 212.

(17) Ap. Petav. Uranolog. p. 146.

(18) De re rust. lib. ix. c. 14. *Columella* wrote in the Reign of *Claudius* the *Roman* Emperor.

and adds, that *Hipparchus* placed the Solstitial and Equinoctial Points in the Beginning of the Asterisms. *Pliny* also placeth them in the eighth Degrees of the several Asterisms. But *Columella* (19), *Ovid*, *Pliny*, and others, reckoned the eighth Degrees of the Signs to fall upon the four Cardinal Points, which were made to commence on the 8th of the Kalends of *April*, *July*, *October*, and *January*, as they were placed in the reformed *Roman* Kalendar: and as the Variation of the Points of the Ecliptic were not discernible for two or three Days at the Equinoxes and Solstices, they assigned so many Days to them. Hence *Columella* saies, that the *Autumnal Equinox* was on the 8th of the Kalends of *October*, and also on the 7th and 6th, and that the *Summer Solstice* was the 8th, 7th, and 6th of the Kalends of *July*. And he placeth the Equinoxes and Solstices in the eighth Degrees of their several Signs.

Ptolemy placed the first Heliacal (20) Rising of the Dog-star on the 21st Day of *Epiphi*, or *July*. *Geminus* saies, that *Dositheus* (who flourished about the Year before *Christ* 300) placed the first Heliacal

(19) VIII. Cal. Octobris: et VII. et VI. æquinoctium autumnale. De re rust. lib. xi. c. 2. VIII. et VII. et VI. Cal. Julii solstitium. ibid.

Ab æquinoctio primo quod mensē Martio circa VIII. Calendas Aprilis in octava parte Arietis conficitur—ad Solstitium, quod fit ultimo mensē Junio circa octavam partem Cancrī—ab æquinoctio deinde quod conficitur circa VIII. Cal. Octobris—ad brumam, quæ fere conficitur circa VIII. Cal. Januarii in octava parte Capricorni. lib. ix. c. 14.

Sol autem ipse quatuor differentias habet, bis æquata nocte diei, vere et autumnō, et in centrum incidens terræ octavis in partibus Arietis ac Librae; bis permutatis spatiis in auctum diei: bruma, octava in parte Capricorni; noctis vero Solstitio totidem partibus Cancrī. H. Nat. lib. ii. c. 19. He saies the same, lib. xviii. c. 25.

Non octavas partes qui olim ita sentiebant post signorum cardines, sed in ipsis cardinibus locabant: initia vero signorum octavo ante gradu. Ac de Juliano quidem anno perspicua res erit, si quis illius formam ex Ovidio, Columella, Plinio, ac cæteris æstimare velit, a quibus est anni ejus expressa ratio. Quippe ingressum solis in dodecatemoria ad octavum circiter ante solstitia et æquinoctia diem opponunt. Petav. Auctar. op. de Doct. temp. lib. ii. c. 5. See Noris de An. Maced. Dissert. I. p. 16, 17. See *Servius* ad Virgil. Georg. lib. i. v. 100.

(20) De Apparent. p. 90.

Rising

Rising of the Dog-star in *Egypt*, or its first Appearance out of the Sun's Beams, in the 23d Degree of *Cancer*, *Meton* on the 25th; and *Euctemon* and *Eudoxus* on the 27th. According to *Diophanes* (21) the Dog-star rose Heliacally the 20th of *July*. *Hephæstio*, *Timæus*, *Lucan*, *Manilius*, *Pliny*, *Firmicus*, placed the Heliacal Rising of the Dog-star on the 19th of *July*, as *Petavius* (22) thinks. *Columella* placed it on the 7th of the Kalends of *August*, or *July* 26th, and so the *Roman* *Kalendar*.

Pliny (23) saies, the Dog-star rose (Heliacally) when the Sun entered into *Leo*, fifteen Days before the Kalends of *August*. So by his Account the Heliacal Rising of the Dog-star was on the 18th Day of *July*, and not the 19th, as *Petavius* thought. And *Pliny* placed the Solstice on the 26th of *June*; and so the Dog-star rose Heliacally the 23d Day after the Solstice, as he saies almost all (24) agreed. *Varro* (25) reckoned from the Solstice to the Rising of the Dog-star twenty-nine (it should be, I think, twenty-seven) Days: thence to the Autumnal Equinox sixty-seven Days. So he placed the Solstice on the 24th of *June*, and the Rising of the Dog-star in the first of *Leo*, or 20th of *July*; and the Autumnal Equinox on the 25th of *September*. *Gensérinus* (26) (as observed above) placed the Rising of the Dog-star Heliacally in *Egypt*, on the 12th of the Kalends of *August*, or the 21st of

(21) Apud Caff. Bass. Geopon. lib. i. c. 8. *Diophanes* wrote before *Varro*, and is mentioned by him, *De re rust.* lib. i. c. 1.

(22) *Auctar. oper. de Doct. temp.* lib. vii. p. 253, etc.

(23) Ardentissimo æstatis tempore exoritur Caniculæ sidus, sole primam partem Leonis ingrediente; qui dies 15 ante Augustas Calendas est. *Nat. Hist.* lib. ii. c. 47.

(24) Fere ubique confessum inter omnes sidus indicans quod Canis ortum vocamus (exoritur) sole partem primam Leonis ingresso, hoc fit post Solstitium 23 die. *Ibid.* lib. xviii. c. 28. But *Pliny*, and others, reckoned the Solstices and Equinoxes two or three Days; because there was no discernible Difference in that Time.

(25) Subtilius discretis temporibus a solstitio ad Caniculæ ortum esse dies 29 [potius 27] dein ad æquinoctium autumnale dies 67. *De re rust.* lib. i. c. 28.

(26) Ante diem 12 Cal. August. quo tempore solet Canicula in Ægypto facere exortum. *De die Nat.* c. 21.

July: and this agrees with the Observation of *Ptolemy* cited above, and also with (27) *Solinus*.

The Precession of the Equinoctial and Tropical Points made the Time of the Heliacal Rising of the Dog-star differ considerably, in different Ages and a great Number of Years. But the Ancients before *Hipparchus* knew nothing of this; and therefore represented it as it had been observed in old Times by those who lived before them: and not only so, but they applied the Risings and Settings observed in one Place to other Places of different Latitudes and Longitudes, where they were several Degrees different. By this we are to account for the Difference we meet with in several ancient Authors, as well as by the different Observations of Astronomers, some of whom were more exact than others.

It is proper further to observe, that the Ancients placed the Beginning of their Seasons many Days before the Cardinal Points. *Olympiodorus* (28) the Peripatetic, who flourished in the Year of our Lord 565, in his Commentary on *Aristotle's* first Book of Meteorology saies, the *Opora*, or first Autumn, commenced when the Dog-star rose Heliacally, and the Sun was in *Leo*. This was several Days before the Season of the proper Autumn, called *φθινόπωρος*, which commenced at the End of Summer; the *Opora* was the Time of gathering the Summer Fruits. *Galen* (29) also, who flourished in the Year of our Lord 140, placed the *Opora*, or Beginning of Autumn, at the Heliacal Rising of the Dog-star.

Varro (30) placed the Beginning of the Seasons in the twenty-third

(27) Triginta ejus (Cancris) partibus evolutis, ubi ingressus Leonem ortus Sirios excitavit, propulso omni fluore tantam vim amnis erumpere; quod tempus sacerdotes [Ægyptii] natalem mundi judicarunt: i. e. interdecimum tertium Calendas Augustas et undecimum. Solin. Polyhist. c. 32.

(28) Εἰς ὁπώραν ἡνίκα ἐστὶν ὁ ἥλιος ἐν Λέοντι, ὅταν ὁ Σείριος φαίνεται.

(29) Καὶ ἀρχή γὰρ τῆς καλυμένης ὁπώρας ἡ ἐπιπολὴ τότε τῷ ἀστέρι ἐστὶ (i. e. Σείριος). Comment. i. in lib. i. Epidem. Hippoc. p. 347. edit. Basil. 1538.

(30) Dies primus est veris in Aquario, æstatis in Tauro, Autumni in Leone, Hiemis in Scorpione: cum uniuscujusque horum quatuor signorum dies tertius et vicissimus quatuor temporum sit primus, etc. De re rust. lib. i. c. 28.

Degree

Degree of *Aquarius*, *Taurus*, *Leo*, and *Scorpio*; that is, he reckoned the Spring to commence *February* the 9th; Summer on the 9th of *May*; Autumn on the 11th or 12th of *August*; Winter on the 9th of *November*, according to the *Roman* Kalendar.

The most ancient *Greeks* began their Seasons about forty Days before the cardinal Points, *i. e.* the Equinoxes and Solstices. And *Hesiod* saies, the Summer ended fifty Days after the Summer Solstice, that is, about the 12th of *August*: and therefore the Summer commenced about the middle of *May*, according to our Old Style. And the Signs above-mentioned were those in which the Seasons were thought to begin, in the most ancient Times, amongst the *Chaldeans*, *Egyptians*, and *Chinese*.

Hesiod (31), whom the *Parian* Marbles place in the Year before *Christ* 944, reckoned the best Season of Sailing to be for fifty Days, from the Summer Solstice, or Tropic, to the End of Summer; which shews how the Seasons were anciently computed amongst the *Greeks*.

The ancient *Chinese*, with the *Egyptians* and *Chaldeans*, placed the Beginning of Spring in the middle, or fifteenth Degree of *Aquarius*; and so the rest of the Seasons in the middle of *Taurus*, *Leo*, and *Scorpio*. The learned *Golius*, speaking of the *Chinese* Cycle of sixty Years, which was instituted by the Emperor *Hoangh-Ti*, who was thought to begin his Reign 2670 Years before the *Christian* Æra: or more truly began to reign 2438 Years before that Æra, as I shall shew hereafter, when I compute the *Chinese* Dynasties, saies (32), that they used solar tropical Years; and that they reckoned the Beginning of Spring from the Sun's entering into the fifteenth Degree of *Aquarius*: and the

(31) Ἡμεῖς πενήκοντα μὲν ἀπὸ τροπῆς ἡλίου.

Ἐς τέλει ἡλίου θέρει καμάλωδε ὥρης,

Ὡς ἡμεῖς πενήκοντα ἡμέρας πλὴν, etc. Oper. et Dier. § 663—665.

Ἡμεῖς πενήκοντα means per dies quinquaginta, ἐπὶ or διὰ being understood.

(32) In quovis Cyclo anni solares tropici usurpantur ab ingressu solis in 15 Aquarii gradum, et hic constituerunt veris sui principium: et in 15 Tauri initium æstatis: et sic per æqualia intervalla reliquas anni partes et principia earum mediis nostrorum mensium respondent. Apud Hyde, Hist. Relig. vet. Persar. c. xviii. p. 222.

Beginning

Beginning of Summer from the fifteenth of *Taurus*, and so of the rest.

After the *Egyptians* had fixed the Epoch of their great Year to the Heliacal Rising of the Dog-star, when the Sun was in *Leo*; they pretended that the Creation of the World commenced at that Point. *Julius Firmicus*, who wrote about the Year of *Christ* 336, tells us, "that the most ancient *Egyptian* Astronomers, *Petofiris* and *Necepsos*, "who entered into the very Secrets of divine Knowledge, delivered in "their Doctrine of divine Science the Birth-day of the World.— "Therefore having learned the Philosophy of *Æsculapius* and *Anubis*, "to whom the most powerful God *Hermes* committed the secret "Knowledge of the Nativity of the World, they taught, that it was "created when the Sun was in the fifteenth Degree of *Leo* (33), and "the Moon in the fifteenth of *Cancer*," etc.

(33) Illi divini viri atque omni admiratione digni *Petofiris Necepsosque*, quorum prudentia ad ipsa secreta divinitatis accessit, etiam mundi genituram divino nobis scientiæ magisterio tradiderunt—mundi itaque genituram hanc esse voluerunt, secuti *Æsculapium*, et *Anubim*, quibus potentissimum *Mercurii* Numen istius scientiæ secreta commisit, constituerunt enim Solem in Leonis parte decima quinta, et Lunam in Cancris decima quinta parte, etc. *Matthes.* lib. iii. Præfat. et cap. i. This was the Doctrine of *Æsculapius*, in his Book called *Myriogenesis*, *ibid.* *Salmasius* thinks, that *Firmicus* wrote either *Marogenesis* (*μαρπογέναις*) or *Moriogenesis* (*μορπογέναις*.) De Annis Climact. p. 534—359. And one of these Corrections is probable; though *Firmicus* afterward useth the Word *Myriogenesis*, lib. viii. c. 18. *Firmicus*, lib. vi. Præfat. makes *Petofiris* and *Necepsos* older than *Abraham*, etc. omnia enim quæ *Æsculapio* *Hermes*, *Enichnusque* tradiderunt: quæ *Petofiris* explicavit et *Necepsos*; quæ *Abraham*, *Orpheus*, et *Critodemus* ediderunt. *Æsculapius* and *Hermes* were Contemporaries, and both older than *Abraham*: but *Petofiris* and *Necepsos* lived after the Æra of *Nabonasar*. *Firmicus* calls *Necepsos* a most just Prince, or King, and excellent Astronomer. *Necepsos* *Ægypti* justissimus Imperator, optimus quoque Astronomus, lib. iv. c. 16. Again; divini illi viri et sanctissimæ religionis antistites, *Petofiris* et *Necepsos*, quorum alter imperii gubernacula tenuit, etc. lib. viii. c. 5. Hence it appears, that *Necepsos* was an *Egyptian* Hierophant (as *Petofiris* was) and was chosen King on account of his Wisdom and extraordinary Knowledge. Therefore it is probable, that he is the second King of the twenty-sixth *Egyptian* Dynasty, called *Necepsos*, or *Necepsos*, by *Eusebius*; and who according to *Manetho* began to reign in the Year before *Christ* 683. He had pro-

Paulus

Paulus of *Alexandria* (34) wrote, that at the Creation of the World the Sun was in the nineteenth Degree of *Leo*. And *Macrobius* (35) relates, that the ancient *Egyptians* thought, that at the Creation of the World the Sun rose in *Leo*, and the Moon in *Cancer*, etc.

Hence it was, that *Leo* was said to be the (36) Habitation of the *Sun*, or *Osiris*, in which he presided; and *Cancer* of the *Moon*, or *Isis*. Hence also it was, that the *Egyptians* worshiped the (37) *Lion*, as the Symbol of the celestial Asterism, from whose Influence they thought the *Nile* overflowed.

Abraham, who was a practical Astronomer, brought the *Chaldean* Year into *Canaan*, which was the *Noachic*, and original Year of the World: but as he settled amongst the *Canaanites*, he probably used their Year, which commenced about the autumnal Equinox, as *Taut*, or *Thoth* the Son of *Misôr*, or *Misraim*, had settled it in *Phœnicia*, and afterward in *Egypt*, according to the History of *Sanctoniatbo*.

bably been an *Egyptian* Hierophant. or High-Priest, many Years before he came to the Throne, for he reigned but six Years. It is evident, that the *Æsculapian* and *Hermetic* Books referred to by *Firmicus*, must be later, or no older than the canicular Cycle, to which the Account of the World's Creation belongs: and so *Necrops* might, from ancient Records preserved in the *Egyptian* Temples, relate, that the Sun was in the fifteenth Degree of *Leo*, and the Moon in the fifteenth of *Cancer*, when the canicular Year first commenced; and thence it was feigned, that the World was created in that Position of the Heavens. See concerning *Petofiris* and *Necrops*, Marsham, Canon. Chron. secul. xvi. p. 477, 478, edit. 4to. *Manetho* mentions *Petofiris* as his most wise and intimate Friend, and therefore he was contemporary with him:

Οὐ γὰρ τις τοῦτ᾽ ἐπιμήσατο κῦδ'.

Ἡ μὲν Πέσις ἐμοὶ πολυφίλιος ἀνὴρ. Apotelesmat. lib. v. init.

(34) Apud Fabric. Biblioth. Gr. lib. iii. c. 20. He flourished A. D. 378.

(35) Aiunt in hac ipsa genitura mundi—horam fuisse mundi nascentis Cancro gestante tunc Lunam, post hunc Sol cum Leone oriebatur. Somn. Scip. lib. i. c. 21.

(36) Sciendum deinde est voluisse majores in his signis esse Deorum domicilia; ut Solis est Leo; Lunæ vero Cancer. Serv. in Virgil. Georg. lib. i. § 33.

(37) Λέοντα τιμᾶσι, καὶ χάσμασι λεονταίοις τὰ τῶν ἱερῶν θυρώματα κοσμεῖσιν, ὅτι πλημμυρεῖ Νεῖλος, ἡελίς τὰ πρῶτα σωερχομένοιο λέοντι. Plut. de Isid. et Osir. p. 366. See Saubert. de Sacrific. c. xiv. p. 336.

However, *Abraham*, no doubt, preserved the Memory of the Epoch of the *Chaldaean* Year in his Family, and amongst his Posterity. When the *Israelites* went into *Egypt* they used the *Egyptian* Year, which had the same Epoch with the *Phœnician*: but at their *Exodus*, or going out of *Egypt*, they were commanded by God to begin the Year at the original Epoch of it, which was the vernal Equinox; and to use this Epoch only in their sacred Institutions, their Feasts and Fasts, and all religious Matters: but in civil Affairs they still retained the Epoch of the *Egyptian* Year. So the Ecclesiastical Year of the *Hebrews* began at the vernal Equinox, and all their sacred Rites were regulated by it: and the Sabbatical and Jubilean Years began at the autumnal Equinox. The Months were counted from the vernal Epoch of the Year only. Hence the Month *Abib*, or *Nisan*, which before was the seventh Month, was reckoned, by God's Command to *Moses*, the first Month of the Year: and that which had been called the first was thenceforth called the seventh. Thus the *Chaldee* Paraphrast on 1 *Kings*, ch. viii. 2. saies, the Month *Ethanim*, which by the Ancients was called the first, is now called the seventh.

This Account of the old and new Year of the *Hebrews*, is evident from Scripture. In *Exod.* xxiii. 16. the seventh Month, in which was celebrated the Feast of the *Ingathering of all the Fruits of the Land*; and in which they dwelt in Tabernacles seven Days, counted from the fifteenth Day inclusive, is said to be *in the End of the Year*: and so in *Deut.* xxxi. 10. The same Feast is said, *Exod.* xxxiv. 22, to be at the Revolution [Tecuphath] of the Year; that is, the cardinal Point, when the old Year began at the autumnal Equinox; and which was the seventh Month from the vernal Equinox, which was the Epoch of the new Ecclesiastical Year. The *Greek* Interpreters render *Tecuphath*, the dividing (38), or middle of the Year: and so it was. For the Feast of Tabernacles for seven Days, immediately after the *Ingathering of all the Fruit of the Land*, was appointed to begin on the 15th Day of the seventh Month, *Lev.* xxiii. 34, 39—44. and this was exactly the middle of the Year, or six Months from the 15th Day

(38) Μεσὺν τοῦ ἐνιαυτοῦ.

of the first Month *Abib*, or *Nisan*, which was the first Day of the Feast of unleavened Bread, with which the Year began.

Now it may hence be inferred, that the Ecclesiastical, as well as the Civil Year of the *Jews*, was solar, and not lunar: and had the Months been lunar, there would be more than six of them from the *Tecupbath*, or cardinal Point of the vernal, to the *Tecupbath* of the autumnal Equinox; nor could the *Tecupbath* of the seventh Month be the middle of any but the solar Year. Besides, as the *Egyptian* Year, both for religious and civil Use, was solar only, the *Hebrew* Year would naturally be solar also, unless it was by express Command from God made lunar; of which there is no Testimony or Evidence. It is likewise probable, that the 15th Day of the Month *Abib*, or *Nisan*, commenced with the Sun's Entrance into the vernal Equinoctial Point of the Zodiac, to which the Year was fixed. When the *Israelites* went into *Egypt*, they knew no other than the *Chaldean* Luni-solar Years of 360 Days, which *Abraham* brought into *Canaan*; and which probably was the same with the *Phœnician* and *Egyptian* Year, but commenced from a different Epoch. Whether any, or what Intercalation was then used, to reduce it nearer to the tropical Year, is not known. But not long after the Time that the *Israelites* were come into *Egypt*, it was discovered there by the *Egyptian* Priests, that the solar Year consisted of 365 Days: and five intercalary Days were thenceforth added in their Kalendar at the End of the last Month of the Year. This is related by *Africanus*, or *Syncellus*, from the *Egyptian* Annals, to have been done in the Reign of *Affis* the last Shepherd-King. who began to reign in the Year before *Christ* 1772 [see above Note 5]. This improved *Egyptian* Year the *Israelites* brought with them out of *Egypt*; and *Moses*, by God's Command, changed the Epoch of it from the autumnal to the vernal Equinox: and we may conclude, that the five intercalary Days were added by *Moses* at the End of the twelfth Month.

The Memorials of the two *Tecupbaths*, or Heads of the Year, the one at the vernal, the other at the autumnal Equinox, were celebrated by two Festivals: the first by the Feast of the Passover and unleavened Bread, on the 15th Day of the first Month; the second by the Feast

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of Tabernacles, which began on the 15th Day of the seventh Month; *Lev. xxiii. 34. Numb. xxix. 12.* as the 15th Day of the first Month *Abib* was the first Day of unleavened Bread. The *Jewish* Year, both sacred and civil, was solar only, consisting of 365 Days, and was fixed to the two equinoctial Points of the Zodiac. This Year is undoubtedly used by *Moses* in his History of the Creation, and of the Genealogies of the Patriarchs, both before and after the Flood. And as there is not in the Law of *Moses* any mention of a lunar Year at all, or of any Inter-calations of the sacred Year; but only of the Beginning of the Year being transferred from the autumnal to the vernal Equinox, we may infer with great Certainty, that the Year instituted by *Moses* was a fixed solar Year; and that the Passover was fixed to the 14th Day of the first Month; and all the other Festivals and religious Institutions were also fixed to the same immoveable Days of the Year as well as Months, without any Regard, as far as appears, to the *new* or *full* Moons. And if, as *Maimonides* and the modern *Jews* tell us, the last Month *Adar* was frequently intercalated (as a lunar Year required) to bring the 14th or 15th Day of the first Month *Nisan* to the cardinal Point of the vernal Equinox, or after it: if any such Inter-calations had been used by *Moses*, or in the ancient Times of the *Jewish* Oeconomy; this so remarkable Alteration of the Course of the Year, from the solar universally used, to the lunar no where known or used in the Time of *Moses*, that we find, or long after, must have been somewhere taken notice of: and the intercalary Months would have been mentioned and settled, to avoid bringing Confusion into their religious Observances. On the other hand, if the Year was merely solar, and the *Chodesh*, so often mentioned in the Writings of *Moses*, meant always *the Month* only, as it undoubtedly in general does, without any Reference to, or Intimation of the Moon, or a lunar Month, distinct from the solar, which was uniform and equable, then all is easy: and the 14th Day of the first *Chodesh*, or Month, would be a fixed Point of the Year, and kept immoveable, by the Inter-calation of a Day in about four Years added to the other five intercalary Days; which was the most ancient Method of intercalating the solar Year.

It

It is probable that the *Jews* borrowed their lunar Year from the *Greeks*, many Ages after the Time of *Moses*, and not before they were subject to them: and then intercalary Months became necessary; and were added as the Season of the Spring, and the Ripening of the Barley-Harvest required, which was to be reaped in the first Month which commenced at the new Moon, that the first Day of the Passover might be celebrated at the Time of the (39) full Moon. This Month was called *Abib*, *Exod.* xii. 2. xiii. 4. xxxiv. 18. *Deut.* xvi. 1. from the earing of *Corn*, and was the Month in which they came out of *Egypt*. If the Corn happened not to be ripe enough to reap before the 16th Day of that Month, when the first Fruits were offered at the Passover on the second Day of unleavened Bread, which was the 16th Day of the Month, *Lev.* xxiii. 6, 9, 10, 11, 15. an intercalary Month was added after the last Month of the Year; that the Barley-Harvest might be ready to reap at the Passover. But this was changing the Ordinance of *Moses*, by putting one Month in the place of another: for the intercalated Month threw all the Months forward; and so *Nisan* the first Month possessed the Place of the second, and so on. Rabbi

(39) *Anatolius*, the learned Bishop of *Laodicea*, who flourished about the Year of *Christ* 270, in his Paschal Canons, gave the Account of the ancient *Jews*, concerning the Time of their celebrating the Passover, from ancient *Jewish* Writers, and especially *Aristobulus*, Preceptor to King *Ptolemy Philometor*. He saies, they agreed that the Passover ought always to be celebrated after the vernal Equinox, and at the full Moon [so they began the Month *Nisan* with the new Moon, which was nearest to the vernal Equinox] *Anatolius* in *Eusebius* saies, ὅτοι τὰ ζήλόμενα κατὰ τὴν ἔξοδον ἐπιλύοντες, Φασὶ δὲ τὰ διαβαλήμενα δύοιν ἐπίσης ἀπαντας μετὰ ἰσημερινὴν ἱερην, μεσσηνίᾳ τῷ πρώτῳ μηνός· τὸ το δὲ ὀρίσκεισθαι τὸ πρῶτον τμήμα τῷ ἡλιακῷ, ἢ ὡς τινες αὐτῶν ὠνόμασαν, ζωοφόρου κύκλου διεξιόντι ἡλίῳ· ὁ δὲ Αἰγυπτίῳ προσέθισιν, ὡς εἰρηξανάγκης τῇ τῶν διαβαλήμενων ἱερῇ μὴ μόνον τὸν ἥλιον τὸ ἰσημερινὸν διαπορεύεσθαι τμήμα, καὶ τὴν σελήνην δὲ τῶν γὰρ ἰσημερινῶν τμημάτων ὅσων δύο, τῷ μὲν ἱερῷ, τῷ δὲ μεσοπικρῷ, καὶ διαμετρέων ἀλλήλα, δοθείσης τε τῆς διαβαλήμενων ἡμέρας τῇ τεσσαρεσκαίδεκάτῃ τῷ μηνὸς μετ' ἰσπέρας, ἐξήξειται μὲν ἡ σελήνη τὴν ἐναντίον καὶ διάμετρον τῷ ἡλίῳ γάσιν—ἴσοντα δὲ ὁ μὲν κατὰ τὸ ἱερὸν ἰσημερινὸν ὁ ἡλιῷ τμήμα· ἡ δὲ ἐξανάγκης κατὰ τὸ φθινοπικρὸν ἰσημερινὸν ἡ σελήνη, *Ecclef. Hist.* lib. vii. c. 32. *Philo. Jud.* lib. de vit. Mos. and *Joseph. Antiq. Jud.* lib. iii. c. 10. p. 177. agree to the above-mentioned Account. *Se Petav. de Doct. tempor.* lib. ii. c. 27, and 30.

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Moses

Moses Maimonides tells us (40), that the intercalary Year was instituted for three Reasons. The first was on account of the Equinox : i. e. to bring it to the 15th Day of the Month *Nisan*, or before : so if the Equinox was like to happen on the sixteenth Day, or later, an intercalary Month was added before it. A second Reason was on account of the Corn, that it might be ripe at the Passover, when it was to be reaped, and the first Fruits to be offered. The third Reason was on account of the Fruit or Berries of Trees, which was then to be gathered. Morinus cites an ancient Jewish Writer, called Rabbi *Eliezer*, who, he thinks, was contemporary with St. Paul, to shew that the intercalary Year depended chiefly on the Winter (41) Solstice ; and if it fell on the 20th Day of the Month *Tebeth*, (*December*) or later, they intercalated the Year of course, concluding the Corn-Harvest could not naturally be ready to reap by the 15th of *Nisan* : but if the Solstice happened sooner, then they had regard to the ripening of the Corn and Fruit of Trees, which, if they proved more backward than common, occasioned the Year on their account to be intercalated, so that sometimes they intercalated two Years together. This shews, that, after the Jews used lunar Months, their Intercalations could not be regular : be-

(40) Tribus de causis annus intercalaris instituebatur. Primo, propter æquinoctium. Deinde propter terræ fruges. Tertio, propter arborum baccas : ut si ex tabularum ratione concilium intelligeret æquinoctium, aut decimo et sexto die *Nisan* futurum esse, aut etiam posterius, alterum anno mensē *Adar* adderet : ut cum Pascha adesset frugum maturitas : quæ causa quidem cum esset, annus constituebatur intercalaris, nec ulla causa quærebatur alia. Tract. de ration. intercal. c. iv. p. 356, 357.

(41) Intercalant annum super Thecuphas, modo Thecupha contigerit a vicesimo die mensis *Tebeth*, et infra. Morinus adds ; Si solstitium hybernum commissum fuerit vicesimo die mensis *Tebeth*, (*Decembris*) vel post-hæc, intercalatur annus, nulla habita spicarum et frugum ratione : nam tum certum est ex consueto naturæ ordine ista non satis matura fore, ut decima quinta *Nisan* spicarum manipulus Deo offeratur. Si vero solstitium hybernum citius committatur, tum frugum ratio habetur, et intercalatio fit, ambæ si serotinæ fuerint. Hinc nonnunquam apud eos duobus annis continuis intercalabatur. Fundamentum et clavem intercalationis propter Thecupham posteriores Judæi a decima sexta *Nisan* deduxerunt : sed priores a vicesima *Tebeth*. In Pentateuch. Samar. Exercit. i. p. 39, 40, 51, 52.

cause

cause they annually depended both on the Day of the Month on which the Winter Solstice fell, which Day was moveable, and on the Maturity of the Barley-Harvest in the sixteenth Day of *Nisan*, which was sometimes before and sometimes after the vernal Equinox; and yet the Passover was fixed to the 14th Day of the Month *Nisan*. The *Jews*, who first used the lunar Months, seem to have principally minded to make the new Moon of *Nisan* that which was nearest to the vernal Equinox, whether before or after it; that the Passover might fall on the full Moon, which was either at or after it. And as the Use of lunar Months made the keeping of the Passover very irregular, we may with the greatest Reason conclude that the original *Jewish* Year and Months both before and after their Exodus were solar only.

The Situation of the *Egyptian* and *Jewish* solar Year at the going out of the *Israelites* from *Egypt*, with respect to the *Julian* Year, may be easily known and stated by the Precession or Anticipation of the Equinoxes applied to the Term of Years from that *Æra* to the Year of *Christ* 1748. The Exodus was in the Year before *Christ* 1593, from which Time to the Year 1748 the Equinoxes are gone back forty-six Degrees and a half, equal to so many Days, at the Rate of a Degree in seventy-two Years. The vernal Equinox is now *Mareb* the 9th near 12 in the Evening, so we may reckon it in the Beginning of *Mareb* the 10th. The autumnal Equinox commenceth *September* the 11th: now forty-six Degrees, or Days, reckoned forward from the present Equinoxes, bring the vernal Equinox at the Exodus to the 26th Day of *April*; and the autumnal Equinox to the 27th Day of *October*. And the first fell on the 15th Day of *Nisan*, (as the *Jews* afterward called the first Month) and the 15th Day of the *Egyptian* Month called *Phamenoth*: and the second fell on the 16th Day of the *Egyptian* Month called *Thoth*; and on the same Day of the *Jewish* Month called *Tisri*.

The *Egyptian* Year stood at the Exodus, viz.

	Days	began	
1. <i>Thoth</i>	— 30 —	<i>October</i>	27
2. <i>Phaophi</i>	— 30 —	<i>November</i>	27

The *Jewish* Solar Year beginning at the Vernal Equinox at the Exodus.

	Days	began	
1. <i>Nisan</i>	— 30 —	<i>April</i>	26
2. <i>Iyar</i>	— 30 —	<i>May</i>	26
3. <i>Sivvan</i>			

Egyptian Years.				Jewish Years.			
	Days	began			Days	began	
3. Athyr	— 30 —	December	27	3. Sivan	— 30 —	June	26
4. Chæac	— 30 —	January	27	4. Tbamuz	— 30 —	July	26
5. Tybi	— 30 —	February	27	5. Ab	— 30 —	August	26
6. Mechir	— 30 —	March	27	6. Elal	— 30 —	September	26
7. Phamenoth	30 —	April	27	7. Tifri	— 30 —	October	26
8. Pharmuthi	30 —	May	27	8. Marchesvan	30 —	November	26
9. Pachon	— 30 —	June	27	9. Casleu	— 30 —	December	26
10. Pauni	— 30 —	July	27	10. Tebeth	— 30 —	January	26
11. Epiphi	— 30 —	August	27	11. Shebat	— 30 —	February	26
12. Mesori	— 30 —	September	27	12. Adar	— 30 —	March	26
5 Intercalary Days. Sum total ^{Days.} 365				5 Intercalary Days. Sum total ^{Days.} 365			

The Jewish Lunar Year, which commenced with the Æra of the Seleucidæ, and the Syro-Macedonian Empire, to which the Jews were subject, in the Year before Christ 312.

	Days				began
1. Nisan	— — 30	— —	April	— —	8
2. Iyar	— — 29	— —	May	— —	8
3. Sivan	— — 30	— —	June	— —	6
4. Tbmuz	— — 29	— —	July	— —	6
5. Ab	— — 30	— —	August	— —	4
6. Elul	— — 29	— —	September	— —	3
7. Tifri	— — 30	— —	October	— —	2
8. Marchesvan	— — 29	— —	November	— —	1
9. Casleu	— — 30	— —	November	— —	30
10. Tebeth	— — 29	— —	December	— —	30
11. Shebat	— — 30	— —	January	— —	28
12. Adar	— — 29	— —	February	— —	27

[The next Nisan was March 28]

Total 354 Days.

In the intercalary Year the thirteenth Month, called *Veadar*, which was a second (42) *Adar* of 29 Days, was added after *Adar*, which

(42) Qui annus fiebat uno mense longior, is intercalaris appellabatur : sed nullus addebatur unquam anno alius quam mensis Adar. Itaque anno then

then had 30 Days, and made the Year 384 Days. In a Cycle of nineteen Years they must have seven intercalary Months to bring the 15th of *Nisan* to the equinoctial Point, as the Law required : and therefore if they followed in their lunar Year the Cycle of *Meton* of nineteen Years, as some *Jewish* and many *Christian* Writers suppose, they could keep the Passover, as the Law required, on the 15th of *Nisan*, and at the Equinox, once only in the Space of nineteen Years. Had the *Jews*, when they used the lunar Year, intercalated it with sometimes ten and sometimes eleven Days after the twelfth Month annually, they would have always kept the 15th of *Nisan* to the vernal Equinox, which was the original Institution of *Moses*. But as they thought they ought not to celebrate the Passover till the Corn (43) was ripe, and the Berries of Trees were ready for gathering, although the Equinox happened before the 16th Day of *Nisan* ; if these were not then ripe, they intercalated a whole Month.

The intercalated Years in the *Jewish* Cycle of nineteen Years were, as *Maimonides* (44) relates, the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth.

That the lunifolar Year of twelve Months, each of thirty Days, and the whole consisting of 360 Days, was the original stated Year of Mankind, and was in the most ancient Times used by the *Egyptians*, *Chaldeans*, *Phœnicians*, *Persians*, *Greeks*, and *Romans*, is evident from the

intercalari menses Adar bini continuabantur, atque iidem Adar primus et Adar secundus dicebantur. Quid ita vero ? nimirum ut haberetur una cum messe Pascha, quippe cum in Lege sit, *Observato mensem novarum frugum*, etc. hujus enim verbi vis ea fuit, ut temporis observandi rationem teneres eam, quæ mensem hunc ad messem adduceret : atqui nisi alterum anno mensem Adar adderes, tum Pascha hibernis tum æstivis accideret temporibus. *Maimon. de Rat. intercal. c. iv. p. 356.* Anno intercalari, quoniam Adar numerantur duo, primus eorum sit plenus, alter cavus, c.viii. p.376.

(43) Jam si seges esset tardior quam ut posset ad Pascha meti, nec dum baccas, quæ solebant tempore Paschali, profuderant arbores ; hac duplici de causa concilium itidem annum faciebat uno mense longiorem, licet decimum et sextum diem mensis æquinoctium antecederet. *Ibid. p. 357.* The intercalary Month had 29 or 30 Days, as the Council pleased who appointed it.

(44) De ration. intercal. c.vi. p. 370.

Testimonies

Testimonies of the best and most ancient Writers. *Diodorus Siculus* (45) relates that at the Sepulchre of *Osiris*, the Priests who were appointed to bewail his Death filled 360 Milk-Bowls every Day. This was to denote the primitive *Egyptian* Year, used in the Reign of *Osiris*. The same Year was also represented by an ancient Custom at *Acanthe* (46), about fifteen Miles distant from *Memphis*, on the *Libyan* Side of the *Nile*, for 360 Priests to fetch Water every Day from the *Nile*, and to pour it into a Barrel full of Holes. This naturally represented the 360 Days of the Year in a continual Flux or Succession.

The Foundation of this Year was, that, as I observed above, in the most ancient Times Men reckoned the Year by the Course of the Sun, and divided it into twelve Months, which were computed by the Course of the Moon, which they observed to be finished in thirty Days. This formed the lunifolar Year of 360 Days, which was the only stated Year of all Nations for many Ages, before any regular Intercalations were made.

Uranus, who lived in *Phœnicia* soon after the Dispersion of the Descendants of *Noah*, and about 2618 Years before the *Christian* Æra, was related by the *Atlantians* descended from him, to have been a (47) diligent Observer of the heliacal Risings and Settings of the Stars; and that he discovered the Year from the Motion of the Sun, and the Months from the Course of the Moon; and was deified after his Death for his Knowledge of the Stars, and Prognostications which he made from them; and from him *the Heaven* had its Name. *Uranus* delivered this lunifolar Year to his Son *Atlas*, who reigned in the Western

(45) Lib. i. p. 26.

(46) Ibid. p. 109. and Alexander ab Alexandro saies; Ægyptios verum annum reperisse, atque, observata ratione astrorum, ad solis cursum divisisse, satis constat: duodecim mensibus anno assignatis, quos 30 [not 300, as the edit: have it] dierum numero singulos terminarunt. Quem propter motus convertentes et vicissitudines ante inventas literas ita effinxere, ut Draco curvus in se flexus suam caudam morderet: quæ descriptio quod volubili orbe circumagitur annum designavit. Genial. Dier. lib. iii. c. 24. The Text of *Alexander* has ccc dierum, but as they are the Days of each Month which he is speaking of, he wrote xxx, i. e. 30, and not ccc, i. e. 300.

(47) Diod. Sic. lib. iii. p. 225.

Parts of *Africa*; and improved the Science (48) of Astronomy, and was the first who made an artificial Planisphere, on which account he was said to bear the *Heavens on his Shoulders*.

The *Phœnician Taaut*, or *Hermes*, the first of that Name, lived in the Reign of *Uranus*; and went with the first Colony into *Egypt*, and carried thither the lunifolar Year of 360 Days, which was ascribed to him by the ancient *Egyptians*. This was the only Year known in *Egypt*, at least to the Time of the second *Hermes*, who was the Secretary and chief Counsellor of *Osiris*, and lived about four hundred Years after the first *Hermes*: and was thought to have discovered the Length of the solar Year to be 365 Days, as it is represented in an ancient mythological Tradition mentioned by *Plutarch*, who relates (49), “ that *Rhea* having privately lain with (her Brother) *Saturn*, the Sun, “ who had discovered the Fact, laid a Curse upon her, that she should “ not be brought to bed either in any Month or Year: and that *Mer-* “ *cury*, falling in Love with the Goddess, lay with her; and after, at “ a Game at (50) Chess with the Moon, he won from her the seventy “ (second) Part of every Day, and out of those composed *five Days*, “ and added them to the 360 Days of the Year; which Days the “ *Egyptians* call *intercalary*; and on them celebrate the Nativities of “ five of their Deities: on the first, *Osiris*; on the second, *Apollo*, or “ *Orus*; on the third, *Typhon*; on the fourth, *Isis*; on the fifth, “ *Nephtbe*, or *Venus*. ”

From this old Fable we learn, that the original *Egyptian* Year consisted of 360 Days before the five intercalary Days were discovered,

(48) Φασὶ δὲ αὐτὸν [Ἀλάντα] τὰ πρὶ τὴν ἀστρολογίαν ἐξακριβῶσαι, καὶ τὸν σφαιρικὸν λόγον εἰς ἀνθρώπους πρῶτον, ἐξηλεκτῆν. ἂν ἢς αἰτίας δοξάει τὸν σύμπαντα κόσμον ἀφ’ οὗ ἔστιν Ἀλάντα ὧμων ὀχέου, τὰ μύθῃ τὴν τῆς σφαίρας ὄρεσιν καὶ καταγεγραμμένον ἀντιτομῶν. Diod. Sic. lib. iii. p. 229. lib. iv. p. 273: Plin. Hist. Nat. lib. ii. c. 8.

(49) De Isid. et Osir. p. 355. where it ought to be ἐβδομηκοσὸν καὶ δεύτερον, instead of ἐβδομηκοσόν. And I would read σωείρεν, instead of σωελθεῖν, which is a corrupt Reading. Diodor. Sic. has a like Relation of these Deities being born on the five intercalary Days, lib. i. p. 17.

(50) *Plato* makes *Mercury* the Inventor of Chess. Phædr. p. 1240. edit. Ficin.

which the *Egyptians* ascribed to the (51) Invention of *Hermes*. It was the Custom of their Priests to attribute the Discovery of almost all Arts and Sciences to this *Hermes*, the Secretary and Counsellor of their first King *Osiris*. But *Syncellus* tells us, as observed above, [Note 8] that the *Egyptian* Year consisted of no more than 360 Days before the Reign of *Affis*, or *Afeth*, the last Shepherd King; and that in his Reign the five intercalary Days were added to the Calendar. However this was, the Addition of five intercalary Days to the 360, and the Place where they were added by the *Egyptians*, and from them by the *Chaldeans*, *Medes*, *Persians*, and *Greeks*, shew the original Year to have been solar, and to have consisted of no more than 360 Days: for the *Egyptians* added them after the End of the last Month of the Year; so that they were hardly esteemed a Part of the Year, being not any Part of any Month; and were looked upon as adventitious, and, as *Herodotus* calls them (52), *supernumerary*, and Appendixes of the Year. And whenever the An-

(51) Strab. Geog. lib. xvii. p. 1171.

(52) Αἰγύπτιοι τετρακοτημέρας ἄγοντες τὸν δώδεκα μῆνα παράγουσιν ἀπὸ πάντων τῶν μηνῶν ἡμέρας παρὰ τὸ ἀριθμῶ. Lib. ii. c. 4. And they claimed the first Discovery of the Year, as he observes. Ibid. And the great Astronomer *Geminus* saies; Ὅτι μὲν ἐν ἀρχαῖσι τὸν μῆνα τετρακοτημέρας ἤγον· τὸν δὲ ἐμβολίμου παρ' ἐκαστοῦ, Element. Astronom. c. vi. p. 34. apud Petav. Uranol. Ægyptii tricenis diebus, (i. e. ultimo mensi) quibus annus clauderetur, quinque dies singulis annis pro intercalari adjecere. Alex. ab Alex. Geneal. Dier. lib. iii. c. 24. And *Macrobius* observes of the Intercalations of the ancient *Greeks* and *Romans*: Omni intercalationi mensis Februarius deputatus est; quoniam is ultimus anni erat: quod etiam ipsum de Græcorum imitatione faciebant: nam et illi ultimo anni sui mensi superfluos interferebant dies, ut refert *Glaucippus*, qui de sacris Atheniensium scribit, Saturnal. lib. i. c. 13. *Glaucippus* was Son of the Orator *Hyperides*, and flourished about the Year before *Christ* 350. The Age of *Geminus* has been disputed. *Petavius* thinks he lived no higher than the Year before *Christ* 93. See De Doct. Temp. l. ii. c. 6. But I think he lived above a Century before this Time: for he reckons no more than 120 Years from *Eudoxus* writing his Books of Astronomy to the Time of his own writing. *Eudoxus* flourished, and probably had wrote his astronomical Work, in the Year before *Christ* 366, according to *Scaliger* and *Usher*, if not some Years before. So that, if it was no more than 120 Years from *Eudoxus* to *Geminus*, *Geminus*, by the lowest Account, wrote his Astronomy in the Year before *Christ* 246. *Geminus* intimates the Distance of his Age from *Eudoxus*, in saying, that the

cients speak simply of a Year, they express it by the Number of 360 Days, or twelve equal Months of thirty Days each, even after the intercalary (53) Days were found out by astronomical Observations. Now no Reason can be given why the Ancients should constantly speak of the Year simply and absolutely as consisting of 360 Days, without distinguishing between the lunar and the solar Year; if there had been

Greeks were guilty of a great Mistake in thinking that the Feast of *Ihs* did then fall upon the Winter Tropic, as the *Egyptians* and *Eudoxus* computed. For he adds, that this Feast was removed a whole Month from the Winter Tropic. This, he saies, was owing to the *Egyptian* Year being reckoned no more than 365 Days, whereby their Festivals returned a Day sooner, than they would by the complete Course of the Sun, every fourth Year; and a Month in 120 Years; and passed through every Season and Month in the Space of 1460 Years, Element. Astronom. c. vi. p. 33, 34. This agrees with *Geminus* never mentioning *Hipparchus*, who made astronomical Observations in the Year before *Christ* 162, which he could hardly have avoided, if he had lived after his Time. And as *Petavius* himself has made this Observation, it is the more to be wondered that he placeth *Geminus* so low as the Year before *Christ* 93. *Geminus* takes no notice of the progressive Motion of the Signs of the Zodiac, which he must probably have done had he wrote after *Hipparchus*, who first observed it: nor does he cite any Writer, who lived so late as *Hipparchus*. All which makes it probable that he lived before *Hipparchus*.

(53) The Reason why the ancient *Egyptians*, etc. reckoned the 12 Months to be each 30 Days, though they knew the solar annual Period exceeded 360 Days, was, because they had originally reckoned the Months by the Course of the Moon, and supposed them to contain each 30 Days. And though they found the solar Month to be something longer, yet, instead of lengthening any of the Months, to accommodate them to the Course of the Sun, (for which their celestial Observations at first were not sufficiently accurate) they intercalated after the last Month the remaining odd Days, which was very natural for them to do. The *Chaldeans*, *Babylonians*, *Medes*, and *Persians*, did in like manner intercalate the five additional Days after their twelfth Month, as the *Egyptians* did: and these five Days were festival, and celebrated with great Mirth and Excesses of eating and drinking. See Hyde Hist. Relig. vet. Pers. c. xix. p. 248. and c. xx. p. 268. The *Greeks* having received from the *Egyptians* the solar Year with the five additional Days, inserted them at the End of the last Month of their Year, as the *Egyptians* did. The *Egyptians* made use of the solar Year only; but the *Greeks*, and also the *Romans*, used the lunar Year likewise: and by various Intercalations made it correspond in certain Periods with the solar Year.

originally (as *Petavius* always supposeth) any such Distinction : and why should the five additional Days, or last Days of the Year, be called *Epagomenæ*, or intercalary, if they were originally accounted a Part of the Year, as *Petavius* also supposeth? Why also should they have been always placed at the End of the Year, between the last Month of the old and the first Month of the new Year, so as to be foreign Days, belonging to no Month ; if they had always been known and reckoned as an original Part of the Year? Had this been so, they would probably have been dispersed amongst the Months, as they have been since in the *Julian* Year. And, above all, why should all Nations have agreed to have always divided the Circle of the Sun's Course into 360 equal Parts, or Degrees, correspondent to so many Days ; if they knew it contained 365 Days, or something more? They would naturally have divided the Circle of the Zodiac at first into 365 Parts, or Degrees, if they had known that the Year consisted of so many Days, as it was in After-times represented by the *Egyptians* in a golden Circle fixed upon the Tomb of *Osmanduas*, which was in Compass three hundred and sixty-five Cubits, on which the Days of the Year were inscribed, and divided into a Cubit each, with the Heliacal Risings and Settings of the Stars each Day. [Diod. Sic. lib. ii. p. 117. edit. Rhodoman.]

All this proves evidently, that the most ancient Year every where was solar ; and that there was no where a lunar Year distinct from it, till the Course of the Moon was more exactly known ; and its Period was found to be less than thirty Days. And as the original *Egyptian* Year was lunisolar, and had no more than 360 Days ; that Year was derived to them by Tradition from the first Inhabitants of *Egypt*, the Descendants of *Noah*, and was the fixed Year both before and after the Flood. Indeed, if the Year was originally, and from the Beginning of the World, as long as it is at present, as no Doubt it was ; we must suppose that the fixed Calendar of 360 Days was discovered to be too short by the Antediluvians themselves : and they might correct it by some kind of Intercalations, or else let the Seasons run round through the Months, as those Nations do who use the vague lunar Year without Inter-

Intercalation. *Herodotus* (54) relates, that in the Times of the oldest Kings of *Egypt*, the Sun had twice rose where it set, and twice set where it rose: not that the Sun had ever rose in the West, and set in the East; but only that the Beginning of the Year had twice run back through all the Signs of the Ecliptic: and so all the Months of the Year had twice been in each others Places; and the Sun had rose and set twice in every Month and Day at the same Time of the Year, and in the same Point of the Zodiac. This was occasioned by the solar Year being reckoned no more than 360 Days instead of 365, and almost a quarter of a Day; and so it began every Year five Days and almost a quarter too soon, and the Beginning of every Year went back so many Days. This, in the Space of 144 Years, made a Difference of two Years between the solar Year of 365 Days and the old lunisolar Year of 360 Days: In which Time, or really in the Space of 138 Years, the Months twice changed their Places, going back through all the Signs of the Ecliptic: and so the Sun was imagined to have twice changed his Course. If this is the Meaning of *Herodotus*, we may suppose the Reformation of the solar Year by the Addition of five Days to have been made about 138 Years after the first Settlement of the Kingdom of *Egypt* by *Menes*, or *Osiris*. Hence also we may infer, that before the *Egyptian* Calendar was amended by the Discovery and Addition of the five intercalary Days, the *Egyptians* used no Intercalations at all, but let the Epoch of the Year run backward through all the Months; as they suffered it to do afterwards, by leaving the odd quarter of a Day unintercalated: and their calling the five intercalary Days *Epagomenæ*, *i. e.* added, or adscititious, looks as if no Intercalation had been made before. That this supposed Change of the Sun's Course, mentioned by *Herodotus*, was natural, appears from his own Account, which the *Egyptian* Priests gave him; for he saies, that it made no Alteration in the Climate, or the Fruits of the Earth. But be this as it will, it is most evident from History, and the Remains of the highest Antiquity, that the most ancient Year in the first Calendars of all Nations, who

(54) Lib. ii. c. 142. See Scalig. Emend. Temp. lib. iii. p. 197, 198. Stillingfleet Orig. Sac. B. i. ch. 6. p. 60.

had

had the first and most exact Knowledge of it, was accounted luni-solar, and to consist of 12 Months of 30 Days each, and was corrected by Degrees, and by a further and gradually progressive Knowledge of the true solar Year.

It appears from the History of the antediluvian *Chaldean* Kings of *Berosus*, that the original *Chaldean* Year, the most ancient of all others, consisted of no more than 360 Days: for he reckoned them by *Sari*, or Decads of Years; and a *Sarus*, as *Alexander Polyhistor* assures us, [apud Syncel. p. 32.] was 3600 Days, *i. e.* ten Years, consisting each of 360 Days. The *Chaldeans* ascribed the finding out the Year, and their first celestial Observations, to (55) *Belus*, who reigned at *Babylon* in the Year before *Christ* 2233, and was contemporary with *Menes*, the first King of *Egypt*. This Year was represented by the Compass of the Walls of *Babylon*, said to be built by *Semiramis*, who employed two Millions of Men in the Work, who built a Stadium, or Furlong, every Day, and the whole was finished in a Year, and was 360 Furlongs, equal to the Number of the Days of the (56) Year. This is the Account of *Ctesias*, related by *Diodorus Siculus*. But *Diodorus* adds, that *Clitarchus* related, (who was contemporary with *Alexander the Great*) that the Walls of *Babylon* were 365 Furlongs round, and that these were the Number of the Days of the Year. But *Clitarchus*, and others, after the Time of *Alexander*, seem plainly to suppose the Walls of *Babylon* (which contained as many Furlongs as there were Days in the Year) to be 365 Furlongs about, only because this Number was equal to the Days of the Year, which then at *Babylon* had 365 Days: not considering that they were built before any such Year was known at *Babylon*: and that their Number respected only the simple, original, and most ancient Year of 360 Days. Besides, it is not at all probable, that the Walls of *Babylon* were ever 365 Furlongs

(55) Durat adhuc ibi Jovis Beli templum. Inventor hic fuit fideralis scientiæ. Plin. Nat. Hist. lib. vi. c. 26. And so the *Chaldeans* thought, as *Achilles Tatius* observes, ad Arat. Phænomen. p. 121. apud Petav. Uranolog.

(56) See Diod. Sic. lib. ii. p. 120, 121. Tzet. Fragm. ex Ctes. ad fin. Herodot. p. 679. Q. Curtius lib. v. c. 1.

about,

about, neither more nor less: all ancient Writers, except (57) *Strabo*, who reports them to be 385 Furlongs, making them an even Number. *Herodotus* (58) saies, they were in Compass 480 Furlongs; and (59) *Philostratus* and *Pliny* make them the same Number. *Dio Cassius* (60) related them to be 400: and *Quintus Curtius* saies they were 368 Furlongs. And it is probable from these different Relations, and even certain, that the Walls of *Babylon* were not always of the same Compass: those were the largest which were built by *Nabuchadnezzar*; and to these the Number of *Herodotus* refers: and as they were less before in the Reign of *Belus*, *Ninus*, and *Semiramis*, so they might again be less in the Reigns of *Cyrus*, *Xerxes*, and *Alexander*. But that the ancient *Chaldean* Year was reckoned 360 Days, and no more, we have confirmed from the Prophet *Daniel*; whose *Time, Times, and half a Time*, or three Years and a half, (ch. vii. 25. ch. xii. 7.) are explained by St. *John* to mean 1260 Days; and also 42 Months; i. e. 360 Days to one Year, *Apoc.* xii. 6, 14. and ch. xi. 2, 3,

That the ancient *Persian* Year was lunisolar, and consisted of 360 Days, is probable; because the *Persians* were anciently, and the *Medes* also, a part of the *Assyrian* Empire, which used the old *Chaldean*, or *Babylonian* Year before-mentioned.

After the Rise of the *Medo-Persian* Kingdom, which subdued the *Babylonian*, we find Memorials of the original *Persian* and *Median* Year: one was the 360 Channels into which *Cyrus* cut the River (61) *Gyndes*, to make it fordable for his Army, when he went on his Expedition against *Babylon*. And *Diodorus Siculus*, *Plutarch*, and *Q. Curtius* relate (62), that the Number of the Royal Concubines of the *Persian* Kings was just 360; and *Diodorus* adds, that they were just so many as the Days of the Year: and we learn both from Scrip-

(57) *Geog.* lib. xvi. p. 1072.

(58) *Lib.* i. c. 178. That is, they were sixty Miles in Compass, being 120 Furlongs on every Side.

(59) *Vit.* *Apollon.* *Tyan.* *Plin.* *Nat. Hist.* lib. vii. c. 26.

(60) *Apud* *Tzetz.* *Chil.* ix. ad fin. *Herodot.* p. 679.

(61) *Herodot.* lib. i. c. 189.

(62) *Plut.* *Vit.* *Artaxerx.* p. 1025. *Q. Curtius* lib. iii. c. 8. *Diod. Sic.*

ture (63) and *Herodotus*, that they went by constant Courses into their Kings; that is, they went each in their Turns to the King *in the Evening, and in the Morning returned into the House of the Women*, *Esth.* ch. ii. 12—15. Therefore since their Number was exactly 360, and they are said to be no less than the Days of the Year, we may conclude, that the ancient *Persian* Year had no more than 360 Days.

Dr. *Hyde* shews (64) that the most ancient *Perfo-Median* Year was lunifolar, and consisted of twelve Months, and each Month of thirty Days, in all 360 Days. This was reckoned the Year. And when the solar Year was known to be longer by five Days, they were added after the last Month of the Year; and were called [intermedia tempora and dies furtivi] interposed, or additional Days, got into the Year as it were by Stealth: and were festival. And when the *Persians* knew (probably from the *Egyptians* or *Chaldeans*) that the Year consisted of 365 Days and a Quarter, they intercalated a Month (65) in every hundred and twenty Years, or reckoned one Month twice over; and this Intercalation every Month had by Turns, so that it came to all the twelve Months in the Space of 1440 Years. By this Method they de-

lib. xvii. p. 220. his Words are; τὰς παλλακίδας ὁμοίως τῷ Δαρείῳ περιῆγε. τὸν μὲν ἀριθμὸν ἕσας ἐκ ἐλάττω πληθεὶ τῶν κατὰ τὸν ἐνιαυτὸν ἡμερῶν· καὶ διὰ πρεπῆς, etc.

(63) Ἐν περιδροπῇ γὰρ δὴ γυναικες φοιτοῦσι πῶσι Πέρσῃσι, *Herodot.* lib. iii. c. 69.

(64) *Hist. relig. vet. Pers.* c. xv. also cap. xix. p. 248. and c. xx. p. 268.

(65) An ancient *Persic* Historian, *Mabmud Cbab Cholgi*, relates, Scito epocham Persicam esse a fractionibus et embolismis immunem; et in ea esse annos solares communes; et ejusmodi esse in ea menses, quorum singuli sunt 30 dierum, etc. [nam quinque dies Embolimæos addebant fini ultimi mensis, et forte sex in quoque anno quarto finito.] Hæc autem Epochæ ab initio non fuit a fractionibus et embolismis immunis: sed quoque 120 anno unum mensem intercalabant (i. e. unum bis numerabant) et quinque dies furtivos addebant fini mensis intercalati. Talis autem mensis intercalatus non fuit certo designatus: sed per vices menses sive de mense in mensem intercalabant, donec vices intercalandi ad singulos duodecim menses pervenissent, quod fuit spatio 1440 annorum; quod ab ipsis itaque dictum est periodus intercalationis. Hujus Epochæ initium fuit tempore *Gjemskid*, et mansit ad imperium *Tczdegerdi* (*An. Heg.* 11. Christi 632.) *Hyde*, *ibid.* p. 205.

signed

signed to let their Festival Days pass through every Month of the Year, as the *Egyptians* did by not intercalating the Quarter at all, but letting it run back through all the Months. The Epoch of this *Persian* Year commenced in the Reign of *Gjemshid* Prefect of *Persia*, who was related to be slain by *Dejoces*, the first King of *Media*, whom the *Persian* Writers call *Dabak*: and therefore it commenced about the Year before *Christ* 690.

The solar Year of the (66) *Indians* consisted of twelve full Months and 360 Days; but they had twenty-four Months, each consisting of fifteen Days; for they did not reckon the Months from the Moon's completing its Period, but from the Beginning of its Hornings.

The original Year of the *Chinese* was lunisolar, and consisted of 360 Days, to the Reign of *Uhang-Ti*, *Hobam-Ti*, or *Hoang-Ti*; who began to reign in the Year before *Christ* 2438, and in the sixty-first Year of his Reign the famous Sexagenary Cycle (67) was formed, by

(66) Solarem vero (Indi annum) qui ex 12 mensibus constat, 360 dierum effecere. Alex. ab Alex. Genial. Dier. lib. iii. c. 24. p. 827. Q. Curtius saies of them: Menses in quinos deos descripserunt dies: anni plena spatia servant. Lunæ cursu notant tempora, non, ut plerique, quum orbem didus implevit; sed quum se curvare coepit in cornua: et idcirco breviores habent menses, qui spatium eorum ad hunc lunæ modum dirigunt, lib. viii. c. 31.

(67) Annum vero jam inde a tanto tempore lunæ solarem habent. Menses item admittunt abundantes, deficientes et communes. Admittunt menses Embolismæqs; ita tamen ut non mensem aliquem certum intercalare soleant, ut olim Judæi; sed usitato sibi calculo inveniunt quem faciant intercalarem. Nam duodecim signa Zodiaci sic ordinata sunt, ut pisces semper in primum mensem, aries in secundum, alia signa deinceps in alios menses incidant; ita ut nullus a proprio sibi signo vacuus abire possit. Quia vero altero quoque vel tertio (anno) contingit ut mensis aliquis a signo sibi attributo excidat, hinc mensis ille ea ratione intercalatur, ut nomen ab antecedente mense capiat, ex quo dein signum subsequens in debitum mensem cadit. Totus Cyclus (i. e. sexaginta annorum) annos Embolismæos viginti duos continet; reliqui sunt vel communes vel deficientes vel abundantes, Martin. Hist. Sin. lib. i. p. 30, 31. This Account seems to suppose the ancient *Chinese* Year to be lunar, from the Time of the sexagenary Cycle being composed. But it was undoubtedly lunisolar, and had in it 360 Days: and their Intercalations were not entire Months, but only so many Days as were wanting to complete the Year, and keep the celestial Signs to their proper Months. And

the learned Astronomer *Ta-nao*, whose Assistance *Hoang-Ti* made use of. This Cycle of sixty Years commenced when the Sun was in the fifteenth Degree of *Aquarius*; and, to keep the Months constant to the same Signs of the Zodiac, they intercalated, as there was Occasion, as many Days as were wanting to complete the Year, and keep it to the Course of the Sun: so that every entire Cycle of sixty Years had twenty-two intercalated Years. This was the first Cycle of intercalated Years any where known; and above 700 Years older than the first intercalated *Egyptian* Year.

The *Mexicans*, who were, as is most probable, originally a Colony from *China* (68), had no more than 360 Days in their Year, which they divided into eighteen Months of twenty Days each: and added five intercalary Days at the End of the last Month. They began their Year on the 26th of *February*. This shews that *February* was their last Month, to the twenty Days of which five intercalary Days being added, the 26th, as *Acosta* reckoned, was the 1st Day of *March*, when their Year began. These five intercalary Days were festival, and spent entirely in Eating, Drinking, and Diversions, as they were

perhaps this sexagenary Cycle was composed after the Year was found to contain 365 Days, and the five odd Days might be added annually, sometimes in one Month, sometimes in another, so that every Month might in Turn be intercalated; and *Martinius* seems to be mistaken in his Account: Or it refers to the lunar Year, which was corrected by *Tau*, the Successor of *Hoang-Ti*, as is shewn under Note 35 below; and *Martinius* probably mistook one Year for the other. *Du Halde* understands the sexagenary Cycle to consist of solar Years, like the Olympiads of the *Greeks*, Gen. Hist. of *China*, etc. Vol. III. 8vo. p. 83.

(68) Horn. de Orig. Gent. Americ. lib. iv. c. 14. p. 275. *Scaliger* saies, annus autem (Mexicanorum) in duodeviginti menses tribuitur. Mensis vicinis diebus explicatur, ita fiunt 360 dies, in fine adjiciuntur *inayámas* vitulationibus et publicæ lætitiæ dicatæ, etc. Emendat. tempor. lib. iii. p. 225. *Kircher* relates the same from *Acosta*, viz. Mexicanos annum in octodecim menses distribuere consuevisse, quorum unusquisque viginti diebus constabat—reliquos dies quinque superfluos intercalabant, neque quicquam operis illis diebus, *Acosta* teste, faciebant: sed otio et genio tantummodo indulgebant, etc. Oedip. Ægypt. tom. ii. part ii. p. 29, 30. See the History of the Conquest of *Mexico*, by *Antonio de Solis*, and englished by *Townshend*, 1st Vol. c. 17.

amongst

amongst the *Chaldeans*, *Medes*, and *Persians*; the ancient *Chinese* and *Indians* probably made them in like manner festival. The *Mexicans* received the intercalated Year from the *Chinese*, who fled out of *China* into their Country, when the *Tartar* Emperor *Coblai* (69) conquered *China*, in the Year of *Christ* 1279. The *Mexican* Kingdom of *Chinese* was set up under *Tenuch*, or *Tanuch*, their first Emperor, in the Year of *Christ* 1325. or, as the *Mexican* pictur'd Annals relate, under *Tenuch* An. D. 1322.

That the most ancient Year of the *Greeks* was lunisolar, and consisted of no more than 360 Days, is evident from many Testimonies. In Imitation of this Year, *Orpheus* the most ancient *Greek* Poet and Philosopher, who had been instituted in the *Egyptian* Learning and Mysteries, introduced a Theogony (70) of 360 Gods; that is, one God for every Day of the Year. This Year also is elegantly represented by the Riddle of *Cleobulus*, one of the seven wise Men of *Greece*. "There is, saies he (71), one Father who has twelve Sons, and each of these sixty Children, thirty of which are white and thirty black. They are immortal and yet die continually." By this all agreed the old *Greek* Year was meant, with its twelve Months, each of which contained thirty Days and thirty Nights.

That the most ancient Year at *Athens* in particular was 360 Days, and the Month thirty Days, appears from the original Constitution of the City itself: which, as we learn from (72) *Harpocration*, Ju-

(69) *Horn. de Orig. Gent. Americ. lib. iv. c. 12, 13.*

(70) *Ορφῶς ὁ παλαιότατος τῶν τελεστικῶν καὶ ἐξήκοντα θεοὶ ἐν τῷ Διαθήκαι ἐπιγρα-
φομένῳ βιβλίῳ, Just. Mart. de Monarch. lib. p. 104. edit. Colon. 1686.* This shews that *Theophilus*, Bishop of *Antioch*, wrote, ὁ Ὀρφεὺς οἱ τελεστικοὶ ἐξήκοντα θεοί, and not ἐξήκοντα πνεῖς, as the Copies have it, lib. iii. ad Autolyc. init. But *Lactantius* makes them 365 from *Orpheus*, *De fals. Relig. lib. i. c. 7.* by Mistake also.

(71) *Diog. Laert. vit. Cleob.*

(72) *Τὸ δὲ γίνεσθαι ἔχει ἀνδρὸς Α'. [xxx] καὶ δὲ φαιλέας καὶ ἀνδρὸς τεττάρους ὅτι τεσσα-
ρον, Φυλῶν ἑσάν, αἱ τελεα ἐκάστη διέσπον μίση τὰς μὲν Φυλάς τέσσαρες ποιήσαντες,
ἀπομνησάμενοι τὰς τῆ ἐνιαυτοῦ ὥρας τὰς δὲ φαιλέας καὶ τεττάρους IB'. καθάπερ οἱ
μυῶες τὰ δὲ γίνεσθαι Α'. ἐν ἑκάστῃ φαιλέᾳ καθάπερ αἱ ἡμέραι ΤΞ'. This Number 360
is the true Reading, and not ΤΞΕ'. i. e. 365. as the Editions of *Suidas* have
it, voc. γεννηταί. See also, in voc. γεννῆται, his Extract from *Harpocration*,*

lius Pollux, and Suidas, was divided into four Tribes, representing the four Seasons of the Year; which Tribes contained twelve (Φαλαίαι) Wards, corresponding to the twelve Months; and each Ward had thirty Families, answering to the thirty Days of each Month, in all 360, as many as the Days of the Year.

This Account does not only shew the true Length of the original Athenian Year, but also that it was prior to the Constitution of Athens itself; the Constitution of the City being ordered in Imitation of the Year. This Year was probably known and used in Attica many Ages before the Reign of Cécrops, who, as the (73) Egyptians related, led a Colony of Saites out of Egypt thither; but Apollodorus (74) saies, he was a Native of Attica. However this was, we may conclude, that, as the Year of 360 Days was the most ancient Year of the Phœnicians and Egyptians, it was probably in the most ancient Times carried into Greece by the Javanians, or Descendants of Japhet; or by the old Pelasgi out of Phœnicia. As the Egyptian Year consisted of 365 Days before the Time of Cécrops; if he went out of Egypt into

and also Harpocrat. Lex. voc. γενήται where, in the Aldine edit. 1527. as also in Suidas, he has φαλαίαι and φαλαίων, and not φαλαία and φαλαίων, as Gronovius has it in his Edition by Mistake. See Jul. Polluc. Onomast. lib. iii. segm. 52. and lib. viii. segm. 109, 111. Whenever the ancient Greek Writers speak of a Year simply and absolutely, they refer to the primitive Year of 360 Days. Thus Hippocrates reckons seven Years to contain 360 Weeks; and so one Year 360 Days. De Carn. p. 254, fin. And Plato would have the Senate of his Commonwealth to consist of 360 Men, to be divided into four Parts of ninety each, alluding to the Year and its four Quarters, De Leg. lib. vi. p. 615. edit. Lugdun. 1690. And Demetrius Phalareus, a little after the Time of Alexander the Great, had 360 Statues erected to his Memory at Athens, as Varro, Pliny, and Diogenes Laertius inform us: and these Statues were just so many as the Days of the Year were then reckoned: so Varro and Pliny tell us. Hic Demetrius æreas tot aptu'f quot lucas habet annus absolutus, Var. apud Non. Marcel. Nullique arbitror plures statuas dicatas quam Phalareo Demetrio Athenis: siquidem 360 statuere, quas mox laceraverunt; nondum anno hunc numerum dierum excedente, Hist. Nat. lib. xxxiv. c. 6.

(73) Τῆς Ἀθηνάϊας φασὶν ἀποικίους εἶναι Σαῖτων τῶν ἐξ Αἰγύπτου, etc. Diod. Sic. lib. i. p. 33.

(74) Biblioth. lib. iii. p. 221.

Attica,

Attica, he would carry that Year with him thither; or *Cadmus* and *Danaus* would carry it after: and there is no doubt but the *Greeks* then intercalated their old Year as the *Egyptians* did, by adding five intercalary Days at the End of the last Month. And if what *Apollodorus* (75) relates be true, the *Greeks*, as early as the Time of *Cadmus*, had a Cycle of eight Years, which he calls the *perpetual*, or complete Year, consisting of eight Years: this octennial Cycle was formed to adjust the lunar to the solar Year.

That the *Greeks* had an *Octaëteris* so anciently as the Time of *Cadmus*, who came into *Greece* in the Year before *Christ* 1494, may be questioned. The oldest Cycle, or intercalated Year we meet with, is mentioned by *Herodotus* from *Solon*, in his Discourse with *Cræsus*, as used by the *Greeks*. He supposes a Month of thirty Days to be added (76) every other Year to the old Year of 360 Days: so that one Year had twelve and the next had thirteen Months. But as this *Diæteris* was too long by twenty Days, it must have been immediately perceived, and corrected by the Omission of the superfluous Days. Mr. *Dodwell* (77); without any Evidence, supposes the *Dieteric* Year of *Herodotus* to be the Cycle of *Thales*. This is highly improbable, because *Herodotus* implies it to have been in Use amongst the *Asiatic*, as well as other *Greeks*, before *Solon's* Time, and as then used: and *Solon* being as old as *Thales*, could not speak of a Cycle no older than *Thales* as the then established Civil Year of the *Greeks*. Besides, it is well known that *Thales* reckoned the solar Year to be 365 Days, as the *Egyptians*

(75) Κάδμος δὲ αὐτὸν ἀνέλευνεν ἀδίδον ἱεραὸν ἐθνεύσαντες Ἀπὸν· ἦν δὲ ὁ ἱεραὸς τὸς ἐπὶ ἱερῇ, lib. iii. p. 157. This *Plutarch* calls μέγαν ἱεραὸν, for which Term *Apollo* was fabled to serve *Admetus*, his παῖδά, *Amator*. p. 761. Τὸν δὲ μέγαν ἱεραὸν οἱ μὲν ἐν τῇ ὀκταετηρίδι τίθενται, *De Placit. Philos.* p. 902. lib. ii. fin.

(76) Lib. i. c. 32. The *Lavinians* are said to have had a Year of thirteen Months and 374 Days, two of which made nearly the *Dieteris* of *Herodotus*. In Italia apud Lavinios tredecim [mensibus annus terminabatur] quorum annus trecentis septuaginta et quatuor diebus ferebatur, *Solin. Polyhist.* cap. i. p. 4. and so saies *Alex. ab Alex. Genial. Dier.* lib. iii. cap. 24. p. 829. and *Augustin. de Civit. Dei*, lib. xv. cap. 12.

(77) *De Cyclis Differtat.* iv. p. 210, 212. and in other Places.

tians did, from whom it is said he first brought it into Greece; and he found the Month not to be quite thirty Days, but the *thirtieth*, which he called *ῥαγάδα*. But *Solon's* Year in *Herodotus* had no more than 360 Days, and each Month had thirty Days: so it must be the old lunisolar Year of the Greeks which *Herodotus* represents *Solon* speaking of. *Censorinus* (78) speaks of an ancient Greek *Diäteris*, which was formed upon observing that the Year was not lunisolar; but that there were more than twelve Lunations during the Sun's annual Period; whence they conjectured, that twelve lunar Months and an half completed the natural or solar Year. Therefore they intercalated a Month every other Year, so as to have twelve Months in one Year and thirteen in the next: and these two Years being added together they called *the great Year*: and also a *Triäteris*, because it returned every third Year: though it was really a Period of two Years only and a *Diäteris*. This Cycle also was very erroneous, and made the *Diäteris* too long by seven Days and an half, which made a Month in eight Years, and then a

(78) Veteres in Græcia civitates, cum animadverterent, dum sol annuo cursu orbem suum circuit, lunam interdum ter decies exoriri, idque sæpe alternis fieri; arbitrati sunt lunares 12 menses et dimidiatum ad annum naturalem convenire. Itaque annos civiles sic statuerunt, ut intercalando facerent alternos 12 mensium, alternos 13, utrumque annum separatim vertentem; junctos ambos annum magnum vocantes, idque tempus trieterida appellabant, quod tertio quoque anno *redibat*, [redibat is the true Reading, which the old Edition of 1524 has: and the later Reading *interkalabatur* is evidently corrupt, though the learned Editor *Lindenbrogius* did not observe it. The Sense requires *redibat*, and what follows confirms it.] quamvis biennii circuitus et revera Dieteris esset, unde mysteria quæ Libero Patri alternis fiunt annis trieterica a poetis dicuntur. Postea cognito errore, hoc tempus duplicarunt et tetraeterida fecerunt. Sed eam, quod quinto quoque anno redibat, penteterida nominabant, qui annus magnus ex quadriennio commodior visus est, ut annus solis constaret ex diebus 365 et diei parte circiter quarta, quæ unum in quadriennio diem conficeret. Quare Agon et in Elide Jovi Olympio, et Romæ Capitolino, quinto quoque anno redeunte celebratur. Hoc quoque tempus, quod ad Solis modo cursum nec ad lunæ congruere videbatur, duplicatum est, et Octaeteris facta, quæ tunc Enneateris vocitata, quia primus ejus annus nono quoque anno redibat. Hunc circuitum verum (or vero) *annum magnum* esse pleraque Græcia existimavit, De Die Natali. c. 18.

Month

Month was omitted, as Sir I. Newton thinks, who gives the following Account of the old Greek Intercalations (79) "To the twelve lunar Months the ancient Greeks added a thirteenth every other Year, which made their *Diätēris*; and because this Reckoning made their Year too long by a Month in eight Years, they omitted an intercalary Month once in eight Years, which made their *Oſtaëteris*; one half of which was their *Tetraëteris*: and these Periods seem to have been almost as old as the Religions of Greece, being used in divers of their *Sacra*. The *Oſtaëteris* was the *Annus magnus* of *Cadmus* and *Minois*; and seems to have been brought into Greece and Crete by the *Phœnicians*, who came thither with *Cadmus* and *Europa*, and to have continued till after the Days of *Herodotus*. For, in counting the Length of seventy Years, he reckons thirty Days to a lunar Month, and twelve such Months, or 360 Days, to the ordinary Year, without the intercalary Months; and twenty-five such Months to the *Diätēris*—but the *Greeks*, *Cleostratus*, *Harpalus*, and others, to make their Months agree better with the Course of the Moon, in the Times of the *Persian* Empire, varied the Manner of intercalating the three Months in the *Oſtaëteris*; and *Meton* found out the Cycle of intercalating seven Months in nineteen Years."

The old imperfect *Diätēris*, *Tetraëteris*, and *Oſtaëteris*, gave Occasion to *Solon*, *Thales*, *Cleostratus*, and others, to make these Cycles more correct and perfect. The *Diätēris*, or Cycle of two Years, was formed by adding a Month of twenty-two Days at the End of the second Year: afterward it was doubled, and at the End of the fourth Year they intercalated a Month of twenty-three Days. This made their *Tetraëteris*, and being doubled formed the *Oſtaëteris*, which had in it four imperfect lunar Months, two of twenty-two Days and two of twenty-three Days. But the *Greeks* having a mind to have their intercalary Months compleat, *Cleostratus* of *Tenedos*, about the Year before *Christ* 543; formed an *Oſtaëteris* with three intercalated entire Months of thirty Days each; and they were added in the (80) *third*;

(79) *Chronology of the Greeks*, p. 75, 76.

(80) Mr. *Dodwell* is inclined to think, that *Herodotus* referred to the first

fifth, and *eighth* Year. This *Octaëteris* consisted of 2922 Days (81), and of ninety-nine Months. This Period is described in (82) *Geminus*, and *Solinus*: and by this octennial Cycle the *Olympic* Games were regulated. Therefore the old Scholiast on *Pindar*, referring to this octennial Cycle by which the *Olympic* Games were regulated, saies, they were (83) sometimes celebrated in the Interval of *forty-nine Months*, and sometimes of *fifty*. And so they were: for in the first *Olympiad*, or four Years of this Cycle, there was only *one* intercalary Month, viz. in the third Year, which made forty-nine Months in four Years: but in the second *Olympiad*, or latter four Years of the Cycle, there were *two* intercalary Months, viz. one in the fifth, and another in the eighth Year; which made fifty lunar Months in four Years.

From what has been said, it appears that the most ancient Year of the Greeks was at first Lunisolar, consisting of 12 Lunar Months, of 30 Days each, and the whole 360 Days. This Year was thought originally to agree to the Course both of the Sun and Moon: but after

and oldest *Otaetris*, when he said (lib. ii. c. 4.) *that he thought the Egyptians ordered their Year more wisely than the Greeks; because the Greeks intercalated a Month every third Year, for the sake of keeping the Seasons to their proper Months: but the Egyptians making all their twelve Months of thirty Days each, and adding five intercalary Days to every Year, kept the Seasons in their right Places*, See Dodwel. de Cycl. Dissert. dissert. iii. p. 172. But as the old *Otaetris* had a Month intercalated every other Year, and not every third; it is more probable, that *Herodotus* referred to the later *Otaetris* of *Cleostratus*, in which the third, fifth, and eighth Year had each an intercalary Month of thirty Days.

(81) The Words in the present Copies of *Censorinus* are evidently corrupt and imperfect, viz. *Nam dies sunt solidi, uno minus centum, annique vertentes solidi octo*. The learned *Lindembrogius* corrects them, and reads; *Nam dies sunt solidi 2922, menses uno minus centum; annique vertentes solidi octo*. *Geminus* makes them the same Number of Days and Months; but they exceeded eight solar Years by two Days, according to the then *Greek* Computation of the solar Year being 365 Days.

(82) *Element. Astronom. c. vi. p. 34, 35, 36. apud Petav. Uranolog. Solin. c. ii.*

(83) Γίνεσθαι δὲ ὁ ἀγὼν ποτὲ μὲν διὰ τεσσαρσέκοντα ἐννέα μηνῶν ποτὲ δὲ διὰ πενήκοντα ἔθεν ἢ ποτὲ μὲν Ἀπολλωνίῳ μῶνι, ποτὲ δὲ τῷ Παρθενίῳ ἐπιτελεῖται. *Ad Olymp. iii. p. 40. edit. Oxon.*

the

the solar Year was found to contain 365 Days, which the *Greeks* learnt either from the *Egyptians* or *Phœnicians*, they added five intercalary Days to the End of the Year. And by Degrees observing also that the Period of the Moon was finished in less than 360 Days; they contrived Cycles of two, four, and eight Years, with intercalary Months, to make the Course of the Moon agree with that of the Sun. They then had two distinct Years, one solar, and the other lunar: both which were necessary on account of their Religion. They were obliged to reckon their Months by the Course of the Moon, on account of the Sacrifices and Festivals, which were instituted on the new and full Moons; and also to reckon the Years by the Course of the Sun, in order to observe rightly the sacred Solemnities which were to be performed at the cardinal Points of the Year, and the annual Return of the Seasons, and in the Months and Days of the Month to which they were fixed. Therefore the learned Astronomer *Geminus* tells us, that it was anciently (84) commanded both by the Laws and Oracles, to offer Sacrifices, according to Months, Days, and Years: and all the *Greeks*, agreeably hereto, instituted their Years by the Course of the Sun, and their Months and Days by the Course of the Moon: so as to offer their annual Sacrifices to their Gods in the same Seasons of the Year: i. e. the vernal Sacrifices in the Spring Season, and the Summer Sacrifices in the Summer Season, and so the rest, which were to return annually each in the same Season. This was thought to be most acceptable to their Gods. But this could not be done but by keeping the Sol-

(84) Πρόθεσις ὑπὸ τοῖς ἀρχαίοις εὖ μὲν μῶας ἀγινε καὶ σεληνίου· ὅτι ἡ ἐνιαυτός καθ' ἡλίον. πρὸ γὰρ ὑπὸ τῶ νόμων καὶ τῶν χρησμῶν ἀπαγορευόμενον πρὸ θύειν καὶ Γ'. ἤγινε τὰ πάτρια, μῶας, ἡμέρας, ἐνιαυτός, τὸτο διέλαβον ἅπαντες οἱ Ἑκλήτες τῷ εὖ μὲν ἐνιαυτός συμφώνως ἀγινε τῷ ἡλίῳ· τὰς δὲ ἡμέρας καὶ τὰς μῶας πρὸ σελήνης. ἔστι δὲ πρὸ μὲν καθ' ἡλίον ἀγινε τὰς ἐνιαυτός, πρὸ σελήνης τὰς ἐνιαυτός τὰς αὐτὰς θυσίας τοῖς θεοῖς ὑπελάμβαναι· καὶ τὴν μὲν ἑαρινὴν θυσίαν ἀπὸ παλῶς καὶ πρὸ ἱερὸς σφίλῃ· τὴν δὲ θεινὴν καὶ πρὸ θέρους· ὁμοίως δὲ καὶ καὶ τὰς λοιπὰς καιρὸς τῷ ἔτι τὰς αὐτὰς θυσίας πίπτειν. τὸτο γὰρ ὑπελάβον προσηγορίας καὶ καχαρασμένων εἶναι τοῖς θεοῖς. τὸτο δ' ἄλλως οὐκ ἂν διώκωτο γινέσθαι, εἰ μὴ αἱ προπαί καὶ αἱ ἰσημερίαὶ πρὸ τὰς αὐτὰς τόπους γίγνοιτο. πρὸ καὶ σεληνίου ἀγινε τὰς ἡμέρας τοιαύτην ἔστι. πρὸ ἀκολουθίας τοῖς τῷ σεληνίῳ φασισμοῖς τὰς προσηγορίας τῶν ἡμερῶν γινέσθαι. ὑπὸ γὰρ τῷ τῷ σεληνίῳ φασισμῶν αἱ προσηγορίαι τῶν ἡμερῶν καλῶν μαθήσαν, etc. *Element. Astronem.* p. 32.

fices and Equinoxes to the same Points of the Zodiac ; and making the Year fixed and unmoveable. But computing the Days by the Course of the Moon, was to name and distinguish them by the Phases or Lunations of the Moon.

This Testimony of *Geminus* shews, that the ancient *Greeks* knew no other than the solar Year, consisting of solar (85) Months of 30 Days, which were also thought to be lunar: and when they found that the Days and Months agreed not to the Course of the Moon, nor the Years to that of the Sun, they studied to find out Periods, or Cycles, which in a certain Number of Years should bring their Courses to correspond with each other, and to commence in the same Point of the Zodiac. And although, when *Thales* and *Solon* had discovered nearly the true Course of the Moon, and Length of the Month, the lunar Year was instituted both by the Laws and Command of the Oracles; yet the solar Year was chiefly regarded, and endeavoured to be fixt with the greatest Accuracy, that the Sacrifices, which were by the most ancient Custom of *Greece* offered to the Gods at the Tropics and Equinoxes, might annually return in the same Part of the Year, and in their proper and usual Months, without Deviation from the cardinal Points of the Zodiac: which could not be done by the Course of the Moon without intercalary Months, as *Geminus* observes, (*ibid.* p. 34, 35.) and therefore the lunar Year was esteemed imperfect, till by intercalary Months it agreed with the solar Year. The popular and civil Year of the *Greeks* was therefore solar, as *Scaliger* rightly concluded: and *Petavius* is mistaken (86) in insisting against *Scaliger* that the civil Year was merely lunar. For the Months of these two Years were different as well as the Years. The Months of the solar Year had 30 Days each, and five intercalary Days were added at the End of it: but the lunar Months from the Time of *Thales* and *Solon* were alternately of

(85) Καὶ ὅτι δηλονότι τὰς μῶνας ἢ πρὸς σελήνῳ ἀριθμῶντες, καθεύκοντες ἐν ταῖς πλείστας νύκτας ἢ ἑβδομάδων πόλειον, ἀλλὰ πρὸς ἥλιον· καὶ [forte αἰς καὶ] ἐν ἀπείσταις τε ἢ ἀρχαίῳ, καὶ ἐν τοῖς πολεμικοῖς ἢ ἰσθίων ἀριθμοῖς. καὶ ὅτι οἱ Ῥωμαῖοι οὐ σύμπαρ ἐν αὐτῷ εἰς ἑβδόμη μῶνα. Galen. Comment. in Epidem. Hippoc. p. 347. See below Not. 87. on the reformed Roman Year.

(86) De Doctrin. Tempor. lib. i. c. 5—8.

30 and 29 Days: and the Year being about eleven Days shorter than the solar Period, was made by intercalary Months to return to the same Point of the Zodiac with the Sun.

Theodore Gaza very rightly observes (87), " that the *Greeks* had a " double Year; one which was *solar*, and consisted of 360 Days; " because the *Ecliptic* was divided into so many Parts, (or Degrees) " of which Year *Aristotle* saies seventy-two Days are a fifth Part: an- " other which was *lunar*, and consisted of 354 Days. For this rea- " son their Months were partly *solar*, and partly *lunar*: and they " added to some of the lunar Months (an intercalary Month of) thirty " Days; and to the solar *five Days*, (at the End of the last Month) " and six Days every fourth Year. "

This shews, that the *Greeks*, after the Reformation, both of the solar and lunar Year, still reckoned the *solar* Year 360 Days only, as it had been anciently computed when there was no Distinction between the solar and lunar Year, but both were supposed to consist of just 360 Days: on which account the *Ecliptic* was divided into 360 Parts, or Degrees, and no more.

The learned Chronologer *Petavius* (88) thinks, that the *Greeks* reckoned their Year in this manner, (though they knew it consisted of 365 Days) in Imitation of the *Egyptians*, from whom they received it: and one Reason of whose Year being originally so constituted, he thinks, was the Division of the *Zodiac* into 360 Degrees. But no doubt the *Zodiac* was originally divided into 360 Degrees, because the solar Year was thought to consist of so many Days and no more; till Men were able to make more accurate Observations on the solar and lunar Periods.

(87) Διχῶς ἰσχυρὸν τὸν ἐνιαυτὸν οἶον, τὸν μὲν ἐξήκοντα ἔτημασσίαις ἡμέραις ἐκτελούμενον τῷ ἡλίῳ, ἂν τὴν εἰς τοσαύτας μοίρας καίματον τὸν ἡλίου. ὃ τὸν δὲ μέγιστον Ἀριστοτέλης εἶναι φησιν ἡμέρας ἐβδομήκοντα καὶ δύο. τὸν δὲ τέτταρτον καὶ πενήκοντα καὶ τεσσαρσίαις τῇ σελήνῃ. ἀνάλογον δὲ καὶ τὰς μῆνας ἔχον, τὰς μὲν καὶ τὸν ἡλίον, τὰς δὲ καὶ τὴν σελήνην. ἐπίβαλλον δὲ τοῖς μὲν τετράκοντα ἡμέρας, τοῖς δὲ πέντε, καὶ εἴ τι πλέον, δέοι ἂν τετάρτῃ ἐνιαυτῷ. Lib. de mens. apud Petav. Uranolog. p. 292.

(88) De Doct. Temp. lib. i. c. 7.

And further, that the most ancient Year of the *Greeks* was solar, may well be concluded from its being derived to them from the *Egyptians*, whose Years were always solar. And the Reason of chusing the solar Year, which was the natural and only true Year, was its being most agreeable to the superstitious Worship of the Sun, who was the first and principal Deity adored by the *Egyptians*, *Phœnicians*, *Chaldeans*, *Arabians*, *Persians*, *Indians*, *Greeks*, and *Romans*. But the *Arabians*, who worshiped the Sun, and whose most ancient Year was solar or lunisolar, and derived to them from the *Egyptians* and *Chaldeans*, did in After-times use only the lunar Year, from an extraordinary Veneration and superstitious Worship which they paid to the Moon. And their lunar Year was vague and unintercalated, and thirty-three of them made thirty-two tropical Years. But all other Nations, after the lunar Period was known and used, inserted intercalary Months or Days in various manners, to make the civil lunar Year correspond with the solar, which was the *natural and only true Year*, as *Censorinus* (89) tells us.

The learned Mr. *Dodwell* thinks, after *Scaliger*, that the old *Attic* Year, before *Meton's* Cycle of nineteen Years was found out, (in the Year before *Christ* 433) began at the the (90) Winter Solstice, or the new Moon nearest to it. This he infers from the intercalary Month being called a *second Poseidon*, which was the first Winter Month, and next before the Solstice. *Petavius* [Doct. Temp. lib. i. c. 12.] has proved against *Scaliger*, that the most ancient *Attic* Year commenced at the Summer Solstice, and has given sufficient Evidence of it from ancient Testimonies. So that the intercalary or *second Poseidon* can prove no more, but that the ancient *Attic* lunar Cycles before *Meton* commenced at or about the Winter Tropic: and this may be true, and is probable; and *Festus Avienus* (91) represents the *Ostæteris* of *Har-*

(89) Omnibus (Gentibus) fuit propositum suos civiles annos varie intercalandis mensibus ad unum verum illum naturalemque corrigere. De die Natali. c. xx.

(90) De vet. Cyclis, p. 6, 7, 8.

(91) Nam quæ solem hiberna novem putat æthere volvi,
Ut spatium lunæ redeat, vetus Harpalus, ipsam
Ocyus in sedes momentaque prisca reducit.

Ibid. p. 7.
palus,

palus, which was formed in the Year before *Christ* 496, as having its Epoch from the Winter Solstice: and the same Writer saies, that *Meton* (92) began his Cycle from the original Year, which commenced at the Summer Solstice: (it began on the thirteenth Day of *June*, or *Sciropherion*, as *Diodorus Siculus* tells us, lib. xii. p. 501. West.) And of this latter Epoch there can be no Doubt: and *Gaza* (93) observes, that at the Summer Tropic, when the *Attic* Year commenced, the *Athenians* celebrated a public Festival, and offered sumptuous Sacrifices to the Sun; from which the tropical Month was called *Hecatombaeon*, being before called *Cronius*, from the Worship of *Saturn*, as it was called *Hecatombaeon* from *Apollo*, or the Sun.

Cecrops went and ruled in *Attica* in the Year before *Cbrist* 1557, (or twenty-five Years before, according to the *Parian* Marbles) and then the *Attic* solar Year (which he might bring out of *Egypt*) consisted of 365 Days: and it began at the Summer Solstice, which was then the 26th of *July*, having since that Time gone back above forty-five Degrees to the 10th of *June*, according to the *Julian* Year. Therefore the *Attic* solar Year in the Time of *Cecrops* stood as follows: viz.

1.	<i>Hecatombæon</i>	began	<i>July</i>	—	26th	—	30
2.	<i>Metageitnion</i>	—	<i>August</i>	—	26th	—	30
3.	<i>Boëdromion</i>	—	<i>September</i>	—	26th	—	30
4.	<i>Μαμακτηριον</i>	—	<i>October</i>	—	26th	—	30
							<hr/> 120

(92) Sed primæva Meton exordia sumfit ab anno,
Torreret rutilo cum Phœbus sidere Cancrum :
Et cum cæruleo flagraret Sirius astro.

Ibid.

(93) Ἀρχὴ μὲν τῷ ἔτους ἀπὸ τρεῶν θεμενῶν Ἀθηνάϊσις, ὡς ΣυμπλίκιⓄ λέγει. —
 ἀρχὴ τῷ ἔτους ὁ Ἑκατομβαιῶν τροπικὸς ὢν (καὶ) θεμενός. ἀλλὰ μὲν καὶ ἐορτῇ Ἀθη-
 ναῖσι τοῖς ἡγῶν δημοσιῇ, καὶ ἴθουσι μεγαλοπρεπῶς τῷ ἡλίῳ ὡς πρὸς τροπαῖς ὄντι. ὅθεν
 καὶ τὸνομα τῷ μῦθῳ, Ἑκατομβαιῶν, Κρονία πρῶτον (ὡς Πάστραρχος Φησιν) καλυμμένη.
 De mens. p. 284. See Etymol. mag. voc. Ἑκατομβαιῶν. Hesyc. Lex. voc.
 ἙκατομβαιⓄ. And Proclus observes, that Plato orders all his City to meet
 annually in the Temple which was consecrated to the Sun and Apollo, as one
 common Deity, immediately after the Summer Solstice. In Plat. Theolog.
 lib. vi. c. 12. p. 376.

Brought over				Days
				120
5. Pyanepsion —	November	26th		30
6. Posideon —	December	26th		30
7. Gamelion —	January	26th		30
8. Antbesterion —	February	26th		30
9. Elaphebolion —	March —	26th		30
10. Munychion —	April —	26th		30
11. Thargelion —	May —	26th		30
12. Scirrophorion —	June —	26th		30
	Intercalary			5
				365

The most ancient Year of 360 Days was the first *Latin* and *Roman* lunisolar Year, before *Numa's* Correction of it. For *Plutarch*, in the *Life of Numa* (94), saies; “ that in the Reign of *Romulus* the Months “ were very irregular; some not being reckoned *twenty Days*, others “ had *thirty-five Days*, and others more: the *Latins* not then understanding the Difference between the solar and lunar Year; but only “ providing for this one Thing, that the Year should contain 360 “ Days.” *Romulus* corrected the Irregularity of the old Latin *Alban* Months; and *Macrobios* tells us (95), that, by his Constitution of the Year, “ it consisted only of *ten Months*, and 304 Days: six of these

(94) Ῥωμύλος βασιλεύοντι ἀλόγως ἐχρῆτο τοῖς μηνὶ καὶ αἰτάλῃς, τὰς μὲν ἐὶ δέκα ἡμέρων, τὰς δὲ πέντε καὶ τετρακοντα, τὰς δὲ πλεονόντων λογιζόμενοι τὴν γινομένην ἀνωμαλίαν. οὗτις τὴν τεττακοντα, καὶ τὸν ἥλιον ἐνοίειαν σὺν ἔχουσαι, ἀλλ' ἐν μὲν φυλάττοντες μόνον ὅπως ἐξήκοντα καὶ τετρακοντίων ἡμερῶν ὁ καινὸς ἴσαι. p. 71.

(95) Non igitur mirum in hac varietate Romanos quoque olim, auctore Romulo, annum suum decem habuisse mensibus ordinatum; qui annus incipiebat a Martio, et conficiebatur diebus trecentis quatuor: ut sex quidem menses, id est, Aprilis, Junius, Septilis, September, November, December, tricenū essent dierum; quatuor vero, Martius, Maius, Quintilis, October, tricenis et singulis expedirentur. — Sed cum is numerus neque solis cursui neque lunæ rationibus conveniret; nonnunquam usu veniebat ut frigus anni æstivis mensibus, et contra calor hiemalibus proveniret: quod ubi contigisset, tantum dierum sine ullo mensis nomine patiebantur absumi, quantum ad id anni tempus adduceret, quo coeli habitus instanti mensi aptus inveniretur. *Saturnal. lib. i. c. 12. p. 169, 174.*

“ Months,

“ Months, *April, June, Sextilis* or *August, September, November,*
 “ *December,* had each 30 Days: and the other four, *March, May,*
 “ *Quintilis* or *July,* and *October,* had 31 Days. And because this
 “ Number neither agreed to the Course of the Sun nor of the Moon, it
 “ sometimes happened that the Winter fell in the Summer Months,
 “ and the Summer in the Winter Months. When this happened, they
 “ let as many Days pass without any Name of a Month being fixed
 “ to them as were wanting to reduce the Seasons to their proper
 “ Months.”

Censorinus (96) saies of the old *Roman* solar Year, “ that *Licinius*
 “ *Macer,* and after him *Fenestella,* related in their Writings, that it
 “ originally consisted of twelve Months: but that he rather gives
 “ credit to *Junius Gracchus,* and *Fulvius,* and *Varro,* and *Suetonius,*
 “ and others, who thought it had no more than ten Months, as the
 “ *Alban* Year had, whence the *Roman* was derived. These ten
 “ Months contained 304 Days, in the following manner: *March*
 “ 31 Days, *April* 30, *May* 31, *June* 30, *Quintilis (July)* 31, *Sex-*

(96) Annum vertentem (i. e. solarem) Romæ Licinius quidem Macer, et postea Fenestella, statim ab initio duodecim mensium fuisse scripserunt. Sed magis Junio Graccho, [so it ought to be read, as the old Edition printed 1524 has it: and also Varro de ling. Lat. lib. v. p. 50. the Edition from Lindenbrogius, printed at Cambridge 1695, has it corruptly Gracchano] et Fulvio, et Varroni, et Suetonio, aliisque credendum, qui decem mensium putaverunt fuisse: ut tunc Albanis erat, unde orti Romani. Hi decem menses dies trecentos quatuor hoc modo habebant.

				Dies
Martius	—	—	—	31
Aprilis	—	—	—	30
Maius	—	—	—	31
Junius	—	—	—	30
Quintilis	—	—	—	31
Sextilis	—	—	—	30
September	—	—	—	30
October	—	—	—	31
November	—	—	—	30
December	—	—	—	30

Quorum quatuor majores Pleni, cæteri sex Cavi vocabantur: De Die Nat. c. xx. p. 120, 121.

“ *tilis*

"*tilis* (*August*) and *September* each 30, *October* 31, *November* and "*December* each 30, etc." *Solinus* (97), before *Censorinus* and *Macrobius*, gave the same Account of the old *Roman Year* of ten Months, and 304 Days. And almost all Writers agree, that the *Latin Year*, which was used when *Romulus* reigned, had no more than (98) *ten Months*. *Romulus* (as *Plutarch* saies) found the Months very irregular and confused, and put them into the Order mentioned by *Solinus*, *Censorinus*, and *Macrobius*; but added no new Names of Months to them: but then both the *Albans* and *Romulus* had two intercalary Months, to make up the Year 360 Days; and these were afterward called by *Numa*, when he instituted the lunar Year of 355 Days, *January* and *February*; and he made *January* the first Month, and *February*, which was the *Terminalia*, and had only 23 Days, he increased to 28 Days, and made it the last Month of the Year, as it was before. Thus all the seeming different Accounts are reconcileable to-

(97) *Romani initio annum decem mensibus computaverunt, a Martio auspicantes*—maximeque hunc mensem principem testatur fuisse, quod qui ab hoc quintus erat, *Quintilis* dictus est; deinde numero decurrente *December* solemnem circuitum finiebat intra diem trecentesium quartum: tunc enim iste numerus explebat annum, ita ut sex menses tricenium dierum essent, quatuor reliqui tricenis et singulis expédirentur, c. i. p. 4.

(98) *Mensium nomina sunt aperta fere, si a Martio, ut antiqui instituerunt, numeres. Nam primus a Marte, Secundus (ut Fulvius Flaccus scribit, et Junius Gracchus) a Venere, quod ea sit ἀφροδίτη. Cujus nomen ego, antiquis literis quod nusquam inveni, magis puto dictum, quod ver omnia aperit, Aprilem. Tertius, a Majoribus, Maius. Quartus a Junioribus, Junius. Dehinc quintus Quintilis, et sic deinceps usque ad Decembrem, a numero. Ad hos qui additi; prior a principe Jano Januarius appellatus. Posterior, ut iidem dicunt scriptores, ab Diis infereis Februarius appellatus, etc. Var. de Ling. Lat. lib. v. p. 50, 51. See Livy, lib. i. p. 30. Ovid speaking of the Year of the old Latins, saies,*

Mensibus egerunt lustra minora decem.

Annus erat, decimum cum luna repleverat orbem.

Fast. lib. iii. § 120, 121.

Etropius saies of *Numa*, Annum descripsit, in decem menses prius sine aliqua computatione confusum, *Rom. Hist. Breviar. init.* and *Cassiodorus* writes of him; Duos menses anno addidit, *Januarium* et *Februarium*, cum ante hunc decem tantum menses apud Romanos fuissent, *In Chron.* So also *Luc. Flor. Rom. Hist. lib. i. c. 2.* and *Aurel. Vict. de viris illust. c. iii.*

gether ; and *Licinius Macer* and *Fenestella* reckoned the two intercalary Months, which made 56 Days, viz. the first, or *January*, of 33 Days, and second, or *February*, of 23 Days, to the ten which had Names to them, and so made the Year twelve Months, and 360 Days, as *Plutarch* rightly relates. And *Censorinus* himself supposes, that the *Albans* and *Romans* at first used (99) intercalary Months, to reduce their Year to the Course of the Sun, as well as they could. So that it is probable, that the *Albans*, and *Romulus* after them, had two private intercalary Months in their Computations, by which they brought the Year of 304 Days to the lunisolar Year (as then supposed) of 360 Days. But that *Romulus* made the ten Months more equal and regular than the *Albans* did, as *Censorinus*, and *Macrobius*, and *Solinus*, relate. And to confirm this, there never was known a Year of 304 Days, either solar or lunar ; or any less than 360 Days, in the most ancient Times : and as two of the most ancient *Roman* Writers, *Licinius Macer* and *Fenestella*, related, that the most ancient *Roman* Year had twelve Months ; so *Servius* (100) tells us, that besides the ten Months before-named, the ancient *Latins*, or *Romans*, had *two intercalary Months*, which afterward had their Names from *Janus* and *Februus*, and were called *January* and *February*. *Plutarch* gives a probable Reason why the ancient *Roman* Writers before-mentioned thought the old Year before *Numa's* Reign consisted of no more than ten Months, which was, that they counted their Months from (1) *March* to *December*, which was their tenth Month, and no further.

(99) Ut alium Ferentini, alium Lavinii, itemque Albani vel Romani, habuerunt annum : ita et aliæ gentes, omnibus tamen fuit propositum suos civiles annos, varie intercalandis mensibus ad unum verum illum naturalemque (i. e. solarem) corrigere. De Die Nat. c. xx.

(100) Sciendum decem tantum menses fuisse apud majores, Martium autem anni principium habere voluerunt propter Martem, suæ Gentis auctorem, — duo vero propter rationem signorum anni intercalabantur ; qui postea a Jano et a Februo nominati sunt. Ad Virgil. Georg. lib. i. § 43.

(1) Διατί τὸν Ἰανουάριον μῶα νέε ἔτρε δ' ἄλλω λαμβάνουσι ; τὸ γὰρ παλαιὸν ὁ Μάρσιος ἡριθμεῖτο πρότερον, ὡς ἄλλοις τε πολλοῖς δὴλόν ἐστι τεκμηρίοις, καὶ μάλιστα τῷ τὸν πέμπτον ὥπ' τῷ Μάρσιω πέμπτον, καὶ τὸν ἕκτον, ἕκτον ὀνομάζοντες· καὶ τὰς ἄλλας ἐφεξῆς ἄλλ' τῷ τελευταίῳ, ὃν Δεκέμβριον καλοῦσιν, ὥπ' τῷ Μάρσιω δέκατον ἀριθμῶν.

The two following Months were not called the *eleventh* and *twelfth*, though they really were so, as following *December*, and on the 23^d Day of the *twelfth* Month the Year ended, and this Day was the *Terminalia*, as is well known. And further, because *Numa* changed both the Order and the Number of the Days of the two intercalary Months, and also gave them *Names*, hence it was, that some Writers said they were first added by him; whilst others thought that their Places in the Year were only altered by him. And this latter Account is most probable; and thus the various Relations of the ancient *Roman* Year, which have greatly puzzled Chronologers, are easily reconciled together. But still, as this Year of 360 Days, by going back annually something more than five Days, must in time bring the Summer Months into the Winter Season, etc. as *Macrobius* observes; the ancient *Romans*, or *Albans*, besides the two intercalary Months, must have added other intercalary Days, to bring the Seasons to their proper Months.

That the Year of 360 Days, as described above, was the original *Alban* and *Roman* Year, appears very probable from the *Julian* Calen-

μηνον. ἐξ ὧ δὴ καὶ παρέστη τισὶν οἰεσθαι καὶ λέγειν ὡς καὶ δωδέκα μηνὶν, ἀλλὰ δέκα σωμαπλήρη οἱ τότε Ῥωμαῖοι τὸν ἐνιαυτὸν, ἐπὶ τῷ καὶ μνησίων ἡμέρας πλείονας καὶ τριάκοινα προσεθύνει. ἄλλοι δὲ ἰσχυροῦσι τὸν μὲν Δεκέμβριον ἀπὸ τῷ Μάρτιῳ δέκατον εἶναι, τὸν δὲ Ἰανουάριον ἐνδέκατον, τὸν δὲ Φεβρουάριον δωδέκατον. Quæst. Roman. p. 267. 268. *Plutarch* adds; that it was most probable, that *Romulus* set *March* (so called from *Mars*) at the Head of the Year, as being a martial Man, and thought to be descended from *Mars*. But that *Numa*, being addicted to Peace and Agriculture, gave *January* the Precedence in the Months of the Year, in Honour of *Janus*, who was more given to political and rural Affairs than to War. And in his Life of *Numa* he saies, that *Numa* changed the Order of the Months; and made *March*, which was the *first* Month before, the *second* Month, (not the *third*, as the Editions have it) and *January* the *first*, which was the eleventh Month of *Romulus*, as *February* was the *twelfth* and last, which is now the *second*. But many Writers say, that the two Months *January* and *February* were added by *Numa*, and that the Year at first consisted of no more than *ten* Months. Μιλεκίνησε δὲ (ὁ Νυμᾶς) καὶ τὴν τάξιν τῶν μνησίων τὸν καὶ Μάρτιον πρῶτον ὄντα τρίτον (leg. δεύτερον) ἔταξε, πρῶτον δὲ τὸν Ἰανουάριον, ὃς ἦν ἐνδέκατος ἐπὶ Ῥωμύλῳ, δωδέκατος δὲ τελευτάτος ὁ Φεβρουάριος, ὃς νυνὶ δώδεκος ἦν. πολλοὶ δὲ εἰσιν οἱ καὶ προσεθύναι τῆς ἀπὸ Νυμᾶ τῆς μνησίων λέγουσι, τὸν τε Ἰανουάριον καὶ τὸν Φεβρουάριον, ἐξ ὧ καὶ δέκα μηνὶν εἰς τὸν ἐνιαυτὸν. p. 72.

dar

dar itself, which intercalates the Bissextile, as the old Calendar before did the Month *Mercedonius* of twenty-two and twenty-three Days alternately, immediately after the *Terminalia* (2), *February* 23, or last Day of the ancient Year; that is, immediately before the five last Days of *February*, the last Month of the ancient Year. So that the five last Days of *February* every common Year, and the six last every fourth, or Bissextile Year, were evidently intercalary or additional Days to the other 360 Days of the first *Roman* Year, and which completed the solar Year: and the five Days were first added by *Numa* to *February*, to complete his lunar Year. *Augustine* (3) observes, that the *Romans* called all these five Days (or six in the Bissextile Year) *intercalary*. All Writers agree, that the 23d of *February* was the *Terminalia*, or last Day of the Year, after which all intercalary Months and Days were added. But *February* having had 28 Days from the Reign of *Numa*, the last five Days, which at first were intercalary, were reckoned as a Part of the (4) Month; and when the intercalary Month was added, and these five Days were taken out of *February*, and added at the End of the intercalary Month, they seem to have

(2) *Terminalia*, quod is dies anni extremus constitutus: duodecim enim mensis fuit *Februarius*; et cum intercalatur, inferiores quinque dies duodecimo demuntur mense. *Var. de Ling. Lat. lib. v. c. 3. p. 46.*

(3) Propter quinque dies reliquos, quibus annus solaris impletur, et diei quadrantem, propter quem quater ductum eo anno quem Bissextum vocant, unus dies adjicitur, addebantur a veteribus postea dies, ut occurreret numerus annorum; quos dies *Romani* intercalares vocabant. *De Civ. Dei lib. xv. c. 12.* These intercalary Days were evidently the five Days wanting to complete the solar Period, or Year, to which a sixth was added every fourth Year; and all of them were added to the Month of *February*.

(4) Omni autem intercalationi mensis *Februarius* deputatus est, quoniam is ultimus anni erat: quod etiam ipsum de *Græcorum* imitatione faciebant. Nam et illi ultimo anni sui mensi superfluos interferebant dies, ut refert *Glaucippus*, qui de *Sacris Atheniensium* scribit. Verum una re a *Græcis* differebant. Nam illi confecto ultimo mense, *Romani* non confecto *Februario*, sed post vicesimum et tertium diem ejus intercalabant; terminalibus scilicet jam peractis. Deinde reliquos *Februarii* mensis dies, qui erant quinque, post intercalationem, subjungebant: credo vetere religionis suæ more, ut *Februarium* omnimodo *Martius* consequeretur. *Macrob. Saturnal. lib. i. c. 13.* So he thought the five Days taken from *February* and added after the intercalary Month, still belonged to *February*.

been reckoned as (5) belonging to it; and the whole 27 or 28 Days were thought intercalary. No Reason appears so probable why the Romans reckoned the *Terminalia* to be the 23d Day of *February*, as that it ended the old Year of 360 Days; and so was still looked upon as the last Day of the Year, though five other Days were added to it. The Memorial of these five Days being intercalary was kept up by the *Terminalia* being fixed to the 23d Day of *February*, and the Intercalations both of the lunar and solar Year being added immediately after it.

The learned Mr. *Dodwell* (6) thinks, the intercalary Month *Mercedonius* was at first added at the End of *February*, or after the 28th Day of that Month; and upon the Expulsion of the Kings, which happened on the 24th Day of *February*, was thenceforth placed immediately before it, as a Memorial of that Deliverance from the Tyranny of Kings, and as the Epoch of a new Year. But of this there is no Evidence: and the ancient Year of the Romans, before the Time of the Consuls, or even before *Numa*, is by the old Roman Writers said always to have ended on the 23d Day of *February*, or the Month so called by *Numa*, and which was the last Month of the *Alban* and *Romulian* Year, and had originally no more than 23 Days in it: and there was no other *Terminalia* ever known amongst them. Nor is there any Evidence that the *Mercedonius* was ever placed at the End of the Month after it had more than 23 Days, or 28 Days in the Reign of *Numa*: but always after the 23d Day (7), which was the End of the old Year. Nor is it ever any where intimated, that a new *Æra* began from the Date of the Regifuge; or that the Date of the Year was

(5) *Asconius Pedianus* in illa pro *Milone* scribit *Pompeium*, *Cof. III.* creatum ab Interrege *Ser. Sulpitio* v. *Kalend. Martias*, mense intercalario. Legimus in veteribus monumentis *P. Scipionem Asiaticum* anno (urbis conditæ) 564 triumphasse, mense intercalari, *Prid. Kalend. Martias*, — et vetustissimus *Jurifconsultus Cato* de verborum significatione etiam testatur, cum ait, mensem intercalarem constare ex diebus 28. *Scalig. de Emendat. Tempor. lib. ii. p. 177.* See Note 2 above.

(6) *Dissert. x. Antiq. Roman. Cycl. p. 656.*

(7) Cum intercalarem mensem viginti duum vel viginti trium dierum alternis annis addi placuisset, ut civilis annus ad naturalem exæquaretur; in
changed

changed after the Expulsion of the Kings. So there is no Foundation for the Conjecture of that learned Chronologer.

From the foregoing Observations it appears, that the first *Roman* Year consisted of twelve Months (ten only of which had Names fixed to them, and the two last had no Names) and 360 Days, which was the old lunifolar Year. This Year the *Romans* received from the *Albans*; and *Romulus* found the Months, for Want of accurate Observations on the Phases of the Moon, were very anomalous and irregular. Some of them, as *Plutarch* writes, had not twenty Days, and others had thirty-five Days and more. And (8) *Censorinus* tells us, that *March* had 36 Days; *May* 22; *Sextilis (August)* 18; *September* 16; and in the *Tusculan* Year, which was the same with the *Alban*, *Quintilis (July)* had 36 Days; and *October* 32, (or 39.) We have no Account of the Number of the Days of the other four Months; but we know that the Number of Days of the ten Months was 304. And the Months stood in Order as follows, viz.

				Days
1.	<i>April</i>	_____	_____	36
2.	<i>May</i>	_____	_____	22
3.	<i>March</i>	_____	_____	36
4.	<i>June</i>	_____	_____	26
5.	<i>Quintilis</i>	_____	_____	36
6.	<i>Sextilis (9)</i>	_____	_____	28
7.	<i>September</i>	_____	_____	16
8.	<i>October</i>	_____	_____	39
9.	<i>November</i>	_____	_____	30
10.	<i>December</i>	_____	_____	35
				<hr/> 304
11.	Month unnamed	_____	_____	33
12.	Month unnamed	_____	_____	23
				<hr/> Total 360

menſe potiffimum Februario inter Terminalia et Regifugium intercalatum eſt. Censorin. De die nat. c. xx.

(8) De die nat. c. xxii.

(9) *Sextilis* has 28 Days in the old Edition An. 1524, which I follow
tilis

I have in the preceding Kalendar followed the Numbers of the four *Alban* Months given us by *Censorinus* : but instead of that of the second *Tuscan* Month *October*, which has thirty-two Days, I have added the Number of that Month, *viz.* thirty-nine Days, from the Kalendar of the (10) *Aricini*, whose Year agreed with that of the *Albans*, as all the *Latin* Years probably did. We find no where the Numbers of the other four Months ; and therefore I have placed to them such Numbers as agree best to the others ; and one of them had probably thirty-five Days, because *Plutarch* mentions such a Number in one or more Months of the *Alban* Year, when *Romulus* began to reign. The Numbers of the eleventh and twelfth Months are undoubtedly right ; because the ten first contained 304 Days : and as the twelfth had no more than twenty-three Days, the last of which was the *Terminalia*, and last Day of the Year, the eleventh must have had thirty-three Days, to

rather than that from *Lindembrogius*, *Cantab.* 1695. This so irregular Division of the Days of the Months was owing to the ancient unequal Division of the Signs of the Zodiac ; to some of which they assigned as many more Parts or Degrees as to others ; and a Degree being reckoned a Day, and a Sign a Month, it happened that some Months were made as long again as others : but still the whole Zodiac was divided into 360 Degrees, and the Year into so many Days. *Servius*, the ancient and learned Commentator upon *Virgil*, gives this Account : and in particular saies, that *Cancer* had scarce 17 Degrees allotted to him ; *Gemini* had about 20 Degrees ; *Leo* about 39 Degrees ; and *Virgo* had 46 Degrees in her Asterism. These four Signs contained about 122 Degrees, and the Months assigned to them so many Days, which were about 30, one with another. This gives a distinct Idea and Reason of the unequal astrological Months of the Ancients : and by such a Kind of unequal Division of the Parts of the Asterisms, the old *Latin* and *Roman* Months were formed. *Chaldæi* nolunt æquales esse partes in omnibus signis, sed pro qualitate sui, aliud signum 20, aliud 40 habere. And presently after ; Imagines cœli inæquales sunt, cum *Cancer* vix septemdecim complectatur partes, *Gemini* circiter viginti, quin autem *Leo* circiter triginta novem gradus ; seu, quod pene idem sibi vult, dies, qui finiuntur a vicesimo secundo Julii circa finem Augusti : et *Virgo* quadraginta sex effigie sua continet : et olim a sideribus menses discernebantur. *Comment. in Virgil. Georg. lib. i. § 24*, etc.

(10) *October* apud *Aricinos* (dies habet) triginta novem. *Censor. De die nat. c. xxii.*

make

make the Number of the whole 360 Days : which was the Length of the old *Latin* Lunifolar Year, as *Plutarch*, and also *Censorinus* (11) relates. *March* was the *third* Month in the *Alban* and other *Latin* Kalendars, before that of *Romulus*, as in that of the *Aricini* and *Tusculans*, as *Ovid* (12) informs us : in other Kalendars it was the fourth Month ; in others the fifth, in others the sixth, and in others the tenth. The Names of these Months were not first given to them by *Romulus* (13), as some ancient *Roman* Writers supposed, but were old *Latin* Names which they had before the Reign of *Romulus*, and the Building of *Rome*, as the most learned *Varro* thought.

(11) *Majores quoque nostri idem sunt æmulati* (sc. ad lūnæ cursum menses civiles accommodare) cum annum dierum cccclx haberent. *Ibid.* The Number 360 is the Reading of the most ancient Edition of *Censorinus*, An. 1524. And as this was the true Number of the old *Roman* lunifolar Year, the Number 355, which is in the later Editions, seems to be a corrupt Number. But if the Number 355 be right, *Censorinus* must refer to the Year of *Numa*, which consisted of 355 Days, and was a lunar Year ; and not refer to the prior *Romulean* lunifolar Year of 360 Days, made afterwards. lunar. So that either Number may stand ; but the Number 355 I prefer.

(12) *Mars Latio venerandus erat, quia præsidet armis,*

Arma feræ genti remque decusque dabant.

Quod si forte vacas, peregrinos inspicere Fastos :

Mensis in his etiam nomine Martis erat.

Tertius Albanis, quintus fuit ille Faliscis :

Sextus apud populos, Hernica terra, tuos.

Inter Aricinos Albanaque tempora constant,

Factaque Telegoni moenia celsa manu.

(That is, the *Aricini*, *Albans*, and *Tusculans* had the same Kalendar, and so *Alex.* ab *Alexan.* *saies*, *Albani*, *Aricini*, et *Thusculani*, *Martium* totius anni tertium fecerunt, *Gen. Dier. lib. iii. c. 24. p. 834.*)

Quintum Laurentes, bis quintum æquiculus asper :

A tribus hunc primum turba Curenfis habet.

Et tibi cum proavis, miles Peligne, Sabinis

Convenit : hic genti quartus utrique Deus.

Romulus hos omnes ut vinceret ordine saltem

Sanguinis auctori tempora prima dedit. Fast. lib. iii. y 85, etc.

See *Alex.* ab *Alex. Genial. Dier. lib. iii. c. 24. p. 834.*

(13) *Nomina decem mensibus antiquis Romulum fecisse Fulvius et Junius auctores sunt : et quidem duos primos a parentibus suis nominasse ; Martium a Marte patre, Aprilem ab Aphrodite, i. e. Venere : unde majores*
Romulus.

Romulus found the *Alban* Months very irregular; and reduced the first ten very nearly to the Course of the Sun: so that six Months had thirty Days each, and the other four had thirty-one Days. And he made *March* the first Month of the Year; and his Kalendar stood as follows (14), viz.

				Days
1 <i>March</i>	_____	_____	_____	31
2 <i>April</i>	_____	_____	_____	30
3 <i>May</i>	_____	_____	_____	31
4 <i>June</i>	_____	_____	_____	30
5 <i>Quintilis (July)</i>	_____	_____	_____	31
6 <i>Sextilis (August)</i>	_____	_____	_____	30
7 <i>September</i>	_____	_____	_____	30
8 <i>October</i>	_____	_____	_____	31
9 <i>November</i>	_____	_____	_____	30
10 <i>December</i>	_____	_____	_____	30
				<hr/> 304 <hr/>

The eleventh Month of thirty-three Days, and the twelfth of twenty-three Days, which had no Names in his Kalendar, and were the old intercalary Months of the *Albans*, and other *Latins*, made the Year 360 Days. And thus it continued all the Reign of *Romulus*.

As soon as *Numa Pompilius* came to the Crown of *Rome*, he applied himself wholly to the Affairs of Religion: and for the better Regulation of them he reformed the *Romulean* Year.

ejus oriundi dicebantur.—Varro antem Romanos a Latinis nomina mensium accepisse arbitratur. Auctores eorum antiquiores quam urbem fuisse, satis argute docet. Itaque Martium mensem a Marte quidem nominatum credit, non quia Romuli fuerit pater, sed quod gens Latina bellicosa. Aprillem autem non ab Aphrodite, sed ab *aperiendo*; quod tunc fere cuncta gignantur, et nascendi claustra *aperiat* natura. Censor. De die nat. c. 22.

(14) Solin Polyhist. c. i. p. 4. Censorin. De die nat. c. xx. Macrobian. Saturnal. lib. i. c. 12.

He

He found by more accurate Observations than had ever been made before in *Italy*, that the solar Period contained 365 Days, and the lunar annual Period to be no more than 354 Days. The Anomaly, or Difference between the two Periods, was eleven Days: these he doubled, and at the End of every other Year added an intercalary Month (15) of twenty-two Days, which was called *Merkedinus*, or *Merkedonius*, to complete the solar Year. This intercalary Month was added after the twenty-third Day of *February*, which was the old *Terminalia*. This Regulation of the Kalendar was a prodigious Improvement to be made in the most early and rude Age of the *Romans*; and shewed an uncommon Sagacity and Genius in *Numa*, even beyond what had yet appeared amongst the learned *Greeks*; who at this Time, and even several Ages before, knew that the solar annual Period contained 365 Days, but did not know so exactly the annual lunar Period, as by any Intercalations to bring the two Periods so near together as *Numa* did. And as his Method of Intercalation was different from any used by the *Greeks*, we may conclude, that he did not borrow it from them, as *Macrobius* (16) supposes he might.

Some *Roman* Writers, of which *Ovid* (17) is one, thought he was instructed by *Pythagoras*, the *Samian* Philosopher; not knowing that *Pythagoras* of *Samos* lived five Generations, or 166 Years later than *Numa*, as *Plutarch* (18) rightly observes.

(15) Νεμῆς δὲ τὸ παρσίταγμα τῆς ἀνωμαλίας ἡμερῶν ἑνδεκά γίνεσθαι λογίζμενος, ὡς τὸ μὲν σελήνιακὸν τετρακοσίαις πνήκοντα τέσσαρες ἡμέρας ἔχονθαι, τὸ δὲ ἡλιακὸν τετρακοσίας ἐξήκοντα πέντε, ταῖς ἑνδεκά ταύτας ἡμέρας διπλασιάζων ἐπήγαγε παρ' ἐνικλήν ἐπὶ τῇ Φεβρουαρίῳ μὲν τὸν ἐμβόλιμον, ὑπὸ Ῥωμαίων Μερκεδῖνον καλούμενον, εἴκοσι καὶ δύο ἡμερῶν ὄντα, Plut. vit. Num. p. 71, 72.

(16) Numa, quantum sub cœlo rudi et sæculo adhuc impolito solo ingenio magistro comprehendere potuit; vel quia Græcorum observatione forsitan instructus est, quinquaginta dies addidit (sc. anno Romuleo 304 dierum) ut in trecentos quinquaginta quatuor dies, quibus duodecim lunæ cursus confici credidit, annus extenderetur, Saturn. lib. i. c. 13.

(17) Primus oliviferis Roman deductus ab arvis

Pompilius menses sensif abesse duos.

Sive hoc a *Samio* doctus, etc. Fast. lib. iii. v. 151, etc. See *Dionys. Halicarn. Antiq. Roman.* lib. ii. p. 121, 122. edit. Sylburg.

(18) Vit. Num. p. 60. and *Livy* saies, that the *Samian Pythagoras* lived

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I

The

The Mistake arose from confounding the *Spartan Pythagoras* (who won a Race at the *Olympic Games* in the sixteenth *Olympiad*, and the Year before *Christ* 716, and the Year before *Numa* began to reign at *Rome*) with *Pythagoras* the famous *Samian Philosopher*, who flourished in the Reign of *Polycrates*, Tyrant of *Samos*. The first *Pythagoras* was related to have travelled into *Italy*, and to have (19) conversed with *Numa* in the second Year of his Reign, and to have assisted him in ordering the Constitution of his Kingdom; and he might then have acquainted him with the Length of the solar Year, being 365 Days: though *Dionysius* of *Halicarnassus* doubts of the Truth of the whole Relation: nor did *Livy* know any thing of this Story of the *Spartan Pythagoras*.

Our next Enquiry is concerning the Reformation of the Kalendar by *Numa*. The Generality of *Roman Writers* relate, that *Numa* was the first who used an intercalary Month to reconcile the Anomaly of the solar and lunar Year, and that he also added two new Months to the old *Latin* and *Romulean Year* of 304 Days. Others (20) thought, that the first Intercalations were made by *Romulus*.

in the Reign of *Servius Tullus*, above an hundred Years after *Numa*: *Consultissimus vir* (*Numa*) ut in illa quisquam ætate esse poterat, omnis divini atque humani juris. Auctorem doctrinæ ejus, quia non extat alius, falso *Samium Pythagoram* edunt: quem *Servio Tullo* regnante *Romæ* centum amplius post annos in ultima *Italiæ* ora—cœtus habuisse constat.—*Suo pte igitur ingenio*, etc. lib. i. p. 27. edit. *Parif.* 1573.

(19) *Dionys. Halicarn. Antiq. Rom. lib. ii. p. 121, 122. Plut. vit. Num. p. 60.*

(20) Quando autem primo intercalatum sit, varie refertur: et *Macer* quidem *Licinius* ejus rei originem *Romulo* assignat. *Antias* libro secundo *Numam Pompilium* sacrorum causa id invenisse contendit. *Junius Servium Tullium* regem primum intercalasse commemorat—*Tuditanus* refert libro tertio magistratuum *Decemviros*, qui decem tabulis duas addiderunt, de intercalandæ populum rogasse. *Cassius* eosdem scribit auctores. *Fulvius* autem id egisse *Manium Consulem* dicit ab urbe condita anno quingentesimo sexagesimo secundo, inito mox bello *Ætolico*: sed hunc arguit *Varro* scribendo antiquissimam legem fuisse incisam in columna ærea a *L. Pinario* et *Furio consulibus*, cui mentio intercalaris adscribitur [this was in the 282d Year of *Rome*,] *Macrob. Saturn. lib. i. c. 13. p. 177.*

The

The Truth seems to be what I observed above from *Servius*, on the first Book of *Virgil's* Georgics, to wit, that the old *Alban* Year had really twelve Months, which made 360 Days, though ten only were named in the Kalendar, and the two last were intercalary, and had no Names fixed to them : and this occasioned the later *Roman* Writers to say, that in the Reign of *Romulus* the Year consisted of only ten Months and 304 Days; and that *Numa* added two Months to them. The Reformation therefore of the Year by *Numa* was, viz. to make a complete lunar Year of 354 Days, he added (21) fifty Days to the 304 Days of the ten *Romulean* Months : and these being too few to make two Months, he subtracted six Days from the six *Romulean* Months, which had each thirty Days, and adding them to the other fifty Days, made the whole fifty-six Days. Of these fifty-six Days he formed two new Months ; and called the first of them *January*, which was dedicated to *Janus*, and the second he consecrated to the God *Februus*, and named *February* ; and to each he gave twenty-eight Days : but afterward, from a superstitious Notion that odd Numbers were more lucky than even ones, he added a Day more to *Janu-*

(21) *Quinquaginta dies addidit (Numa) ut in trecentos quinquaginta quatuor dies, quibus duodecim lunæ cursus confici credidit, annus extendere- tur : atque his quinquaginta a se additis adjecit alios sex retractos illis sex mensibus qui triginta habebant dies, id est, de singulis singulos ; factosque quinquaginta et sex dies in duos novos menses pari ratione divisit : ac de duobus priorem Januarium nuncupavit, primumque anni esse voluit, tan- quam bicipitis Dei mensem, respicientem ac prospicientem transacti anni finem, futurique principia. Secundum dicavit Februo Deo, qui lustratio- num potens creditur, lustrari autem eo mense civitatem necesse erat ; quo statuit ut iuxta Dîs manibus solverentur.—Paulo post Numa in honorem im- paris numeri, secretum et hoc ante Pythagoram parturiente natura, unum adjecit diem quem Januario dedit ; ut tam in anno quam in mensibus singu- lis præter unum Februarium impar numerus servaretur.—Januaris igitur, Aprilis, Junius, Sextilis, September, November, December, undecenis censebantur diebus—Martius vero, Maius, Quintilis et October, dies tri- cenos singulos possidebant.—Sed solus Februarius viginti et octo retinuit dies : quasi inferis et deminutio et par numerus conveniret. Macrob. Saturn. lib. i. c. 13. See Solin. Polyhist. p. 4. Censorin. De die nat. c. xx. p. 121, 122.*

ary, and made that Month consist of twenty-nine Days: and so he made both the Year and all the Months consist of odd Numbers, except *February*, which, as having an even Number, was thought to be an unlucky (22) Month, and was consecrated to the infernal Deities. *Numa* likewise changed the Order of the Months, and began his Year with *January* instead of *March*, and made *February* the (23) last Month. The corrected Year of *Numa* was as follows, viz.

				Days
<i>January</i>	————	————	————	29
<i>March</i>	————	————	————	31
<i>April</i>	————	————	————	29
<i>May</i>	————	————	————	31
<i>June</i>	————	————	————	29
<i>July</i>	————	————	————	31
<i>August</i>	————	————	————	29
<i>September</i>	————	————	————	29
<i>October</i>	————	————	————	31
<i>November</i>	————	————	————	29
<i>December</i>	————	————	————	29
<i>February</i>	————	————	————	28
				<hr/>
				355
				<hr/>

(22) Propter pares (dies) *Februarius*, quasi ominosus, Diis inferis deputatur, Solin. Polyhist. p. 4. Omnes menses pleni et impari dierum numero esse cœperunt, excepto *Februario*, qui solus cævus, et ob hoc cæteris infamior est habitus, Censorin, De die nat. c. xx. See Ovid. Fastor. lib. i. § 43, 44.

(23) Sed tamen (antiqui ne nescius ordinis erres)

Primus ut est, Jani mensis et ante fuit.

Qui sequitur Janum, *veteris* fuit ultimus anni;

Tu quoque sacrorum, Termine, finis eras.

Primus enim Jani mensis, quia janua prima est:

Qui sacer est imis manibus, *imus* erat.

Postmodo creduntur spatio distantia longo

Tempora bis quini continuasse viri. Ovid. Fast. lib. ii. § 47, etc.

Plutarch

Plutarch seems not to have known any thing of *Numa's* adding a Day to the lunar Year of 354 Days, and thereby making it 355 Days, by a meer foolish Superstition for odd Numbers. But as *Solinus*, *Censorinus*, and *Macrobius* agree that the Fact was so, we may depend upon it.

Numa knew that the lunar Year of 354 Days wanted eleven Days of the solar Year, which contained 365 Days: and therefore, to bring the lunar to a Correspondence and Equation with the solar Year, he added an intercalary Month of twenty-two Days every other Year, which was inserted after the Terminalia, or 23d Day of *February*, the last Month of the Year: and this was the (24) Beginning of Intercalations in the *Roman Year*.

This Intercalation would have kept the solar and lunar Year very near to the same cardinal Points of the Ecliptic, if *Numa* had not added a Day too much to his lunar Year, which made his intercalary Month two Days too long, and required a Subtraction of the superfluous Days.

Numa could not but be sensible of this Error; and we may suppose that he corrected it by omitting the superfluous Days in certain Periods, to prevent Confusion. This is intimated in a very obscure Passage of *Livy*, which is explained by *Macrobius*. *Livy* saies, that *Numa* so managed his Intercalations of the lunar Year as to bring it to agree with that of the Sun in the Space of twenty (25) four Years; which could

And *Ausonius* is mistaken in saying,

Unus erit tantum duodetriginta dierum,

Quem *Numa* præposito voluit succedere Jano. Ecl. p. 196. ed. 12°. 1608. *Cicero* likewise thought, that *February* was the last Month of the old Year, and followed *December*: which was after *Numa* began the Year with *January*. Sed mensẽ credo extremum anni, ut veteres, *Februarium*; sed hic *Decembrem* sequebatur, De Leg. lib. ii. sect. 21. fin. edit. Davis.

(24) *Cicero* thought *Numa* made the first Intercalation; he saies, Diligenter habenda ratio intercalandi est: quod institutum perire a *Numa* posteriorum pontificum negligentia dissolutum est, De Leg. lib. ii. sect. 12. Davis.

(25) Ad cursũ lunæ in duodecim menses describit (*Numa*) annum, quem (quia tricenos dies singulis mensibus luna non explet, desuntque dies solido anno) qui solstitiali circumagitur orbe,) intercalares mensibus interpo-

only

only be done by subtracting twenty-four Days every third Period of eight Years, or in the End of every twenty-fourth Year: so that as the *Greeks* in every octennial Cycle added three intercalary Months, first of 88 Days, and afterward of 90 Days; the *Romans* in every third octennial Cycle had at first no more than 64 Days, and afterward 66 Days, deducting 24 Days in the End of the 24th Year. *Macrobius* (26) supposes, that when the *Roman* intercalary Month was added,

nendo ita dispensavit, ut vigesimo quarto quoque anno ad metam eandem solis, unde orsi essent plenis annorum omnium spatiis dies congruerent, *Histor. lib. i. p. 30, 31. edit. 1573.* *Gronovius* observes, that in the Passage of *Livy*, c. xix. it should be read, intercalaribus mensibus interponendis; or else it may be read, intercalares menses interponendo etc.

(26) Cum ergo Romani ex hac distributione Pompilii ad lunæ cursum, sicut Græci, annum proprium computarent; necessario et intercalarem mensem instituerunt more Græcorum. Nam et Græci, cum animadvertent temere se trecentis quinquaginta quatuor diebus ordinasse annum; quoniam appareret de solis cursu, qui trecentis sexaginta quinque diebus et quadrante Zodiacum conficit, deesse anno suo undecim dies et quadrantem, interkalares stata ratione commenti sunt, ita ut octavo quoque anno nonaginta dies, ex quibus tres menses tricentum dierum composuerunt, interkalarent. Id Græci fecerunt, quoniam erat operosum atque difficile omnibus annis undecim dies et quadrantem interkalare. Itaque maluerunt hunc numerum octies multiplicare et nonaginta dies, qui nascuntur si quadrans cum diebus undecim octies componatur, inserere in tres menses, ut diximus, distribuendos. Hos dies *Περσείωνας*, menses vero *ἑμβολίμους* appellabant. Hunc ergo ordinem Romanis quoque imitari placuit. Sed frustra, quippe fugit eos unum diem, sicut supra admonuimus, additum a se ad Græcum numerum in honorem imparis numeri. [the common and later Editions read *esse* instead of *a se*, which latter is evidently the true Reading; and is the Reading of the old Edition A. D. 1524.] ea re per octennium convenire numerus atque ordo non poterat. Sed nondum hoc errore comperto per octo annos nonaginta quasi superfundendos Græcorum exemplo computabant dies; alternisque annis binos et videnos, alternis ternos et videnos interkalares expensabant interkalationibus quatuor. Sed octavo quoque anno interkalantes octo affluebant dies ex singulis; quibus vertentis anni numerum apud Romanos supra Græcum abundasse jam diximus. Hoc quoque errore jam cognito, hæc species emendationis inducta est. Tertio quoque octennio ita interkalandos dispensabant dies, ut non nonaginta, sed sexaginta sex interkalarent, compensatis viginti et quatuor diebus pro illis qui per totidem annos supra Græcorum numerum creverant. *Saturnal. lib. i. c. 13. p. 175, 176.*

the *Greeks* and *Romans* both knew that the solar Year contained 365 Days and a quarter, which made a Difference of eleven Days and a quarter between that and the lunar Year. These the *Romans*, he supposes, doubled, so as every second Year to intercalate a Month, alternately of 22 and 23 Days; and thereby in eight Years intercalated 90 Days, as the *Greeks* did: but having a Day more in their lunar Year than the *Greeks* had, they were forced at the End of the third octennial Cycle, or twenty-fourth Year, to deduct twenty-four Days; and so in every third Cycle had no more than sixty-six Days, when the *Greeks* had ninety. This may serve to explain the Passage of *Livy*. But *Macrobius* must be greatly mistaken, if he thought that in the Reign of *Numa* either the *Greeks* or *Romans* had discovered the solar Year to contain 365 Days and a quarter, which was not known till *Eudoxus* brought it out of *Egypt* into *Greece*, above three Centuries after the Death of *Numa*. Till this Year was known at *Rome*, the alternate intercalary Month of twenty-three Days was not used: nor had the *Greeks* in their octennial Cycles precedent to it any more than 88 Days in their three intercalary Months.

Solinus, contrary to the Account of *Macrobius*, and also of *Censorinus* (27) writes, that when the *Romans* found that the solar Year had 365 Days and a quarter, they added *ten Days and a quarter*, to bring their lunar Year of 355 Days to the Course of the Sun. By which Account the intercalary Month every other Year had no more than twenty and twenty-one Days alternately, which is a gross Error.

Numa having divided the Year into twelve Months, erected at the *Janiculum* the *ἑκατάκαμνον*, or twelve Altars, in honour of *Janus* (28), and to represent the twelve Months with their tutelar Deities. And as *Janus* with two Faces represented the Sun, and the old and new Year,

(27) P. 4.

(28) *Postellus* saies; Antiquitas illi (Jano) aram *ἑκατάκαμνον*, i. e. 12 altarium posuit ad Janiculum, De Etruriæ orig. p. 244. *Macrobius* saies, that *Janus* was called *Junonium*; quasi non solum mensis Januarii, sed omnium mensium ingressus tenentem, in ditione autem Junonis sunt omnes Calendæ. Unde et Varro, libro quinto Rerum divinarum, scribit Jano duodecim aras pro totidem mensibus dedicatas, Saturnal. lib. i. p. 159.

h.e

he was figured in a Statue holding the (29) numeral Note of 300 in his right Hand, and of 65 in his left Hand, to shew the Days of the solar Year. The Year of *Numa* continued without Alteration till the Year before *Christ* 452, when the *Decemviri*, who were created this Year, according to the Account of *Livy* and *Dionysius of Halicarnassus*, changed, as *Ovid* saies was the general Belief, the Order of the Months, and placed *February* next after *January*, by which Position of the Months *March* fell in the Spring, as it did in the Year of *Romulus*; and this Order continued till the Time of *Julius Caesar*, and ever after.

The solar Year only of 365 Days was used in *Greece* till the Time of *Thales* and *Solon*, who had both been in *Egypt*, and instructed by

(29) Janus Geminus a Numa rege dicatus, qui pacis bellicque argumento colitur, digitis ita figuratis ut trecentorum sexaginta quinque dierum nota per significationem anni temporis et ævi se Deum indicaret, Plin. Nat. Hist. lib. xxxiv. c. 7. edit. Frob. 1549. Janum quidam solem demonstrari volunt; et ideo geminum quasi utriusque januæ cœlestis potentem, qui exoriens aperiat diem, occidens claudat — inde et simulacrum ejus plerunque fingitur manu dextera trecentorum, et sinistra sexaginta et quinque numerum retinens, ad demonstrandam anni dimensionem, quæ præcipua est solis potestas, Macrobi. Saturn. lib. i. c. 9. *Pontanus* (in the Edition of *Macrobius*, Lond. 1694.) would have *quingenta* instead of *sexaginta* read in the Passage above, to make *Macrobius* speak of the lunar Year of *Numa*, though he is evidently speaking of the solar. And *Pliny* speaks of the same Year in the Place before-cited, and the Copy of *Pontanus* had corruptly *quingenta* instead of *sexaginta*, as the Edition 1549 rightly has it. *Suidas* voce *Ἰανὺς* has the same Number. Οἱ δὲ πλάτυσαν αὐτὸν (i. e. Janum) ἐν τῇ δεξιᾷ χεὶρὶ τ. (i. e. 300) τῇ δὲ ἀριστερᾷ ξέ (65) κατέχοντα, ὡς αὐτὸν ἐν ἡμερῶν. *Harduin*, from his MSS. of *Pliny*, has put in his Text *quingenta* instead of *sexaginta*, as if he was denoting the lunar Year, and not the solar, whereas *Numa* by the emblematical Statue of *Janus* represented the solar Year, as *Macrobius* tells us. And whereas *Harduin* pretends, that all the Editions before that of *Manutius* 1559, had *quingenta*, which *Manutius* changed to *sexaginta*, he might have seen that the more ancient Edition of *Sigismundus Gelenius Froben*. 1549. has, from ancient Manuscripts, *sexaginta*, and that he condemns very justly the Reading *quingenta*. In the physical Theology of the *Romans* *Janus* represented the *Sun*; and it would have been absurd to make his Image hold in the Hands a numeral Representation of the lunar Year. So that the learned *Harduin* is grossly mistaken; and the true Reading of *Pliny* is 365, and not 355.

the

the Priests (30) there: from whence it is probable they brought the Length of the lunar Year and the exactest Division of the Months into twenty-nine and thirty Days (31) alternately, which before were all of thirty Days. *Solon* (32) persuaded the *Athenians* to compute their Days and Months by the Course of the Moon, and to use his corrected lunar Year, which was also (probably by his means) commanded by the Oracles. The lunar Year of *Solon* being established both by the (33) Laws and Oracles, various Cycles were afterward invented to bring it to an Equation with the solar Year by intercalary Months, which were necessary to complete the true Year, which was always reckoned by the Course of the Sun. These intercalary Months, or Days, were added in various Periods: first at the End of *two Years*, then every four Years: after these succeeded Cycles of eight, twelve, and nineteen Years, *etc.* (34). All these Cycles and Intercalations arose from the Use of lunar Years, in order to extend them to the Length of the solar, and make them both correspond with each other: and therefore it is probable, that the *Romans* had no settled Intercalations (except only of the last five Days of the solar, or lunisolar Year) before *Numa* discovered the Length of the lunar Year, and its Anomaly from the solar; nor the *Greeks*, at least the *Athenians*, before the Time of *Thales* and *Solon*. For as the ancient *Egyptians* and *Chaldeans*, who used the solar Year only, had no Intercalations, excepting only five intercalary Days, to complete the solar Year, added at the End of it; so for the same Reason the *Greeks* and *Romans* used none other, at least no fixed or regular ones, till the lunar Year was corrected, and made the civil Year, and established by their Laws. This Matter has not been rightly and accurately considered by the greatest Chronologers, who have treated at large of the ancient Cycles and Intercalations, as *Scaliger*, *Petavius*, *Usher*; nor even by Mr. *Dodwell*, who has wrote most fully about

(30) Plut. de Isid. et Osir. p. 354. See Gaz. de mens. p. 292.

(31) Plut. in vit. Solon. Diog. Laert. in Solon.

(32) Diog. Laert. ibid.

(33) Gemin. Element. Astron. c. vi.

(34) Censorin. De die natal. c. xviii.

them ; and whose learned Book of the ancient *Greek* and *Roman* Cycles contains many Errors.

But the *Chinese* Annals afford a remarkable Example of the great Accuracy of their astronomical Observations in the most early Times. The most famous *Chinese* Emperor *Yau*, who began to reign in the forty-first Year of the first *Chinese* Sexagenary Cycle, and in the Year before *Christ* 2338, about the 70th Year of his Reign, and the Year before *Christ* 2269, set himself to reform the Calendar, and to correct the lunar Year, and by proper Intercalations to reduce it to an Agreement with the solar Year. For this purpose he used the Assistance of two able Astronomers called *Hi* and *Ho*. The twelve lunar Months, which before were reckoned each to consist of 30 Days, he ordered to be computed alternately at 30 and 29 Days : and by seven intercalary Months in the Space of 19 Years, he (35) adjusted the lunar to the solar Year of 365 Days. This is a surprizing Exactness in Astronomy for those early Times, which precede the Reign of the first *Egyptian* King *Osiris* by above thirty Years, in which the famous *Hermes* lived, and is supposed to have first discovered the Length of the solar Year : and the oldest *Chaldean* astronomical Observations which we have any Account of, are later about the same Term of Years. Therefore the *Chinese* Account would appear incredible, if it was not known that the first Kings of *China* were great Encouragers of the Study of Astronomy ; and that the above Relation is recorded in their most ancient and authentic Book *Xu-Kim*, which the *Chinese* believe to be far older than any Book now extant ; the former Parts of it being wrote about the Year before *Christ* 2188, which was before the Birth of *Abraham*.

(35) Astronomis *Ho* et *Hi* adjutoribus ordinat 12 lunares menses, sex 30 dierum et totidem 29, quin et intercalares menses, qui intra annos 19 septies recurrunt. Couplet. Monarch. Sin. Tab. Chronolog. p. 3. As the Knowledge of the Length of the solar and lunar Periods depended on long and diligent Observations, and not on Calculations ; we may suppose, that the *Chinese*, who from the Beginning were strongly addicted to astronomical Observations, might be the first who discovered these Periods ; or discovered them as soon as the *Egyptians* and *Chaldeans*.

But

But to proceed to some further Considerations on the solar Year.

As it is probable, that the *Egyptians*, having the Advantage of a constantly clear Sky, did first by their Observations of the Heliacal Risings and Settings of the fixed Stars (36) form the celestial Sphere, and divide the Zodiac into twelve Signs, each of 30 Parts, and the whole into 360 Parts; so all Historians agree, that they were the first who found out that the solar tropical Year had 365 Days. But it cannot certainly be known when this Year was discovered. The mythological Story in *Plutarch* makes it as old as *Hermes* and *Osiris*: and it might possibly be so old. But if this Year was first inserted in the *Egyptian* Calendar in the Reign of *Aseth*, the sixth Shepherd-King, who began to reign in the Year before *Christ* 1772, as *Syncellus* (37) writes, it was more probably discovered about that Time. *Diodorus Siculus* relates from *Hecataeus*, an ancient Greek Historian, (who flourished in the Reign of *Ptolemy*, Son of *Lagus*, and about the Year before *Christ* 300, and wrote an *Egyptian* History) that upon the Sepulchre of *Osimanduas*, one of the ancient Kings of *Egypt* (38), was fixed a golden Circle of the Thickness of a Cubit, and in Compass 365 Cubits, on which the Days of the Year were inscribed, and divided into each a Cubit, with the Heliacal Risings and Settings of the Stars, and the astrological Observations made from them. This Circle was related to have been carried away by *Cambyfes*, when he conquered *Egypt*.

(36) *Ægyptiorum* retro majores, quos constat primos omnium cœlum scrutari et metiri ausos, postquam perpetuæ apud se serenitatis obsequio cœlum semper suspectu libero intuentes deprehenderunt, etc. *Macrobi.* in *Somn. Scip.* lib. i. c. 21. p. 75. And he there describes the manner of their forming the Asterisms. See *Theon.* *Comment. ad Ptolem.* lib. v. σωλαξ. μιν. and *Theod. Gaz.* de mens. apud *Petav.* *Uranol.* p. 292, 293. also *Dionys.* *Perieg.* § 236, 237.

(37) *Chronograph.* p. 123.

(38) *Επὶ τῷ μνήματι [Οσιμανδύς] κύκλον χρυσὸν ὑπάρχον τετρακοσίαν καὶ ἑξήκοντα καὶ πέντε πηχῶν πλὴν ἀείμετρον· τὸ δὲ πᾶν πηχυαῖον. ὁπρὸς γεγράφθαι δὲ καὶ διερῆσθαι καθ' ἕκαστον πηχυν τὰς ἡμέρας τῆς ἐνιαυτοῦ, ἀεὶ γεγραμμένων τε καὶ φύσει γινομένων τοῖς ἀστροῖς ἀνατολῶν τε καὶ δύσεων, καὶ τὰς ἀπὸ ταύτας ὀπισθελεμμένων ὁπρὸς σημειώσεων καὶ τοῦ Αἰγυπτίου ἀστρολόγου. τῶτον δὲ τὸν κύκλον ὑπὸ Καμβύσεως καὶ Περσῶν ἔφασαν σεσυληθῆναι καθ' ἃς χρόνας ἐκείνησιν Αἰγύπτῳ. lib. i. p. 59. That this Se-*

The *Greeks* in *Egypt* represented the Number of the Days of the Year by the *Greek* Name of the (39) *Nile*, viz.

N	—	—	50
E	—	—	05
I	—	—	10
Λ	—	—	30
O	—	—	70
Σ	—	—	200

365

The *Attic* and other *Greeks* represented this Year in their *Daphnephoria* (40) by 365 Garlands of Flowers, which were carried about in honour of *Apollo*, who denoted the Sun.

The *Persian* (41) *Magi* in their Processions were attended by 365 Youths in scarlet Vests, to signify the Number of the Days of the Year. The *Persians* received this Year from the *Medes*, and the *Medes* received it from the *Chaldaeans*, and it was the same with the Year of the *Æra* of *Nabonassar*.

Having proceeded so far in the progressive Knowledge of the Ancients concerning the solar and lunar Year; before I go further, I shall shew the true Order and Epochs of the several Sorts of *Græcian* Years. It is of no Moment to consider the various Situations of the Months in different Ages; but only the cardinal Points to which the Beginning of the Years were originally fixed as near as could be observed, and their Correspondence to the Months of the *Julian* Year.

pulchre of *Ofymanduas*, or *Ofymandes*, was really the Sepulchre of *Sesostris*, is shewn in a Discourse upon it, at the End of the *Egyptian* Antiquities.

(39) *Heliodor. Hist. Æthiop. lib. ix. p. 444. Eustath. ad Dionys. Perieges. v. 224.*

(40) Βέλις δ' αὐτοῖς ἡ μὲν ἀναλάττω σφαίρα τὸν ἥλιον, ἣ δὲ τὸν Ἀπόλλωνα ἀναφέρουσιν.—τὰ δὲ γε σέμματα τὸν ἐνιαύσιον δρόμον ἢ 365 ποιῶσιν αὐτά. *Procli Chrestom. apud Phot. Bibliothec. p. 989.*

(41) *Magos trecenti et sexaginta quinque juvenes sequebantur puniceis amiculis velati, diebus totius anni pares numero: quippe Persis quoque in totidem dies descriptus est annus. Q. Curt. lib. iii.*

I have

I have proved in the preceding Part of this Work, that the *Attic* solar Year commenced at or near to the Summer Tropic, which is now the 10th of *June*, in the Month called *Hecatombæon*, which originally fell about the 26th of *July*; and I have allowed that the lunar Year of *Solon* commenced at the Winter Tropic, now the 10th of *December*, but originally about the 12th of *January*. The other *Græcian* Years, *i. e.* the *Macedonian* and *Syro-Macedonian* began at the autumnal Equinox, now the 11th of *September*.

Attic solar Year before Thales and Solon.

Months reckoned from the Summer Tropic.

1 <i>Hecatombæon</i>	—	—	<i>June</i>	}
2 <i>Metageitnion</i>	—	—	<i>July</i>	
3 <i>Boëdromion</i>	—	—	<i>August</i>	

Months reckoned from the Autumnal Equinox.

4 <i>Μεμακτηριον</i>	—	<i>September</i>	}
5 <i>Πυανεψιον</i>	—	<i>October</i>	
6 <i>Ποσειδεον</i>	—	<i>November</i>	

Months reckoned from the Winter Tropic.

7 <i>Γαμηλιον</i>	—	—	<i>December</i>	}
8 <i>Ανθεστηριον</i>	—	—	<i>January</i>	
9 <i>Ελαφβολιον</i>	—	—	<i>February</i>	

Months reckoned from the Vernal Equinox.

10 <i>Μουνυχβιον</i>	—	—	<i>March</i>
11 <i>Θαργελιον</i>	—	—	<i>April</i>
12 <i>Σκιρροφωριον</i>	—	—	<i>May</i>

Attic lunar Year of Thales and Solon.

Began in the Winter Solstice.

			Days
1 <i>Γαμηλιον</i>	—	—	30
2 <i>Ανθεστηριον</i>	—	—	29
3 <i>Ελαφβολιον</i>	—	—	30
4 <i>Μουνυχβιον</i>	—	—	29
5 <i>Θαργελιον</i>	—	—	30
6 <i>Σκιρροφωριον</i>	—	—	29
7 <i>Hecatombæon</i>	—	—	30
8 <i>Metageitnion</i>	—	—	29
9 <i>Boëdromion</i>	—	—	30
10 <i>Μεμακτηριον</i>	—	—	29
11 <i>Πυανεψιον</i>	—	—	30
12 <i>Ποσειδεον</i>	—	—	29
Total			354

In the intercalary Years a second *Ποσειδεον* was added, to bring the lunar Year to the Course of the Sun.

The *Greek* solar Year was equable, and consisted of equal Months, each having thirty Days; and five intercalary Days were added after the last Month to make the whole Year 365 Days. The lunar Year at first was intercalated at the End of every other Year with a second *Ποσειδεον* of twenty-two Days: and when the solar Year was found to have

have 365 Days and a Quarter, the fourth lunar Year was intercalated with a second *Pofideon* of twenty-three Days. Afterward the *Greeks*, not liking these imperfect intercalary Months, doubled them, and made three perfect Months of thirty Days each, which they added at the End of the third, fifth, and eighth Year of their octennial Cycle.

The learned Mr. *Dodwell* (42) has strangely misrepresented the old *Attic* solar Years before set down, by making it commence in *Game-lion* at the Winter Solstice; and also by giving thirty-one Days to the first five Months, and likewise supposing a Day to be added every fourth Year to the sixth Month. All this is mere Conjecture and Fiction in this learned Chronologer, and is directly contrary to all ancient Evidence, to *Herodotus*, *Geminus*, and all ancient Astronomers: nor was such a Year ever known to subsist.

Galen tells us (43), that the *Macedonian* Month *Dius*, with which the Year began, commenced at the autumnal Equinox; and the Month *Peritius* three Months after at the Winter Tropic; and that *Artemisius* commenced at the vernal Equinox; and *Loüs* at the Summer Tropic: and that the Equinoxes and Tropics were placed by the *Macedonians* on the first Days of these Months. And this, as he adds, was the Kalendar of the *Macedonians* in *Greece*, and of the *Asiatick* Cities subject to the *Macedonians*. Therefore this Year was used by the *Greeks* in lesser *Asia*, at *Ephesus*, etc. and also in *Chaldaea* and *Babylonia*, as *Ptolemy* observes in his *Almagest*.

(42) De vet. Cycl. Dissert. iii. sect. 21. Tabul. Attic. p. 700.

(43) Εὰν προμαθῇ τὸ κατὰ τὴν ἀρχὴν τῶ Δίῳ μῶδος ἢ Φθινοπῶρος γίνεσθαι ἱσημερίαν, εἶσελαι [non εἶσελαι, ut male edit.] τὴν μὲν χειμερινὴν τροπὴν ὡς μετὰ τρεῖς μῶδας ἰσομένην ἐν ἀρχῇ τῇ καθ' αὐτὸς Περίῳ μῶδος [male edit. ἐαυτὸν et περὶ τῶ] τέταρτῳ γὰρ σημαίνει κατὰ Μακεδόνας· τὴν δὲ ἱαρινὴν ἱσημερίαν Ἀρτεμίσίῳ, καθάπερ γὰρ ἢ τὴν θερινὴν (τροπὴν) τῷ Λῶϊ· κατὰ γὰρ τὰς ἀρχὰς τῶν εἰρημένων μῶδων αὐτὰ ἱσημερία ἢ αἱ τροπαὶ γίνονται κατὰ Μακεδόνας, Comment. i. in lib. i. Hippoc. Epidem. p. 347. edit. Basil. 1538.

A Dia-

A Diagram of the Macedonian and Asiatic solar Year.

			Days
1	<i>Dius</i>	September	30
2	<i>Apellæus</i>	October	30
3	<i>Audinæus</i>	November	30
4	<i>Peritius</i>	December	30
5	<i>Dysstrus</i>	January	30
6	<i>Xantbicus</i>	February	30
7	<i>Artemisius</i>	March	30
8	<i>Dæsius</i>	April	30
9	<i>Panemus</i>	May	30
10	<i>Loüs</i>	June	30
11	<i>Gorpiaëus</i>	July	30
12	<i>Hyperberetæus</i>	August	30
<hr/>			
	Five intercalary Days		365
	And in the fourth Year six intercalary Days		366

The Beginning of these Months was fixed to the cardinal Points of the Year: and after the Reception of the *Roman Julian* Kalendar, the cardinal Points were placed in the eighth of the Kalends of *October*, *January*, *April*, and *July*; so they fell on the 24th of *September*, the 25th of *December*; the 25th of *March*, and 24th of *June*. *Gaza* (44) from *Simplicius* tells us, that the *Asiatic* (*Macedonian*) Year began the autumnal Equinox, agreeably to *Galen* before-cited; and the *Syro-Macedonian* Year began at the same Season. But then the *Macedonians* in *Syria*, *Phœnicia*, *Judæa*, etc. who were called *Syro-Macedonians*, placed all the Months later by the Space of one Month, and began their Year with the last *Asiatic Macedonian* Month. *Dius*, as *Josephus* tells us [*Antiq. lib. i. c. 3.*] answered to the second Month of the

(44) Ὃς δὲ ἡμεῖς ποιεῖμεθα ἀρχὰς ἐνιαυτοῦ μὲν πρὸς θέρμανος τροπᾶς, ὡς Ἀθλῳαῖοι· ἢ πρὸς μέσπολεως, ὡς οἱ πρὸς τὴν νῦν καλεσμένην Ἀσίαν· (i. e. *Macedones Asiatici*) ἢ πρὸς χειμερινᾶς, ὡς Ῥωμαῖοι· ἢ πρὸς ἱαρινᾶς, ὡς Ἀρεθες καὶ Δαμασκηνῶι, *Ex. lib. v. Phys. Aristot. apud Petav. Uranol. p. 284.*

Jews, called *Marsuan*, or *Marchesuan*, which was the second Month after the autumnal Equinox, corresponding to the *Roman October*: and *Nisan*, the first Month of the new *Jewish Year*, answered to the *Syro-Macedonian Month Xanthicus*, or *March*, which corresponded to *February* in the *Macedonian Calendar*, and was the Month preceding the vernal Equinox: and agreeably hereto *Josephus* speaks of other *Syro-Macedonian Months*. So that in the *Syro-Macedonian Calendar* the autumnal Equinox was fixed to the Month called *Hyperberetæus*, which was the last Month answering to *August* in the *Macedonian* and *Asiatic Greek Year*.

A Diagram of the Syro-Macedonian Year.

1	<i>Hyperberetæus</i>	— — — — —	<i>September.</i>
2	<i>Dius</i>	— — — — —	<i>October.</i>
3	<i>Apellæus</i>	— — — — —	<i>November.</i>
4	<i>Audinaeus</i>	— — — — —	<i>December.</i>
5	<i>Peritius</i>	— — — — —	<i>January.</i>
6	<i>Dysirrus</i>	— — — — —	<i>February.</i>
7	<i>Xanthicus</i>	— — — — —	<i>March.</i>
8	<i>Artemifus</i>	— — — — —	<i>April.</i>
9	<i>Dæsius</i>	— — — — —	<i>May.</i>
10	<i>Panemus</i>	— — — — —	<i>June.</i>
11	<i>Loüs</i>	— — — — —	<i>July.</i>
12	<i>Gorpiæus</i>	— — — — —	<i>August.</i>

The Months must have stood as above; for the Year began at the autumnal Equinox, and *Hyperberetæus* was the first Month of the Year. *Ephraïmus* [*Hæres.* 51.] calls *Audymæus*, *January*; and *Dius*, *November*; and *Euagrius*, [*Eccles. Hist. lib. iv.*] calls *Gorpiæus*, *September*; [*cap. iv.*] and *Artemifus*, *May*; [*cap. v.*] and *Loüs*, *August*; and *Xanthicus*, *April*; [*cap. ix.*] not that the *Syro-Macedonian Months*

(45) *Doct. temp. lib. i. c. 29. p. 75.* See *Uffer. de Asian. an. solar. p. 7—12.* and *p. 55.* Cardinal *Noris De an. Syro-Macedon. p. 22.* *Bevereg. Chronol. lib. i. p. 53.* *Dodwell. De vet. Cyc. p. 838, 839.*

commenced

commenced in these *Roman* Months; but only very near them, and contained the greatest Part of them; because they commenced on the 24th or 25th of the several *Roman* Months. This easily reconciles the seeming Difficulties: and *Petavius* (45) is, I think, plainly mistaken in making the *Syro-Macedonian* Year commence in the *Roman October*; and so placing the Beginning of *Audynæus* in the *Roman January*; and the rest of the Months according to this Disposition. The *Damascenes* and *Arabians* used the *Macedonian* Months, but their Year commenced at the vernal Equinox; as *Gaza* (46) from *Simplicius* acquaints us.

It is uncertain when the *Egyptians* first discovered that the solar Year was longer than 365 Days by six Hours, or a Quarter of a Day, as they reckoned it. This Year was known long before the *Æra* of *Nabonassar*, which commenced in the Year before *Christ* 747, for in that Year the *Thoth*, or first Day of the Year, was on the 26th of *February* of the old *Roman* Year; and thirty-three Days and five Hours before the vernal Equinox, according to the Sun's mean Motion, by *Sir Isaac Newton's* Computation. "Reckoning, saies he (47), that the Year of 365 Days wants five Hours and forty-nine Minutes of the equinoctial Year, the Beginning of this Year will move backwards thirty and three Days and five Hours in 137 Years: and by Consequence this Year began at first in *Egypt* upon the vernal Equinox, according to the Sun's mean Motion, 137 Years before the *Æra* of *Nabonassar* began." This was in the Year before *Christ* 884. This Year might have begun in *Chaldæa* about the Time mentioned by *Sir Isaac Newton*, had it at first begun in *Chaldæa*, and been the Year of the *Ptolemaic* Canon. But it could not then begin in *Egypt*, the *Egyptians* having no Year which began at the vernal Equinox. Their oldest Year began at the autumnal Equinox; and their *Sothic* or *canicular* Year commenced at the *Heliacal Rising* of the *Dog-star*, about the Summer Tropic. *Sir Isaac* did not consider that the Year of the *Ptolemaic* Canon was not the *Chaldæan* Year, but the *Egyptian* *canicular*

(46) *De mens.* p. 284. cited in the 44th Note.

(47) *Chronolog.* p. 80, 81.

Year adapted to the *Æra* of *Nabonassar*: and so is to be reckoned not from the Spring, or vernal Equinox backward, but from the Heliacal Rising of the Dog-star, when that Year commenced. And further it appears, that the *Chaldeans* intercalated (as I observed above) the odd Quarter of a Day by a Month, in the Space of 120 Years: but the *Egyptians* used no Intercalations at all; so that the *Egyptian* and *Chaldean* Years were not in all Respects the same as Sir *Isaac Newton* supposes.

Clemens Alexandrinus (48) saies, the Sothiac (or canicular) Period did not commence till 345 Years after the *Exodus* of the *Israelites* from *Egypt*; i. e. in the Year before *Christ* 1248, according to the true Reckoning. So this Period, by the foregoing Computation, had run just 500 Years when the *Nabonassarean* *Æra* commenced: and the *Egyptian* Year in that Time had gone back 125 Days; and so began on the first Day of *July*. And this was very near the Time when the new Moon of *Thoth*, and the cosmical Rising of the Dog-star, and the Summer Solstice, all happened on the same Day, by the Computation of *Godfrey Vendeline*: for this eminent Astronomer observed, that, about the Year 1263 before the *Christian* *Æra*, all the before-mentioned Coincidences happened on the fifth of *July* at *Heliopolis* in *Egypt*; when, as *Petavius* (49) calculated, the new Moon commenced *July* the 4th, at forty-six Minutes after the twelfth Hour, when the Sun was in twenty nine Degrees nineteen Minutes of *Gemini*; and the next Day, the 5th of *July*, was the Summer Solstice; and the Dog-star rose cosmically with the Sun in the first Degree of *Cancer*, and the first Day of *Thoth* fell on the same Day. And to this *Vendeline* refers the Passage of *Porphyry*, speaking of the cosmical Rising of the *Sothis*, or Dog-star, in the Beginning of *Cancer*.

Censorinus (50) saies, the Year in which he wrote his Book *De die natali* (which was *An. Dom.* 238.) was the hundredth Year of the pre-

(48) Γίνεσθαι ἡ ἐξοδος—πρὸ τῆς Σωθιακῆς περιόδου, ἐξηλθόντ' αἰς Αἰγύπτου Μωϋσῆως ἑπτὰ πρότερον τετρακοσίοις τεσσαρικοῖσι πέντε, Strom. i. p. 401.

(49) Auctar. op. de Doct. tempor. lib. ii. p. 77.

(50) Horum initia semper a primo die mensis ejus sumuntur, cui apud Ægyptios nomen est Thoth: quique hoc anno fuit ante diem vii Kal Jul.
I ceding

ceding canicular Period; and so by his Computation this Period began 1321 or 1322 Years before the *Christian* Æra.

It began, he saies, on the 12th (or 13th as *Petavius* thinks) of the Calends of *August*, that is, the 20 or 21st of *July*; at which Time the new Moon of *Thoth*, and Heliacal Rising of the Dog-star happened in *Egypt*. And *Petavius* (51) observes, that in the first *Julian* Year the Dog-star rose Heliacally at *Alexandria* in the twenty-sixth Degree and nine Minutes of *Cancer*, which fell out on the 20th of *July*; allowing a Degree to one Day. And in the 138th Year of the *Christian* Æra, the Heliacal Rising of the Dog-star happened on the 20th Day of *July* in the Morning, the Sun being in the twenty-fifth Degree thirty-three Minutes of *Cancer*, at *Heliopolis* in *Egypt*; and the Dog-star was then in the eighteenth Degree and sixteen Minutes of *Gemini*; and its cosmical Rising was at *Heliopolis*, in the twelfth Degree nine Minutes of *Cancer*, about the 4th or 5th of *July*. *Petavius* adds, that 1460 Years before this (*viz.* before *A. D.* 138.) it wonderfully happened, that the Dog-star rose Heliacally on the same Day (*viz.* on the 20th of *July*) 137 (rather 138) Years before the Destruction of *Troy* (*i. e.* in the Year before *Christ* 1322.) the Solstice was then on the 5th of *July*, on which Day the Dog-star rose almost cosmically in the last Degree of *Gemini*; and it rose Heliacally in the fourteenth Degree of *Cancer* and fifth Minute, on the 20th Day of *July*. *Petavius* is mistaken in the Day of the Solstice; for in the Year before *Christ* 1322 it was on the 22d Day of *July*, according to the Anticipation of the equinoctial Points, as I observed above near the Beginning of these Papers. So that the Solstice and Heliacal Rising of the Dog-star very nearly coincided in the Year before *Christ* 1322.

And the ancient *Egyptians* having at first fixed the canicular Period to the Heliacal Rising of the Dog-star at or near the Summer Tropic,

cum abhinc annos centum—iidem dies fuerint ante xii Kal. Aug. quo tempore solet Canicula in Ægypto facere exortum. Quare scire etiam licet, anni illius magni, qui, ut supra dictum est, et solaris et canicularis, et Dei annus vocatur, nunc agi vertentem annum centesimum, De die nat. c. xxi. p. 129.

(51) *Auctar. op. De doct. temp. lib. v. c. 6. p. 203.*

and knowing nothing of the Precession of the Equinoxes, they supposed it to rise Heliacally on the same Day in every Period. The preceding Computation is confirmed by the *Ptolemaic Canon*, which is composed of *Egyptian Years* adapted to the *Æra of Nabonasar*. The *Epoch* of the canicular Year, or Period, was at the Commencement of this *Æra*, on the 26th of *February*, in the Year before *Christ* 747, and therefore it had gone back from the 20th Day of *July*, when it rose Heliacally very near the Summer Solstice, in the Year before *Christ* 1322, one hundred and forty-four Days, which make 576 Years. These 576 Years, carried up from the Year before *Christ* 747, begin in the Year before *Christ* 1322; or 1323, when the Dog-star rose Heliacally on the 20th of *July*; and very near the Summer Solstice. So this astronomical Canon does remarkably agree with *Censorinus*, in fixing the Epoch of the *Sothiac* or *canicular* Period to the Year before *Christ* 1322, or 1323, and the 20th Day of *July*; and this was 271 Years after the *Israelites* went out of *Egypt*, and differs 74 Years from the Account of *Clemens Alexandrinus* given above.

The Priests of *Thebes* in *Egypt* claimed the Discovery of the complete solar Year of 365 Days and a quarter. *Diodorus* tells us, “ that the *Thebans* pretend themselves to be the most ancient of Men; and that Philosophy and accurate Observations in Astronomy were first made amongst them: the Situation of their Country being advantageous for observing clearly the Heliacal Risings and Settings of the Stars. And that particularly they regulated the Months and the Year. For they compute the Days by the Course of the Sun, and not of the Moon, and give 30 Days to each Month, and add five Days and a quarter to the twelve Months, by which they complete the annual (52) Period.” *Strabo* (53) adds to the Account of *Dio-*

(52) Οἱ δὲ Θεβαῖοι φασὶν ἐαυτοὺς ἀρχαιοτάτους εἶναι πάντων ἀνθρώπων ἢ παρ' ἐαυτοῖς πρῶτοις φιλοσοφίαν τε διέηδον, ἢ τὴν ἐπ' ἀκελῆς ἀστρολογίαν· ἅμα ἡ τῆς χώρας αὐτοῖς συνεργήσας πρὸς τὸ τηλαυγέστερον ὁρᾶν τὰς ἐπιτολάς τε ἢ δύσεις τῶν ἀστέρων· ἰδίως τε ἢ τὰ φεῖ τὰς μῶνας αὐτοῖς ἢ τὰς ἐνιαυτοὺς διατελεῖσθαι· τὰς γὰρ ἡμέρας ἐκ ἄγχεσι καὶ ἀσελίων, ἀλλὰ καὶ τὸν ἥλιον, τελακονθημέρας μὲν τιθέμενοι τὰς μῶνας, πέντε δὲ ἡμέρας ἢ τέταρτον τοῖς δώδεκα μηνσὶν ἐπάγχει· ἢ τὰ ταῦτα τρόπον τὸν ἐνιαυσίου κύκλον ἀναπληρῶσιν, lib. i. p. 59.

(53) Λέγονται δὲ ἡ ἀστρονόμοι ἢ φιλόσοφοι μάλιστα οἱ ἐν ταῖς ἱερῇς [i. e. Θεβαῖοι] *dorus*.

dorus, that the Theban Astronomers, to complete the solar Year, formed a Period of as many whole Days and Years, as there were quarters of a Day in a Year, (or in a Day.) And they attribute all this sort of Science to *Hermes*. *Diodorus* means, that the Egyptian Priests in their Computations reckoned the complete solar Year to consist of 365 Days and a quarter: but not that they intercalated the odd quarter.

Therefore the quadriennial Period mentioned by *Strabo*, (if there is not an Error in his Text) was not an Egyptian Cycle, but peculiar to the Alexandrian Greeks and Romans, and others, who used the Augustan Year. For it is certain, that the Egyptians never intercalated the odd six Hours, or made a Day of them, which was added at the End of every fourth Year; nor was any such Intercalation known or used in Egypt, till the corrected Julian Year was, by Order of *Augustus*, received at Alexandria: and then it was only used by the Greeks and Romans; but not by the Egyptians, whose Religion would not permit them to use any Intercalation of their Year of 365 Days. Therefore, when *Horapollon* (54) saies, that amongst the Egyptians a Year was made of four Years, he alludes to the Julian Lustrum, and Bissextile Year; and it might be called a Year, or the Year of four Years, because in this Space or Period of four Years no Year was completed till the intercalary Day was added at the End of the fourth Year; this made the whole Period a Year of four completed Years. That the Egyptians never inter-

τάτων δ' ἐστὶ καὶ τὰς ἡμέρας μὴ καὶ σελήνῳ ἀγνῆν, ἀλλὰ καὶ ἡλίον, τοῖς τριακον-
θημέροις δώδεκα μηνὶν ὑπαγόνων πέντε ἡμέρας κατ' ἐνιαυτὸν ἕκαστον· εἰς δὲ τὴν
ἐκπλήρωσιν τῶ ὅλῳ ἐνιαυτῷ διατρέχοντες μοῖρας τινὸς τῆς ἡμέρας, περὶ ὁδὸν τινα
σωληθείας ἐξ ὅλων ἡμερῶν καὶ ὅλων ἐνιαυτῶν τούτων ἕσα μόρια τὰ διατρέχοντα
συνελθούσα ποιεῖ ἡμέραν. ἀναλίσθαι δὲ τῷ Ἑρμῇ πᾶσαν τὴν τοιαύτην σοφίαν.
Geog. lib. xvii. p. 1171. In the last Passage I would read ποιεῖ ἐνιαυτὸν for
ποιεῖ ἡμέραν, because the canicular Period, of which, I think, *Strabo* speaks,
contained as many Years as there were Quarters of a Day in a Year, i. e.
1460 Julian Years. But if ἡμέραν be the true Reading, then he must mean
a Period of four Years, which might be an Egyptian Lustrum: but not a
Period, or Cycle, made of the odd Quarters, which the Egyptians never in-
tercalated.

(54) Τὸ δὲ κατ' Αἰγυπτίους τετραέτην ἐνιαυτῶν. Hieroglyph. p. 186. edit.
Paris. 1551.

calated.

calated their Year of 365 Days by collecting and adding the odd quarters, we have unquestionable Evidence.

Censorinus saies (55); “ that the civil Year (of the *Egyptians*) has only 365 Days, without any Intercalation. Therefore a Term of four Years amongst them is less by one Day than the natural Space of that Period, [*i. e.* by the natural Course of the Sun.] And hence it is, that in a Period of 1461 Years the Head of the Year returns to the same Point of the Zodiac.” *Censorinus* speaks the Sense of the old *Egyptians* before the Precession of the Equinoxes and Tropics were known.

The ancient and learned Astronomer *Geminus* assures us, that the *Egyptian* Year was not intercalated, and shews the Reason of it. He saies (56); “ the *Egyptians* neither reckon their Years by the Course of the Sun, nor their Months and Days by the Course of the Moon. For they chuse to offer their Sacrifices to the Gods not at one and the same Time of the Year, but in every Season of the Year.—For they compute in the Year 365 Days, *viz.* twelve Months of thirty Days each Month, and add five intercalary Days: but they do not intercalate the remaining quarter, for the Reason aforesaid.—So in four Years they have one Day less than the solar Year; and in the Space of 1460 Years all their Festivals pass through every Part of the

(55) Eorūm annus civilis solos habet dies 365, sine ullo intercalari. Itaque quadriennium apud eos uno circiter die minus est quam naturale quadriennium: eoque fit ut anno 1461 ad idem revolvatur principium, De die Natal. c. xviii. p. 107. This shews, that the *Egyptians* let the odd quarter of a Day run back through every Part of the Year without Intercalation: and so the Year began in the same Point of the Ecliptic once in 1461 Years, as they reckoned.

(56) Οἱ μὲν γὰρ Αἰγυπτίοι—ἔτε στυῖ ἐνιαυτὸς ἄγχι καθ' ἡλίον ἔτε στυῖ μὲνως καὶ ταῖς ἡμέραις καὶ τῶν σελήνων. βέλοντι γὰρ τὰς θυσίας τοῖς θεοῖς μὴ καὶ τὸν αὐτὸν καιρὸν καὶ ἐνιαυτὸν γίνεσθαι, ἀλλὰ διὰ πᾶσων τῶν ἐνιαυτῶν ὡρῶν διελθεῖν—ἄγχι γὰρ τὸν ἐνιαυτὸν ἡμερῶν τετρακοσίων ἐξήκοντα πέντε. δώδεκα γὰρ μὲνως ἄγχι τετρακοσθημέρες, καὶ πέντε ἡμέρας ἐπάγχι· τὸ δὲ $\frac{1}{4}$ (i. e. τέταρτον) οὐκ ἐπάγχι διὰ τὴν προσημύλῳ αἰτίαν.—ἐν γὰρ τοῖς δ' ἔτεσι μίαν ἡμέραν ὑστερεῖται καθὰ τὸν ἡλίον.—ἐν ἔτεσι χιλίοις τετρακοσίοις ἐξήκοντα ἅπασαν ὁρῶν διελθεῖν δεῖ διὰ πᾶσων τῶν ἐνιαυτῶν ὡρῶν, καὶ πάλιν ἀποκατασταθῆναι ὅτι τὸν αὐτὸν καιρὸν τῷ ἔτει. *Element. Astronom. c. vi. p. 33, 34.*

“ Year,

“ Year, and return to the same Place where they were at first.” The learned Mathematician *Theo* (57) saies the same, *viz.* “ that the *Greek*, “ or *Alexandrian* Year consisted of 365 Days and a quarter, but the “ *Egyptian* of 365 Days only. Whence it is evident, that in the “ Space of four Years it is one Day before the *Alexandrian* Year; “ and in 1460 Years gets before it 365 Days, *i. e.* one entire *Egyptian* Year.”

These Testimonies are an abundant Proof, that the *Egyptian* Year of 365 Days was never intercalated, though they knew that it was not a complete solar Year, and wanted by their Reckoning fix Hours. And *Petavius* (58) has clearly shewn several Mistakes of *Scaliger's* Account of the *Egyptian* Year. The *Egyptians* were so averse to any Intercalation of their Year, that their Priests were bound under an (59) *Oath not to intercalate either Month or Day, which hereby would become a Festival*, [and make it unlucky, as intercalary Days were thought to be] *but only to reckon in the Year 365 Days, as had been ordained of old.* So that in the Tables of the *Egyptian* Astronomers every fifth Year began a Day sooner than the solar Year, by the going back of the *Tboth*; and this was noted in them, and added in their Computations: but the civil Calendar had no more than 365 Days. And because the odd quarter completed the solar Year, they (60) called the Year from it

(57) Ἐπει γὰρ ὁ καθ' Ἑλλῆνας ἦτοι κατ' Ἀλεξανδρείας ἀναδιδόμενον ἡμῖν ἐνιαυτὸς ἡμερῶν ἐστὶ τξίς $\frac{1}{4}$ (365 $\frac{1}{4}$) ὁ δὲ κατ' Αἰγυπτίους, ὡς ἔφαμην, τξίς μόνον· δῆλον ὡς ὅτι καὶ τίνασσε ἴτη ἡμέρας μίαν προλαμβάνει τὸν κατ' Ἀλεξανδρείας· καὶ ὃ αὐξ' ἔτη, ἡμέρας τξίς τέλει κατ' Αἰγυπτίους ἐνιαυτὸν ἔνα. Apud Petav. Auctar. op. de Doct. Temp. lib. v. c. 3. ex MS. Theo.

(58) See Petav. Doct. Temp. lib. iii. c. 2. and c. ix. p. 267. and Scaliger. Emendat. Temp. lib. iii. de An. Ægypt. p. 194—198.

(59) Deducitur autem (Apis) a sacerdote Isidis in locum qui nominatur Adytos, et jurejurando adiguntur neque mensem neque diem intercalandum, quem in festum diem immutarent: sed 365 dies peracturos, sicut institutum est ab antiquis, Petav. Doct. Temp. lib. iii. c. 9. p. 267. ex Schol. Arat. citat. a Scalig.

(60) Ἐτερον τὸ ἐνιστάμενον γράφοιτες τέταρτον ἀρέρας χάφουσιν. ἐστὶ δὲ μέτρον γῆς ἢ ἀρερα πηγῶν ἑκατὸν. βυλόμενοι τε ἔτερον εἰπεῖν, τέταρτον λέγουσιν, ἐπειδὴ φασὶ καὶ τὴν ἀνατολὴν τῆ ἀρερᾶ τῆ Σώθους μέχρι τῆ ἀπῆς ἀνατολῆς τέταρτον ἡμέρας προσέθεσθαι, ὡς εἶναι τὸ ἔτερον τῆ θω [i. e. Solis] τεταροσίον ἐξήκοῦσα πέντε ἡμερῶν [adde

Tetarton,

Tetarton, (i. e. a Quarter) and symbolically represented it by the fourth Part of an *Arura*, or by 25 Cubits.

How the *Chaldeans* used the Year of 365 Days and a quarter is not certainly known. It has been generally (61) thought, that the Year of the *Æra* of *Nabonassar* was the same with the *Egyptian*, and that the odd quarter was not intercalated in the *Chaldean* Year, and *Median* and *Persian* derived from it. But this Opinion has no ancient Evidence to support it, and is only founded on the Supposition of the *Ptolemaic* Canon and Constructions being settled by that Year: whereas it is plain, as I have before observed, that *Ptolemy* used only the *Egyptian* unintercalated Year, which he adapted to that fixed *Æra*. And the Canicular Period, or Cycle of 1461 Years without any Intercalation of the odd quarter, is related as being peculiar to the *Egyptians*; and is never said to be used by *Chaldeans*, *Persians*, etc. by any ancient Writer. So that I incline to think, that these Nations always used Intercalations in their solar Year; and that they either added a Day at the End of every fourth Year, or, as the famous *Persian* Writer (62) *Shah Cholgii* cited above, saies, they intercalated a Month in 120 Years. The *Æra* of *Nabonassar* was constructed by *Chaldean* Years only; though *Ptolemy* adapted it to the *Egyptian* Year, as the *Greek* Astronomers before him adapted it to the *Greek* Year: and no one ever thought

καὶ τῆ ἀρίστῃ] θένει δὲ ἀφ' ἡμετέρας ἀεὶ μετὰ τὴν ἀρχὴν αἰώνιον. Hierapol. Hieroglyph. v.

(61) In *Epocha Gjemshidea* anni forma videtur fuisse duplex, scilicet, civilis, quam ante se institutum invenerat *Gjemshid*, et ecclesiastica, quam ipse instituebat, facto 120 annis integri mensis Embolismo, ut festa in pristinas fedes retraherentur. Alias enim absque isto Embolismo annus Persicus civilis fuit vagus: scil. ejus initium fuit vagum per totum annum circuiens: et ejusmodi anni vagi integra revolutio, seu ad idem initium restitutio, absoluebatur 1460 annis, Hyde Hist. Relig. vet. Persar. c. xiv. p. 184. See Golius ap. eund. p. 188. Apud Persas in æra civili et astronomica, ut in ea Nabonassari, quam sequebantur *Ægyptii*, anni caput sine ulla restrictione vagabatur per totum annum in perpetuum; et cum esset tantum 365 dierum absque consideratione fractionum, singulis quatuor annis uno die regrediebatur, Ibid. p. 187.

(62) See Note 65 above, ex Hyde Hist. Relig. vet. Pers. c. xvii. p. 204, 205. and Scalig. Emendat. Temp. lib. iii. p. 208, 209.

that

that the *Greek* solar Year agreed with the *Egyptian*, or was vague and free from Intercalations. And that the *Chaldean* and *Nabonafarean* Year was not the same with the *Egyptian*, we may infer with the greatest Probability, because *Ptolemy* every where in his *Almagest* tells us, that his Computations were made by *Egyptian* Years; which he had no need to say whilst he was using a *Chaldean* Æra, if the *Egyptian* and *Chaldean* Year had been the same. He therefore, no doubt, distinguished the *Egyptian* from the *Chaldean*, and knew they were different. This Observation I take to be right and true, though it has escaped the Notice of all our great Chronologers. The *Egyptian* Year of 365 Days and a quarter was thought to be the complete solar Year, though it exceeded the true natural Year by eleven Minutes: and it was indeed very exact to be discovered in such early Times, when for want of Instruments Observations were much coarser and more erroneous than they were in After-ages. The *Egyptians* dedicated the canicular Period to *Hermes*, and ascribed the Discovery of it to him, to give it the greater Authority and Esteem. When this Year was known to the *Chaldeans* we cannot tell. But the *Egyptians* kept it secret; and it was not known to the *Greeks*, when *Herodotus* was in *Egypt*: though they afterward discovered it to *Plato* and *Eudoxus*, who had studied the *Egyptian* Philosophy, one at *Heliopolis*, and the other at *Memphis*, many Years. *Plato* was instructed by (63) *Secbnuphis*, a Priest of *Heliopolis*, and *Eudoxus* by *Chonuphis*, a Priest of *Memphis*: and having, as is related (64), spent thirteen Years in *Egypt*, attending on the Priests, they at last discovered to them, that the Year compre-

(63) Plutarch. De Isid. et Osir. p. 354. Clem. Alex. Strom. I. p. 356.

(64) Σωμανίση γὰρ δὴ τῷ Πλάτῳ ὁ Εὐδοξὸς δόξο (i. e. εἰς τὴν Αἴγυπτον) καὶ σωδιότασαν τοῖς ἱεροῖσιν ἐκείνοι ἐλαῦθα τετρακίδεκα ἔτη, ὡς εἰρηλαί τισι. ὥστε ὡς γὰρ εἶπας καὶ τὴν ὀπισθόμην ἑ. ἡμερῶν, μυτικῶς ἢ καὶ δυσμειάδοται, τῷ χρόνῳ καὶ ταῖς διασπαταῖς ἐξελιπάρεσαν. ὥστε τινὰ ἑ. διασπαταῖς ἰσορῆσαι. τὰ πολλὰ δὲ αἰετὶ κρύφα οἱ βάρεβαιοι. Οὗτοι ἢ τὰ ὀπισθόμην τῶν ἡμερῶν καὶ τῶν νυκτῶν μόρια ταῖς τετρακίδεσσιν ἐκκαταπέντε ἡμέραις εἰς τὴν ἐκπλήρωσιν τῆς ἐνιαυτοῦ χρόνον παρέδωκαν. ἀλλ' ἠγνοῦτο τίς ὁ ἐνιαυτός ἦν τοῖς Ἕλλησιν. Strab. Geog. lib. xvii. p. 1159, 1160. See Gaz. de menf. p. 293. But *Diogenes Laertius* saies, that *Eudoxus* stayed in *Egypt* no more than a Year and four Months, Vit. p. 235.

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hended a quarter of a Day more than 365 Days, which the *Greeks* hitherto were ignorant of. *Plato* and *Eudoxus* carried this Year into *Greece*; and then the *Greeks* intercalated a Day after every four Years, which was added to the five Days intercalated before at the End of the Year. *Eudoxus* also corrected the quadriennial Cycle, by adding alternately in four Years an intercalary Month of 22 and 23 Days; which from the *Greeks* was received by the *Romans*, who made a (65) second *Merkedonius*, or intercalary Month of 23 Days every fourth Year. And *Eudoxus* formed an octennial Cycle, with three intercalary Months of 30 Days each added in the third, fifth, and eighth Year, to bring the lunar Year to the Course of the Sun.

The *Chinese* are thought to have found out that the Year consists of 365 Days and something less than six Hours, above two thousand Years ago; as *Du Halde* (66) tells us from *Pere Gaubil*: and they ordered this Year so as to use no Intercalation at all. It consisted of 365 Days, 5 Hours, and 50 Minutes; and the learned (67) *Golius* and *Perfic* Writers tell us, that they divided it into 24 Months, or equal Parts, each of which was 15 Days, 5 Hours, 14 Minutes, and 14 Twenty-fourths of a Minute.

The Method of the *Greek* Intercalation, to reduce the lunar to the solar Year of 365 Days and a quarter, was to collect yearly eleven Days and a quarter, which in the Space of eight Years made 90 Days. Of these the *Greeks* formed three Months, which they added in the Course of eight Years, because it was troublesome to intercalate annually eleven Days and a quarter. These three intercalary Months were not added all together, but in the End of the *third*, *fifth*, and *eighth* Year; so that in the Space of eight Years the Festivals returned, and Sacrifices were offered in the same Seasons and Months of the Year (68). But

(65) *Interkalarem mensem viginti duum vel viginti trium dierum alternis annis addi placuisset, ut civilis annus ad naturalem exæquaretur. Censor. de die Nat. c. xx. Alternis annis binos et videnos, alternis ternos et videnos intercalares expensabant, Macrobi. Sat. lib. i. c. 13.*

(66) *Hist. of China, 3d Vol. 8vo. p. 82.*

(67) *Hyde Hist. Relig. vet. Pers. c. 18.*

(68) *Gemin. Elem. Astronôm. c. vi. p. 34—38.*

the three intercalary Months of 30 Days each, added to the lunar Years, made them exceed the solar Year, because they found the lunar Year had more than 354 Days: and so they corrected the *Oἰαῖteris*, or Cycle of 8 Years, from Time to Time, by now and then (69) subducting a Day or two, which they called *ἐξαίρεσις*, to make the Months and Days agree with the Course of the Sun and Moon.

Plutarch relates, that the *Athenians* (70) subducted the second Day of their Month *Boëdromion* (*August*), as being the Day on which the Gods contended for the Patronage of the Country of *Attica*, i. e. *Nep-tune* and *Minerva*.

The *Jews* (71), after they became subject to the *Greeks*, intercalated their lunar Year, as the *Greeks* did in their *Oἰαῖteris*. But their ecclesiastical Year had other Intercalations on account of their Paschal Festival.

The *Romans* imitated the *Greeks* by their alternate intercalary Months of 22 and 23 Days every four Years, which made 90 Days in eight Years: but having in their lunar Year 355 Days, they were forced to subtract 24 Days in every third octennial Period, or in 24 Years, to make their Year concur with the *Greek Oἰαῖteris*. The *Roman Year* was left to the Management of their Pontifices, who grossly neglected to make the proper Intercalations, and sometimes wholly omitted them: and also, through Favour or Ill-will, intercalated more or fewer Days, to keep some longer in the public Offices, and to dismiss others the sooner from them. This Partiality and Corruption had in time made such Confusion in the *Roman Calendar*, that *Julius Cæsar* resolved to lay aside the intercalary Months, and to reduce the Months to the Course of the Sun only, and to add an intercalary Day every fourth

(69) Est consuetudo Sicularum cæterorumque Græcorum, quod suos dies mensesque congruere volunt cum solis lunæque ratione; ut nonnunquam, si quid discrepet, eximant unum aliquem diem, aut summum biduum ex mense, quos illi *ἐξαίρεσις* dies nominant. Item nonnunquam uno die longiorem mensem faciunt, aut biduo. Cicer. in Verrem, lib. secund. sect. lü. p. 663. *ἐμβολίμους ἢ μὲν ὅτε ἀγασιν, ἢ δ' ἡμέρας ὑφαίρειν* [*Αἰγύπτιοι*] *καθὰ πρὸς οἱ πλείους τῶν Ἑλλήνων*. Diod. Sic. l. i. p. 59.

(70) *Sympos.* lib. ix. p. 741.

(71) *Ἕλληνας καὶ Ἰουδαίους τοὺς μὲν ὅτε ἐμβολίμους ἵτασαν ὅτε παρεμβάλλουσιν*. African. apud Euseb. Demon. Evang. lib. viii. p. 390.

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Year. *Julius Cæsar* found, that by the Omission of the Intercalations, the (72) Seasons had changed their Months; and the Winter Months were gone back into Autumn, and the autumnal into Summer, and the Summer Months into Spring, and the vernal Months into Winter. This appears from a Passage of *Cicero* (73), where he mentions the tempestuous Weather of the Equinox being about the End of *May*: whereby it appears that the Month of *May* was got into the Place of *March*, three Years before *Cæsar* began the Reformation of the *Roman* Calendar; and this further appears from *Cæsar's* inserting three Months making ninety Days, in order to bring the Months forward to their proper Seasons. Therefore, to reform this Confusion, *Julius Cæsar*, being then *Pontifex maximus*, used the Assistance of *Sofigenes* (74), an *Alexandrian* Astronomer, and other learned Mathematicians: and by adding two Months containing 67 Days, which were called the *first and second intercalary Months*, as appears from (75) *Cicero*, and inserted between *November* and *December*; and adding also the second *Mercedonius*, or old intercalary Month of 23 Days, as *Censorinus* relates, to the lunar Months of 355 Days, he thereby formed a Year of fifteen Months, as *Suetonius* (76) observes, which contained 445 Days.

(72) Translata in sacerdotes intercalandi potestate: qui plerumque gratificantes rationibus publicanorum pro libidine sua subtrahebant tempora vel augebant—nonnunquam accidebat, ut menses qui fuerant transacti hieme, modo æstivum, modo autumnale tempus inciderent, Solin. p. 5. And *Suetonius* remarks to the like Purpose: Fastos correxit (Jul. Cæsar) jampridem vitio pontificum per intercalandi licentiam adeo turbatos, ut neque messium feriæ æstati, neque vindemiarum autumnno competerent, Vit. Jul. Cæs. c. xl. He means, that the *Feriz*, or Vacation Time from public Business, in the Time of Harvest and Vintage, did not fall into the Summer and autumnal Months.

(73) Ep. ad Attic. x. sect. 17, 18.

(74) Plin. Hist. Nat. lib. xviii. c. 25.

(75) Ego idem tamen cum ad v Cal. *intercalares priores* rogatu fratrum tuorum venissem mane ad Cæsarem, Epist. ad Familiar. lib. vi. epist. 14. ad Ligarium. See the Notes of *Manutius* upon the Place.

(76) Quo autem magis in posterum ex Calendis Januariis nobis temporum ratio congrueret, inter Novembrem ac Decembrem mensem interjecit duos alios; fuitque is annus quo hæc constituebantur xv mensium cum intercalario, qui ex consuetudine cum annum inciderat, Vit. Jul. Cæs. c. xl.

and

and ended the last Day of *December* completed, or the first Day of *January* beginning, when *Cæsar* entered into his fourth Consulship, as *Censorinus* (77) informs us; which was in the Year before *Christ* 45.

This was called the Year of Confusion.

The last *Roman* Year of Confusion consisting of fifteen Months, and 445 Days, in the Year before *Christ* 46, began on the first Day of *January*, and ended on the last Day of *December*, as follows, viz.

	Days
1. <i>January</i> ——— ———	29 (commenced <i>October</i> 13th)
2. <i>February</i> ——— ———	23
3. Intercalary <i>Merkedonius</i> ———	23
5 last Days of <i>February</i> added	5
4. <i>March</i> ——— ———	31
5. <i>April</i> ——— ———	29
6. <i>May</i> ——— ———	31
7. <i>June</i> ——— ———	29
8. <i>July</i> ——— ———	31
9. <i>August</i> ——— ———	29
10. <i>September</i> ——— ———	29
11. <i>October</i> ——— ———	31
12. <i>November</i> ——— ———	29
13. First Intercalary Month ———	34
14. Second Intercalary Month ———	33
15. <i>December</i> ——— ———	29
Total	445

Now 445 Days reckoned backward from the first of *January* by solar *Julian* Months, end in the 13 Day of *October* in the second preceding Year: so the first Day of *January* was, in the Year preceding the reformed *Julian* Year, got into the Place of the 13th of *October*, when *Julius Cæsar* entered upon his third Consulship: and this Year by the Addition of ninety Days was set forward, and the Months

(77) Ex hoc anno ita a Julio Cæsare ordinato, cæteri ad nostram memoriam *Juliani* appellantur: iique confurgunt ex iv Cæsaris consulatu, De die Natal. c. xx.

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brought to their proper Signs and Seasons, when he entered upon his fourth Consulship on the first Day of *January* in the Year before *Christ* 45, on which Day it was (78) new Moon.

Julius Cæsar having by the forementioned Intercalations brought the Months into their proper Places, ordered the intercalary Month *Merkedonius* to be laid aside, and with it the lunar Months and Year, and established the civil Year and Months by the Course of the Sun. Therefore to the old lunar Year of 355 Days he added ten Days, which he so distributed amongst the seven Months, which consisted each of 29 Days, that *January*, *August*, and *December* had two Days added to each of them, and contained 31 Days: the others had one Day given them, and so had each 30 Days. And to make the solar Year as complete as possible, he ordered an intercalary Day to be added after the *Terminalia*, or 23d of *February*, in the End of every fourth Year. The reformed *Julian* Year stood as follows,

		Days			
1. <i>January</i>	—	31	—	—	<i>Juno</i>
2. <i>February</i>	—	28	—	—	<i>Neptune</i>
3. <i>March</i>	— —	31	—	—	<i>Minerva</i>
4. <i>April</i>	— —	30	—	—	<i>Venus</i>
5. <i>May</i>	— —	31	—	—	<i>Apollo</i>
6. <i>June</i>	— —	30	—	—	<i>Mercury</i>
7. <i>July</i>	— —	31	—	—	<i>Jupiter</i>
8. <i>August</i>	— —	31	—	—	<i>Ceres</i>
9. <i>September</i>	— —	30	—	—	<i>Vulcan</i>
10. <i>October</i>	— —	31	—	—	<i>Mars</i>
11. <i>November</i>	— —	30	—	—	<i>Diana</i>
12. <i>December</i>	— —	31	—	—	<i>Vesta</i>
		365			
	Bissextile —	01			
		366			

(78) *Noris*, Dissert. secunda de Paschal. Latin. Cyc. p. 88. See *Petav. Doct. Temp.* lib. iv. c. 1. and *Auctar. op.* lib. v. c. 13. and *Scalig. Emend. Tempor.* lib. ii. p. 186, 187.

It

It appears from an ancient Inscription mentioned by (79) *Saubert*, that the twelve *Roman* Months were consecrated to twelve principal Deities, as named in the preceding Calendar. The new Year of *Julius Cæsar* was by his Authority (80) received, not only in *Italy*, but in other Nations: and that the Reader may have before him the full Evidence of the Occasion, and Process of the *Julian* reformed Year, I have given him the principal and best Testimonies of the (81) *Roman* Writers at large, in the Notes here added.

(79) De sacrificiis, c. iv. p. 80. See Morestellus De triplici an. Roman. etc. p. 34—50. Dempster. De Etruria regali, lib. i. c. 14. p. 59.

(80) Ex hoc anno ita a Julio Cæsare ordinato, cæteri ad nostram memoriam Juliani appellantur.—Nam et priores alii—nec Romæ modo vel per Italiam, sed et apud gentes omnes, quantum poterat idem, fuerunt correcti. Censor. De die nat. c. xx. p. 123.

(81) Pontificibus datum est negotium, eorumque arbitrio interkalandi ratio permissa. Sed horum plerique ob odium vel gratiam quo quis magistratu citius abiret diutiusve fungeretur—plus minusve ex libidine interkalando, rem sibi ad corrigendum mandatam ultro depravarunt. Adeoque aberratum est, ut C. Cæsar pontifex maximus suo tertio et M. Æmilii Lepidi consulatu, quo retro delictum corrigeret, duos menses interkalarios dierum sexaginta septem in mensem Novembrem et Decembrem interponeret, cum jam mense Februario dies tres et viginti interkalasset, faceretque cum annum dierum 445, simul providens in futurum ne iterum erraretur. Nam interkalario mense sublato, annum civilem ad solis cursum formavit. Itaque diebus 355 addidit decem, quos per septem menses qui dies undetriceños habebant, ita distribuit, ut Januario et Sextili et Decembri bini accederent, cæteris singuli; eosque dies extremis partibus mensum apposuit, ne scilicet religiones sui cujusque mensis a loco summoverentur—[for by this means, the Festivals of every Month were kept on the same Day of the Months on which they were before celebrated]—præterea pro quadrante diei qui annum verum suppleturus videbatur, instituit, ut peracto quadriennii circuitu, dies unus, ubi mensis quondam solebat, post Terminalia interkalaretur, quod nunc Bissextum vocatur. Ex hoc anno ita a Julio Cæsare ordinato, cæteri ad nostram memoriam Juliani appellantur, iique consurgunt ex quarto Cæsaris consulatu. Censor. de die nat. c. xx.

Verum fuit tempus cum propter superstitionem intercalatio omnis omissa est. Nonnunquam vero per gratiam sacerdotum, qui publicanis proferri vel imminui consulto anni dies volebant, modo auctio, modo retractio dierum proveniebat: et sub specie observationis emergebat major confusionis occasio. Sed postea C. Cæsar omnem hanc inconstantiam temporum vagam adhuc et incertam in ordinem statæ definitionis coegit: adnitente sibi M. Flavio
Julius

Julius Cæsar had now made the Year as regular and perfect as it could be, had his Order about the intercalary *Bissextile* Day been observed : but the Priests, who had the Care of the Intercalation, mistook it ; and, instead of adding the intercalary Day at the End of the fourth Year, they added it in the (82) Beginning of it, whereby they

scriba, qui scriptos dies singulos ita ad Dictatorem retulit, ut et ordo eorum inveniri facillime posset, et invento certus status perseveraret. Ergo C. Cæsar exordium novæ ordinationis initurus dies omnes qui adhuc confusionem poterant facere, consumpsit : eaque re factum est, ut annus confusionis ultimus in quadringentos quadraginta tres dies tenderetur : post hæc imitatus Ægyptios—ad numerum solis, qui diebus *trecentis* [non *tricenis* ut edit.] sexaginta quinque et quadrante cursum conficit, annum dirigere contendit.—*Julius* ergo Cæsar decem dies observationi veteri superadjecit ; ut annum trecenti sexaginta quinque dies quibus sol Zodiacum lustrat, efficerent : et ne quadrans deesset, statuit ut quarto quoque anno sacerdotes, qui curabant, mensibus ac diebus, unum intercalarent diem ; eo scilicet mense ac loco quo etiam apud veteres intercalabatur, id est, ante quinque ultimos Februarii mensis dies ; idque Bissextum censuit nominandum. Dies autem decem, quos ab eo additos diximus, hac ordinatione distribuit : in Januarium et Sextilem et Decembrem binos dies inseruit ; in Aprilem autem, Junium, Septembrem, Novembrem, singulos. Sed neque mense Februario addidit diem, ne Deum inferum religio immutaretur : et Martio, Maio, Quintili, Octobri servavit pristinum statum ; quod satis pleno erant numero, id est, dierum singulorum tricenorumque, *Macrobius* saies, that *Cæsar* made the last Year of Confusion no more than 443 Days : which is a Mistake, and might be owing to his supposing the two new intercalary Months to have been sixty-five, instead of sixty-seven Days. But *Dion* agrees with *Censorinus*, that the superadded Days were sixty-seven ; *Epitom. Xiphilin.* p. 24. The Account of *Suetonius* is, *Conversus* (Cæsar) hinc ad ordinandum reipublicæ statum fastos correxit, jampridem vitio pontificum per intercalandi licentiam adeo turbatos, ut neque messium feriæ æstati, neque vindemiarum autumnino competerent : annumque ad cursum solis accommodavit, ut trecentorum sexaginta quinque dierum esset : et intercalario mense sublato, unus dies quarto quoque anno intercalaretur : quo autem magis in posterum ex Kalendis Januariis nobis temporum ratio congrueret, inter Novembrem ac Decembrem mensem interjecit duos alios : fuitque is annus quo hæc constituebantur xv mensium cum intercalario, qui ex consuetudine eum annum inciderat, *Vit. Jul. Cæsar.* c. 40. See *Appian.* lib. ii. de Bel. Civ. fin.

(82) Cum oporteret diem, qui ex quadrantibus confit, quarto quoque anno confecto antequam quintus inciperet, intercalare : illi quarto non per-

got a Day too much in twelve Years. This Error went on for thirty-six Years before it was discovered: and then *Augustus* ordered twelve Years to pass without Intercalation, to restore the Epoch of the *Julian* Year to its proper Place: after this he ordered the intercalary Day to be added at the Beginning of every fifth Year, and the Memory of it to be preserved on a Tablet of Brass.

It is to be observed, that when the intercalary Day was added in the End of the fourth Year after the *Terminatia*, *February* [after the 23d Day of which Month it was added] was reckoned to have no more than twenty-eight Days: and the 24th Day was reckoned twice (83) over, the first 24th Day being intercalary and the second belonging to *February*; and hence the intercalary 24th Day was called *Bissextile*, because it made two sixths of the Kalends of *March*, two Days being counted as one: whereas by reckoning twenty-nine Days in *February* in the leap Year, there is but one sixth of the Kalends of *March*, viz. the 25th Day only, which is not the *Roman Bissextile* Day. *Galen*, by a gross Error, imagined, that the *Bissextile* (84) Day

actō, sed incipiente intercalabant. Hic error sex et triginta annis permanfit: quibus annis intercalati sunt dies duodecim, cum debuerint intercalari novem. Sed hunc quoque errorem sero deprehensum correxit Augustus, qui annos duodecim sine intercalari die transigi jussit: ut illi tres dies, qui per annos triginta et sex vitio sacerdotis festinationis excreverant, sequentibus annis duodecim nullo die intercalato devorarentur: post hoc, unum diem secundum ordinationem Cæsaris quinto quoque incipiente anno intercalari jussit; et omnem hunc ordinem æreæ tabulæ ad æternam custodiam incisione mandavit. Macrob. Sat. lib. i. c. 12. See Solin. Polyhist. p. 5.

(83) Bisextum nominavit, quod bis, hoc est duobus diebus continuis numerarent *sexto Kal. Martias*, duos videlicet dies pro uno computantes. Hoc indicant versus sequentes:

— viginti Februus octo,

Et si Bisextus fuerit superadditus unus:

Et tunc bis sexto Martis conscribere Kalendas.

Possum ad hanc sententiam Celsum flectere: qui est natus *Bissexto Kal.* nihil refert utrum priore an posteriore die natus sit, quam illud biduum pro uno tantum die habeatur. Morellus De an. triplici Rom. lib. i. Dialog. viii. p. 24.

(84) Τισάρεον δ' ἵστας δευθυμύβριαν τῶν ἱστῶν, ἐν τῷ δ' (i. e. ἱστῶ) τὸν τελευτῶν (μυρία) δὲν τῷ δ' ποιῶσι δυοῖν καὶ ἅ' ἡμερῶν ἰν' ἑκαστῷ τῶν ἐνιαυτῶν γίνεσθαι Τετάρτης καὶ περὶ τῆς ἡμέρας μιᾶς. Comment. i. in Epidem. Hippoc. p. 347.

was added after the End of *February*, and to the Beginning of *March*, and made that Month thirty-two Days.

The *Greeks* and *Romans* at *Alexandria* in *Egypt* received the intercalated *Julian* Year as corrected by *Augustus*: and the *Thoth* was then on the 29th of *August* (85), as Mr. *Dodwell* after *Petavius* thinks, and also in the 733d Year of *Rome*, and the ninth Year after *Augustus* became Master of *Egypt* by the Death of *Antony* and *Cleopatra*: but *Petavius* (86) and others place it in the Year of *Rome* 724, and the first Year of *Augustus's* Reign in *Egypt*: the *Thoth* being then *August* the 31st. Other *Greeks* in the *Roman* Empire received the intercalated *Roman* Year; but in many Places they retained the lunar Year (87) and reckoned the Days and Months by the Course of the Moon.

Having treated fully of the most ancient Years, and shewn that the original Year of all Nations was lunisolar, and consisted of 360 Days; and how the solar and lunar Periods were by Degrees improved and perfected, and by Intercalations made to correspond with each other: before I proceed to the *Egyptian* Antiquities and Chronology, it is necessary to shew, that in the most ancient Times preceding the *Noachic* Flood and after it, the *Egyptians* reckoned the Reigns of their fabulous Gods and Demi-gods by Years of single lunar Periods only, or of thirty Days. This Reckoning, which was peculiar to the *Egyptians*,

(85) Nono anno postreceptam Alexandriam, urbis conditæ 733, prima est Alexandrinorum intercalatio. Ita enim Thoth, cum jam fuisset in Aug. 29 (die) impeditus est, ne in alium quemvis diem relaberetur. Append. ad disert. Cyp. p. 15.

(86) Doct. Tempor. lib. iv. c. 5. And here *Censorinus* fixeth it, i. e. in the Year before *Christ* 29. Dedie natal. c. xxi. p. 128.

(87) Χρη δὲ δηλονότι τὰς μῶνας, ὅς πρὸς σελήνης ἀριθμῶνται, καθάπερ ἐν ταῖς πλείσταις νῦν τῶν Ἑλληνιστῶν πόλεων, ἀλλὰ πρὸς ἥλιον ἢ (f. ὡς ἢ) ἐν ἀπάσαις τε τῶν ἀρχαίων (legit Ἀσιανῶν Usserius) ἢ ἐν πολλαῖς τῶν ἰθῶν ἀριθμῶνται, Galen. Comment. i. in Epidem. Hippoc. p. 347. Usser. de an. sol. Asian. p. 11. And the Emperor *Julian* observes, that all other Nations, except the *Romans* and *Egyptians*, reckoned their Months by the Course of the Moon: οἱ μῶνες ἅπασιν μὴ τοῖς ἄλλοις, ὡς ἔπ' ὅσον εἰπεῖν, ὅτι τῆς σελήνης ἀριθμῶνται· μόνοι δὲ ἡμεῖς ἢ Αἰγύπτιοι πρὸς τὰς ἡλίου κινήσεις ἐκάστη μείζον ἐνιαυτῷ τὰς ἡμέρας, Orat. iv. p. 155. See Gaza. lib. de mens. c. x. p. 296. apud Petav. Uranol.

makes

makes the Chronology of their oldest Times agree (as will be shewn) with that of the *Chaldeans*, and also with the true Scripture Chronology.

Panodorus, a learned *Egyptian* Chronologer and Monk, who flourished in the Beginning of the fifth Century, gives a very remarkable Account of the Original both of the solar and lunar Year from an ancient *Jewish* Tradition contained in a Book ascribed to *Enoch*; and which he supposes the *Egyptians* had a Knowledge of, and calculated their first antediluvian Dynasties of Gods and Demi-gods by it. He saies (88), " From the Formation of *Adam* to *Enoch*, or to the Year
" of the World 1282, Mankind was ignorant of the Number of Days
" both of the *Month* and *Year*. But the (89) *Egregori* [Angels so
" called] coming down upon Earth in the thousandth Year of the
" World, and conversing with Men, taught them that the Periods
" of both the Luminaries (the Sun and Moon) were completed in
" their passing through twelve Signs (90) consisting of 360 Degrees.

(88) Apud Syncel. Chronograph. p. 41. and p. 33, 34.

(89) *Africanus*, and *Syncellus* after him, and others, thought the Posterity of *Setb* were meant by the Angels called *Egregori*: who are styled *Angels* in the *Greek* Translation of the Septuagint in the most ancient Copies, Gen. ch. vi. 2, 4. and *Sons of God* in the *Hebrew* Text, and in some Copies also of the Septuagint *Greek* Version, in the Time of *Africanus*, Apud Syncel. p. 19. *Origen's* Copy had *Sons of God*; and the *Vatican*, *Aldine*, and other Copies so have it.

(90) Παρελαβόντες ὑπὸ τῇ τελευτῇ τῶν ἐγγεγόρων ἀρχόντων Χωροβιὰ τὸ τῷ ἡμῶν ἀνακταδωμάτων μέτρον εἶναι ἐν ζωδίοις δοθέντα μαίρας τετακτοῦς ἐξήκοντα, Syncel. Chronograph. p. 32. ὁ δὲ τίταριος ἐδίδαξεν ἀστρολογίαν, lib. Enoch. apud Syncel. p. 12. And the same Book related, that the *Archangel Uriel*, who presided over the Stars, by God's Command revealed unto *Enoch* the *Month*, the *Tropics*, and the *Year*, Ibid. p. 33. From this old Book ascribed to *Enoch* it was, that the *Jews* say that he first invented *Letters*, and was skilled in Astronomy and the Knowledge of the Zodiac. The *Greek Christians* supposed *Enoch* to be the first *Egyptian Hermes* who was supposed to live in the antediluvian Ages. *Eupolemus* related from this Book, that *Enoch* was the first Inventor of Astrology, and intimates, that he was taught it by *Angels*, Apud Euseb. Præp. Evang. lib. ix. c. 17. So that this Book of *Enoch* seems to have been the Work of an *Alexandrian Jew*; and wrote soon after the *Greek* Translation of the Law of *Moses*. See Dr. *Grabe's* Notes on this Book in the first Volume of his Spicileg. Patrum, p. 344—346. The *Egyptians*, from

“ But Men regarding chiefly the lesser and more observable lunar Period round the Earth, agreed amongst themselves, that the lunar Circle of thirty Days should be the established Year; for that the Circle of the Sun was in like manner completed by his passing through twelve Signs of 360 equal Parts, or Degrees.” He supposes this Computation by lunar Years of thirty Days to commence from the Year of the World 1058: and that the *Egyptians* reckoned six Dynasties of six of their Gods (or antediluvian Kings) commencing from this Time to contain 11988 lunar Years of Months, and 969 *Julian* solar Years; and that after them nine Demi-gods in two Dynasties reigned 214 solar Years and an half: and so in all, the Years from the Creation to the Flood were reckoned 2242 Years, or more strictly 2241 Years and an half.

Though this Account of this learned Monk is not the true Account of the Number of the *Egyptian* antediluvian Dynasties, as I shall prove hereafter: yet he observes very truly, that the *Egyptians* reckoned a Month for a Year in the first Ages of the World, and in the Reigns of their first fabulous Kings, whom they called Gods and Demi-gods. This Computation enables us to understand perfectly the oldest *Egyptian* Chronology, and to reduce it to a very near and exact Conformity with the sacred Chronology of Scripture. I shall therefore prove from numerous ancient and unquestionable Testimonies, that the oldest Year of the *Egyptians*, by which they computed the Genealogies and Dynasties of their antediluvian Patriarchs, Gods, and Demi-gods, before they reckoned by solar Years of 360 Days, was the lunar Year of thirty Days, or of one Month, as the learned *Egyptian* Monk before-mentioned has assured us.

Diodorus Siculus tells us, he was informed by the *Egyptian* Priests, that the oldest of their Gods reigned more than 1200 Years. This seems to have been derived from some ancient Traditions of the long Lives of the first Patriarchs, who are in Scripture related to have lived near a thousand Years. *Diodorus* (91) adds, that some who thought some ancient Traditions, supposed the first celestial Observations to have been made by their Gods, who were born in *Egypt*: καὶ τὴν Αἴγυπτον θεῶν γεγέννηται μυθολογῶντες αὐτοὶ τῶν ἀρχαίων ἀρχαιόταται παραλήψεις εἰρηδὲ λέγονται. *Diod. Sic. lib. i. p. 13.*

(91) Οἱ δὲ ἱερεῖς τῶν Αἰγυπτίων—μυθολογῶσι τῶν θεῶν τὰς μὲν ἀρχαιότατας βασί-

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this Number of Years to be incredible, alledged, that anciently the solar Period not being known, Men measured the Year by the Moon's Period, and reckoned it to consist of thirty Days. And the most learned Varro (92) finding in ancient History, that Men were related to have lived a *thousand Years*, endeavoured to reconcile the Accounts to the Ages of Men in his own Time, by supposing these Years to be the old *Egyptian Years* of thirty Days. This was an erroneous Interpretation of the long Lives of Men in the first Ages of the World; but it shews that Varro knew that the *Egyptians* had anciently reckoned the Lives of Men by a lunar Year of thirty Days. But when they computed by this Year, they represented the Lives of the first deified Men to consist of many Thousands, and sometimes Myriads of Years. Thus Manetho (93) reckons the Reign of *Vulcan*, the oldest *Egyptian* God, to be *nine thousand Years*: which *Africanus* observes, were resolved by Historians into *Months*, as they were undoubtedly to be understood.

Quemacritus (94), in his *Orphic Argonauts*, saies, the People called *Macrobian* lived 12000 Months, *i. e.* a thousand Years; these were 12000 old *Egyptian* Years.

Eudoxus, the great Geometrician, who was contemporary with *Plato*, and had lived many Years amongst the Priests of *Egypt*, in-

λῶσαι πλείων τῶν χιλίων ἢ διακοσίων ἐτῶν—ἀπίστει δ' ἐνὶ τῷ τῷ πλήθει τῶν ἐτῶν, ἐπι-
χαρῆσαι τινὲς λέγειν, ὅτι τὸ παλαιὸν ἔπρε τῆς φεῖ τὸν ἥλιον κινήσεως ἐπεγινωσμένης,
σωτίζαντες καὶ τὴν τῆς σελήνης φερόμενον ἀγέδῃ τὸν ἐνιαυτὸν· διόπερ τῶν ἐτῶν τετρακον-
θήμερον οἶον, ἢ ἀδιώσιον εἶναι βεβαιόταται τινὰς ἐν τῇ χίλιᾳ ἢ διακόσιᾳ, lib. i. p. 30.

(92) Varro argumentari nixus est, cur putarentur antiqui mille annos vixisse: ait enim apud Ægyptios pro annis menses haberi, ut non solis per xii signa circuitus faciat annum, sed luna, quæ orbem illum signiferum xxx dierum spatio illustrat. Apud Lactant. de Orig. Error. lib. ii. sect. 12. See Jos. Antiq. lib. i. c. 4. Plin. Hist. Nat. lib. vii. c. 48.

(93) Apud Syncel. p. 18.

(94) ——— πολὺς χρόνος ἐνιαυτῶν,

Διότι χιλιάδας μινῶν, ἐκατονταετηρέων, § 1105, 1106.

The Word *ἐκατονταετηρέων* signifies a Term of an hundred Years, which has no Sense in this Place: for the Poet meant that the *Macrobian* lived a thousand Years, expressed by 12000 Months: and in old Times they were reckoned Boys at an hundred Years of Age. Hesiod. op. § 130. Therefore the Poet might write *ἢ χιλιάδ' ἐτῶν* instead of *ἐκατονταετηρέων*.

forms

forms us (95), that the *Egyptians reckoned a Month for a Year*. To this and the foregoing Testimonies, we may add (96) *Plutarch*, *Pliny* (97), and several (98) others.

Concerning the Egyptian Antiquities and Chronology.

I proceed now to the Explication of the *Egyptian Antiquities and Chronology*.

The *Egyptian Chronology* was contained in an old Chronicle, and in the Dynasties of *Manetho* (99), who was a *Sebennyte*, and Citizen

(95) Εἰ δὲ ἃ ὁ Φησιν Εὐδοξὸς ἀληθὲς, ὅτι Αἰγύπτιοι τὸν μῶνα ἐνιαυτὸν ἐκάλαν, Proc. lib. i. in Timæ. Platon. p. 31.

(96) Αἰγυπτίοις μῆνιαῖ ἦν ὁ ἐνιαυτός—ἃ πλῆθος ἀμήχανον ἐτῶν ἐπὶ ταῖς γενηαλογίαις καθάφειρυσιν, ἅτε δὴ τὴν μῶνα εἰς ἐτῶν ἀριθμὸν τιθέμενοι, In Num. p. 72.

(97) Quidam lunæ senjo, ut Egyptii, annum determinabant, Nat. Hist. lib. vii. c. 48.

(98) Οἱ παρ' αὐτοῖς [Αἰγυπτίοις] παλαιότατοι σεληναῖς ἴφασπον εἶναι, ἤγυν, μῆνιαίς τὴν ἐνιαυτός ἐξ ἡμερῶν τελευτώνια συνεσῶτας, Euseb. ap. Syncell. p. 40. Servius, on the third Book of *Virgil's Æneis*, v. 284.

Interea magnum sol circum volvitur annum, observes : *magnum* addidit ne *lunarem* intelligeres. Antiqui tempora fideribus computabant, et dixerunt primo lunarem annum triginta dierum. See Alex. ab Alex. Gen. Dier. lib. iii. c. 24. August. de Civ. Dei, lib. xv. c. 12.

(99) *Manetho* seems to have wrote his Dynasties, etc. about the Year 258 before the *Christian Æra*, and about ten Years after *Berosus* had wrote his *Chaldean History*. For that *Manetho* wrote after *Berosus*, *Syncellus* tells us (*Chronograph*. p. 18.) And it is observable, that the *Greek Translation* of the Law of *Moses*, which contains the true Scripture Chronology; and the History of *Berosus*, which contained the *Chaldean Chronology*; and the Dynasties of *Manetho*, which contained the *Egyptian Chronology*, were all written and published within the Reign of *Ptolemy Philadelphus*, that great Encourager and Promoter of Learning. But the learned World must for ever lament the Loss of the greatest Part of the two latter Works; which, if remaining, would have given great and strong Evidence and Attestation to the History and Chronology of *Moses*, as appears from the Fragments of them which have been preserved. *Josephus* tells us, that the *Greeks* confessed that the *Egyptians*, *Chaldeans*, and *Phenicians*, took Care to have the Memoirs of their Nations from the remotest Antiquity, recorded in public Annals by their wisest and most learned Priests. So that their Evidence was most authentic and of unquestionable Authority. See *Joseph. cont. Apion. lib. i. sect. 2, 6*. And to this Account *Josephus* agrees.

of

of *Heliopolis*, chief Priest and Keeper of the sacred Records, which were laid up in the *Adyta*, or inner Parts of the *Egyptian* Temples. They were both extracted from the sacred Mercurial Books and Pillars : and *Manetho's* Work contained the most ancient *Egyptian* (1) History and Theology, and was wrote from the Records of the Temple of *Memphis*, by the Command of *Ptolemy Philadelphus* King of *Egypt*.

Concerning the old Chronicle, *Syncellus*, who has preserved an imperfect Copy of it, saies, “ There (2) is an old Chronicle current
“ amongst the *Egyptians* (by which he thinks *Manetho* was led into
“ some Errors) which contains, in thirty Dynasties and 113 Generati-
“ ons, an immense Number of Years, viz. 36525. These Dynasties
“ consisted first of *Aurites*, secondly of *Mezraites*, and thirdly of
“ *Egyptians*: namely, the Time of *Vulcan* [the first *Aurite*] is not
“ set down, because he shines by Night and by Day. *Helius* the Son
“ of *Vulcan* reigned thirty thousand Years; then *Saturn* and the rest
“ of the twelve Gods reigned three thousand nine hundred eighty-four
“ Years. Then eight Demigods reigned two hundred seventeen Years.
“ After these, fifteen Generations of the *Cynic* Circle are recorded to
“ have reigned 443 Years. Next succeeded the sixteenth Dynasty,
“ which was eight Generations of *Tanites*, who reigned 190 Years.
“ Then the seventeenth Dynasty, which was of *Memphites*, four Ge-
“ nerations, who reigned 103 Years. After these the eighteenth Dy-
“ nasty, which was fourteen Generations of *Memphites*, who reigned
“ 348 Years. Next followed the nineteenth Dynasty, which was of
“ *Diospolitans*, five Generations, who reigned 194 Years. Then the

(1) Syncel. Chron. p. 40, 51, 52. And *Eusebius* saies, πᾶσαν μὲν ἔν τῇν Αἰγυπτιακὴν ἱστορίαν εἰς πλάτῃ τῆς Εὐαλῶν μετέληφε Φανῆς, ἰδίως τε τὰ περὶ τῆς καὶ αὐτῆς Θεολογίας Μανθεῶς ὁ Αἰγυπτίῃς ἔν τε ἡ ἔγχεψεν ἱερᾷ βίβλῳ, καὶ ἐν ἐτί-
ροις αὐτῆς συγγραμμάσι, Præp. Evang. lib. ii. Proem. p. 44. *Ælian* calls *Ma-
neitho*, Μαναιθῶνα τὸν Αἰγυπτίον σοφίας εἰς ἄκρον ἰληλακότα ἄνδρα, Hist. Animal.
lib. x. c. 16.

(2) Φέρειαι Αἰγυπτίους παλαιὸν τι χρειογεσθῆον (ἔξ ὧ καὶ τὸν Μανθεῶ πεπλανηθῆς νομίζω) περιέχον Ἀ' δυναστῶν ἐν γενεαῖς πάλιν ἐν γ' χρόνων ἀπείρων (leg. χρόνων ἀπείρων) ἐν μυριάσι τετρίῃ καὶ σφκί. (36525) πρώτων μὲν τῶν Αὐριῶν, δεύτερον δὲ τῶν Μεζραιῶν, τρίτων δὲ Αἰγυπτίων, ὅτω πᾶς ἐπὶ λέξεως ἔχον, Chronograph. p. 51.

" twentieth Dynasty, which was eight Generations of *Diospolitans*,
 " who reigned 228 Years. After these succeeded the twenty-first
 " Dynasty, which was of *Tanites* six Generations, who reigned 121
 " Years. Then the twenty-second Dynasty, of *Tanites* three Genera-
 " tions, who reigned forty-eight Years. Next the twenty-third Dy-
 " nasty, which was of *Diospolitans* two Generations, who reigned
 " nineteen Years. After this succeeded the twenty-fourth Dynasty,
 " which was three Generations of *Saites*, who reigned forty-four
 " Years. Then followed the twenty-fifth Dynasty, which was of
 " *Æthiopians* three Generations, who reigned forty-four Years. Then
 " the twenty-sixth Dynasty, which was of *Memphites* seven Genera-
 " tions, who reigned 177 Years. After this the twenty-seventh Dy-
 " nasty, which was of *Persians* five Generations, who reigned 124
 " Years. [The twenty-eighth Dynasty is omitted through a Defect in
 " the Copy of *Syncellus*, which was one *Saite*, who reigned six Years,
 " as both *Africanus* and *Eusebius* have it from *Manetbo*.] Then fol-
 " lowed the twenty-ninth Dynasty, which was of *Tanites*, who
 " reigned thirty-nine Years [the Number of the Generations is omit-
 " ted, which are four in *Africanus* from *Manetbo*, and five in *Euse-*
 " *bius*.] Then the thirtieth Dynasty, which was one *Tanite*, who
 " reigned eighteen Years. The Sum (3) of these thirty Dynasties was
 " 3652^{years}₃, which is the (4) Multiplication of 1461 Years by 25; and
 " completes the Revolution of the Zodiac by the Reckoning of the

(3) The Text of *Syncellus*, p. 52. has corruptly $\alpha\gamma'$. i. e. 903. for $\text{M}\gamma'$. i. e. three Myriads, as it is in the Beginning of the Chronicle, and afterwards is mentioned by *Syncellus*.

(4) Ταῦτα ἀναλυόμενα ἦσαν μετρίσματα περὶ τὰ ἀρχαῖα ἵνα ὁποῖα πηγάς τὴν παρ' Αἰγυπτίους καὶ Ἑλλήνων ἀποκαλέσασιν τῷ Ζωδιακῷ μετεωρολογικῆς ὁλοτ' τῆς ἡμέρας τὴν ὅσην τὸ αὐτὸ σημεῖον ἐπὶ τὰ αὐτὰ σημεῖον, ὃ ἔστι πρῶτον νοτιῶν τῆς πρώτης μοίρας τῷ Ἰσημερινῷ Ζωδιῷ καὶ λεγόμενον παρ' αὐτοῖς ὀσπερ καὶ ἐν τοῖς γρηγορίῳ τῷ Ἑρμῇ καὶ ἐν ταῖς Κρηθνίσαι βίβλοις εἶρηται. See also p. 35. The *Egyptians* fancied that in the Term or Cycle of 1461 Years, not only the Sun and Moon, but the other five Planets also began their Orbits in the same Point of the Zodiac. Quantis etiam conversionibus major ille, quem serunt, perficeretur annus, qui quinque has stellas, lunam etiam ac solem locis suis originibusque restituit, qui mille quadringentorum et sexaginta unius annorum circuitu terminatur, Jul. Firmicus in Proem. Mathes.

" *Egyptians*

“ *Egyptians and Greeks*, when the Equinoctial Point placed in the first Degree of *Aries* returns to the same Place ; as is set forth in the “ *Genesis of Hermes*, and in the *Cyranmic Books*.”

Observations on the foregoing Chronicle.

This ancient *Egyptian* Chronicle, though imperfect and corrupt as we shall see, is nevertheless when rightly understood, a most valuable Record of the *Egyptian* Chronology from the Beginning of their Computations of Time to the End of the *Egyptian* Kingdom.

The first Dynasties of *Aurites* mentioned in it, are evidently those of the Gods, with which the Dynasties also of *Manetho* began. They were called *Aurites* from the two first and principal of the *Egyptian* Deities, *Vulcan* and his Son *Helius*, or *Sol*; from whom the rest of the Gods were derived. *Vulcan* the first God, was called by the *Phœnicians* (from whom the *Egyptians* received him) *Chrys-Or*, as we learn from *Sanchoniatho*: which the learned (5) *Bochart* thinks is (חרש-אור) *Chores-Ur*, *Or*, or *Aur*, i. e. an Artificer in Fire: and no doubt the Word *Aurites* is derived from *Aur*, which in the *Phœnician* Language signified *Light* or *Fire*. And it is probable, as (6) *Perizonius* well observes, that the first *Chaldean* God-King *Alorus*, had his Name from (אל אור) *El-Our*, i. e. *Deus Lumen*, or *Deus Ignis*; the God who is *Light* or *Fire*. But the learned *Perizonius* (7) is mistaken in thinking the *Mezraites*, mentioned in the Chronicle after the *Aurites*, to be the *Egyptian* Demi-gods: for the *Egyptian* Demi-gods, as appears from *Manetho*'s Dynasties of them, all lived before the Flood; and their Dynasties end there, as will be fully proved: and the Dynasties of the *Mezraites* commenced upon the Dispersion of the Descendants of *Noah*, and in *Mizraim*'s Family which went first into *Egypt*. The *Mezraites* therefore are those whom *Manetho* called *Heroes*; and were the Descendants of *Mizraim*, who first inhabited the upper *Egypt*; and are the same with the Dynasty, called in the Chronicle

(5) *Geog. Sac.* p. 706.

(6) *Orig. Aegypt.* c. ii. p. 24.

(7) *Ibid.* p. 25.

the *Cynic Circle*, from *Taant* or *Tboth*, the Son of *Misar* or *Mizraim* the first of this Dynasty, which succeeded those of the Gods and Demi-gods of *Manetho*; and was followed by the Dynasties of *Men*, or *Mortals*, so called for Distinction by *Manetho*; and who were of several *Egyptian Families*.

The Chronicle contained a Term of 36525 Years, which was made out of the famed Period of 1461 Years multiplied by a Cycle of 25 Years; and contained the whole *Egyptian Chronology*, from the Beginning of their Computation to the End of the Reign of the last King of *Egypt*. The Part of it from the Gods to the *Cynic Circle* was merely fictitious, to make the *Egyptian Nation* as old as *Berosus* made the *Chaldean*, and to commence before the Flood, which was absurd in the *Egyptians* to pretend to: but the rest, from the *Cynic Circle* to the End of the *Egyptian Empire*, is founded on their ancient Records and Monuments. It has been before observed that the *Egyptians*, whose complete Year consisted of 365 Days and six Hours, never intercalated the odd Quarter of a Day; so that the Beginning of the Year was removed back a Quarter of a Day in every Year, and was in four Years one Day less than the *Julian Year*. These Quarters in the Space of 1460 Years made 365 Days; and so in the Space of 1461 Years the *Egyptian* and *Julian Year* coincided, and began in the same Point of the Zodiac; and 1461 *Egyptian Years* were equal to 1460 *Julian Years*. This Period of 1460 *Egyptian Years* was called the (8) *great Year*, the *Canicular* and *Sothiac Year*; and also the Year of the God *Sol*, and thence the *Heliacal Year*. It was called the *Canicular Year* or Period, because in *Egypt* it began with the Heliacal Rising of the Dog-star, on the Day of the new Moon which was called *Tboth* from the *Egyptian Hermes* or *Tboth*; who was also called *Anubis*, and who

(8) Ad Ægyptiorum annum *magnum* luna non pertinet, quem Græce *κυνικόν*, Latine *Canicularem* vocamus, propterea quod initium illius sumitur cum primo die ejus mensis, quem vocant Ægyptii *Tboth*, caniculæ sidus exoritur. Nam eorum annus civilis solos habet dies 365 sine ullo intercalari: itaque quadriennium apud eos uno circiter die minus est quam naturale quadriennium: eoque fit ut anno 1461 ad idem revolvatur principium. Hic annus etiam *Ἡλιακός* a quibusdam dicitur, et ab aliis *ὁ θεῖς* (i. e. solis) *ἐνιαυτός*. Censorin. De die natal. c. xviii. p. 107. et cap. xxi. p. 129.

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was worshiped in the Dog-star, and whose Symbol was the sacred Dog. Hence likewise the *Cynic Circle* had its Name, from the same *Tboth* or *Hermes* who was the Son of *Mizraim*; and first reigned in *Egypt* after the Flood, and the Dispersion of the *Noachic Families*.

Syncellus gives no Account of the Reason of the *Egyptians* multiplying their canicular Period by 25 Years, which was not done without Reason, or Consideration. The Number $7\frac{1}{4}$ of Cubits was a symbolical Number, by which they represented the compleat tropical Year of 365 Days and a quarter. This Year they called *τέταρτον*, a *Quarter*, in memory of the odd quarter of a Day which they did not intercalate; and symbolically represented it in their Hieroglyphics by 25 Cubits, or the fourth Part of their *Arura*, which was an hundred Cubits. This we are informed of by *Horapollo* (9) in his Hieroglyphics.

Now as four of these Fourths made a Day every fourth Year; so four Years made the *Egyptian Lustrum*, which contained 1461 Days, equal in Number to the Years of their canicular Period completed. This *Lustrum* was esteemed to be a sacred Period, and each of the Years was dedicated to a principal Deity (10): the first to *Tboth*, or *Hermes*; the second to *Ifis*, the third to *Osiris*, the fourth to their Son *Horus*. But the astronomical Reason of multiplying the canicular Period by a Cycle of 25 Years, was, because this Cycle corresponded nearest to the *Egyptian solar Year* of 365 Days: for they found, that in the Space of 25 of these Years all the Lunations commenced on the same Days they had done before within an Hour and a few Minutes.

So the grand Period of the zodiacal Revolution, or 36,525 Years, was formed of the two great Cycles of the Sun and Moon, multiplied into each other: and this Sum was made also to comprehend the whole *Egyptian Chronology*. This shews, with what Skill and Sagacity this

(9) *Ετϙ το ενισάμνον χαφόνις τέταρτον χρόνος γράφουσιν. ἔστι δὲ μέτρον γῆς ἡ ἀνερχομένη πηχῶν ἑκατόν. βεβλήμεναι τε ἔτϙ εἰπεῖν, τέταρτον λέγουσιν, etc. Hieroglyph. v.

(10) Kirch. Oed. Ægypt. vol. ii. p. 264, 265. But this quadriennial Period seems to be no other than the *Julian Lustrum*, received by the *Alexandrian Greeks* and *Romans*: though it might be derived from such an *Egyptian sacred Lustrum* as *Kircher* speaks of.

grand mundane Period was formed, and applied to the most useful Purpose it could be. I have (11) added below in a Note the Calculations of the lunar Cycle of 25 Years from *Kircher* and *Petavius*, that the learned Reader may see the Exactness of its Correspondency with the *Egyptian* solar Year.

Proclus Diadochus tells us (12), that the Mathematicians formed the Number, or Period, of 36,525 Years, from the Precession of the Equi-

(11) Solares anni veterum Ægyptiorum sine quadrantis appendice non mensurantur cyclo decennovennali, ut Græcorum, Alexandrinorum, et Hebræorum anni: sed 25 annorum cyclo, quem Ptolemæus descripsit, lib. vi. Περὶ τῆς μεγάλης συντάξεως, cap. ii, iii. Quod autem hic cyclos optime quadret temporis lunationum veterum Ægyptiorum ita demonstratur. Quoniam enim 25 solares anni, seclulis Bissextis, continent dies 9125, et fiunt in eis lunationes 309, quæ juxta astronomicam supputationem constant diebus 9124, horis 22, minutis 51, secundis 18; redibunt lunationes omnes post 25 annos ad eundem diem in quo prius factæ fuerant, anticipantes solum ad unam horam, minut. 8, secun. 42: quod de cyclo decennovennali ad dictos Ægyptiorum annos applicato dici nulla ratione potest, Oedip. Ægypt. vol. ii. p. 270, 271. *Petavius* reckons it with a small Difference. Hic numerus annorum (i. e. 25) in simplici et Ægyptiaca forma cyclum lunarem constituit; ut in Juliana xix anni. Quippe nulla potest annorum summa concipi, quæ solis ac lunæ ratiocinia propius exæquet, quam xxv, quæ enneadecaëteride Juliana præcisior est. Anni 25 lunares cum embolismis 9 dies conficiunt 9124, 22 hor. 53 minut. 10 secund. at anni Ægyptiaci totidem dies 9125 discrimen est horæ 1, minut. 6, secund. 50. Doct. Temp. lib. vii. c. 14.

(12) Mathematici non triginta sex millibus annorum solum aiunt talem signiferi circuli conversionem, sed trigenis sex millibus quingentis viginti quinque. Nam si circulus signifer singulis centum annis movetur ab occasu in ortum ejusmodi partem quantum pensculatim est tricena sexagesima pars eclipticæ, et non quantum sol per sese movetur, ut diximus, ab occasu in ortum in unaquaque conversione universi, per triginta sex millia annorum debuit hæc fieri conversio: at quoniam demonstrant hujusmodi conversionem fieri non ita, sed per triginta sex millia annorum quingentos viginti quinque, non debemus signiferum orbem dicere in annis centum ab occasu in ortum moveri quantum tricena sexagesima pars ipsius est, sed illam qua aiunt moveri solem ab occasu in ortum suo motu unaquaque conversione universi. Nam cum sol æquali suo motu in annuo cursu signiferi circulum ab eodem puncto ad idem punctum diebus peragit trecentis sexaginta quinque et fere quarta parte diei: si ergo toties centum ceperimus et ad quartum ipsorum 100, hoc est, 25, habebimus ad unguem annorum trigena sena

BOXES

noxes and Solstices, which, they thought, went back one Part of the Year, or a 365th Part and a quarter in an hundred Years: the Sums multiplied make 36,525. And this Number of Years they thought to be the Period of the Revolution of the Zodiac. But the *Platonics* made this Revolution to consist of 36000 Years: for they observed, that in the Space of an hundred Years the Zodiac moved forward one Degree of the Sphere, or a 360th Part of the Year: and so the total Revolution of it was completed in the Space of 36000 Years; when they supposed the World would be entirely renewed. But the true Revolution of the Zodiac, by the Precession of the equinoctial Points, is found to be in the Space of 25,920 Years, because the Equinoxes go back a Degree in 72 Years.

The *Arabians* thought the mundane universal Period consisted of 36,425 Years; after which they believed, that all Kinds of Animals died and were restored to Life again, and so continued in successive Ages for ever; and that there was no other Resurrection. This the learned Dr. *Pocock* (13) relates to have been the Opinion of a *Sabian* Sect, called *Harbanists*: and it is confirmed by the learned *Maronite Abraham Eccbellensis*, who (14) relates from *Arabian* Writers, that in this great Period they thought the Circulation of the celestial Orbs would be completed; after which they believed another System of Animals, *etc.* would be produced, and continue for the same Term, and so on for ever. This, he saies, was the Philosophy of the Sect of the *Gezbanites*. The *Arabians* received their Notion of this general Renovation from the *Egyptians*, but they made the Term of it less by an hundred Years than the great *Egyptian* Period.

The *Genesis* of *Hermes*, and the *Cyrannic* Books, in which the great *Egyptian* Period was described, were the ancient *Egyptian* Records, or

millia quingentos viginti quinque. Hypotyp. Astronom. posit. p. 342. ad fin. Ptolem. Almag. edit. Lat. Basil.

(13) Statuunt—post spatium annorum 36425 decursum omnes animantium species interire, ac deinde renovari, natura universi in singulis terræ climatibus bina uniuscujusque speciei paria de novo producente: atque ita seculum seculo continuo succedere, nec aliam dari resurrectionem, Not. ad Abul-Pharaj. Specimen Hist. Arab. p. 145.

(14) Supplem. ad Chron. Orient. p. 159.

Hermaitical

Hermaical Books, which contained their Theology and oldest History of Gods and Men, and also their natural Philosophy. There were 36,525 of these Books, which were ascribed to *Hermes*, as *Manetbo* (15) related : and they treated of the Gods, and of the general Principles of all created Things. Those Books, which contained a Collection of various Things, were thence called *Cyranic* Books, or Books of Miscellanies, as *Salmasius* (16) shews the Word to mean.

I proceed to consider and correct the Dynasties of the Chronicle. It is evident, that the Sum of the thirty Dynasties, as computed in the present Copy of this Chronicle, is no more than 36,347 Years, with the Addition of the six Years of the 28th Dynasty omitted in the Chronicle : yet the Chronicle itself made them 36,525 Years. So that there is somewhere a Deficiency of 178 Years. These the learned Editor of *Syncellus* supposes to be wanting in the *Cynic* Circle, which he very absurdly thinks to contain fifteen Dynasties ; whereas it is evident, that this was no more than one Dynasty, which contained fifteen Generations, as they are expressly called : and it is in Reality the fifteenth Dynasty, the following being expressly called the sixteenth Dynasty. It is no less absurd in this learned Editor to imagine, that the first fifteen Dynasties should contain no more than 621 Years ; when the fifteen last Dynasties contained 1703 Years : and it is certain, that the Genealogies of the most ancient Times contained each many more Years than those of later Times.

(15) Apud Jamblic. de Myster. sect. viii. c. 1. *Hermes Trismegistus* mentions these *ἡρμικά* in his *Poemander*, c. x. sect. 7. where he speaks to his Son *Tat* ; Οὐκ ἤκουσας ἐν τοῖς ἡρμικοῖς, ὅτι ὑπὸ μιᾶς ψυχῆς τὸ τοῦ παντὸς πᾶσαι αἱ ψυχαὶ εἰσιν. They mention the Transmigration of Souls of the irrational Animals, Beasts, Birds, Fishes, and creeping Things, *ibid.* But *Hermes* does not allow the Transmigration of the human Soul into any other but a human Body : and makes the wicked Soul to be tormented after Death by its own *Impiety* : and adds, that the Opinion of the human Soul after its Departure from the Body going into the Body of a Brute, is a very great Error. Ἡ ὥς οἱ πολλοὶ δοκῶσι, καὶ σὺ δοξάζεις, ὅτι τέκνον, ὅτι ψυχὴ ἐξεληθῆσα τῷ σώματι θεοελάζεται, ὅπερ ἐστὶ πλάνη μεγίστη. *Ibid.* sect. xix, xx.

(16) Prolegom. ad Solin. p. 19. See *Goar's* Notes on *Syncel. Chronog.* p. 35. and *Fabric. Bibl. Gr. lib. i. c. 11. p. 78, 79.*

Nothing

Nothing is plainer than that the first fourteen Dynasties of the Chronicle were those of *Vulcan, Sol, or Helius, Saturn,* and the rest of the twelve Gods, and eight Demigods: which eight Demigods were probably those mentioned in the first fourteen Dynasties of *Manetho*, as we shall see hereafter. But it is to be observed, that the eight Demigods mentioned in the Chronicle after the twelve Gods to have reigned 217 Years, are a manifest Interpolation, and do not belong to the Chronicle, and make the Generations, which were 113 only, to be 121. They are therefore added from the Dynasties of *Manetho*, where there are nine Demigods, (though they should be but eight) who reigned 214 Years. So the Years ascribed to the Demigods in the Chronicle, are to be added to those of the twelve Gods, (in which the Demigods were included) and the Sum total of the Years are lunar Years, consisting of one Month; which was the *Egyptian Way* of reckoning the Times of their Gods and Demigods, as hath been before shewn, and will be fully proved in the following Observations. This Way of reckoning by lunar Years of a Month was used only in computing the Times of the Gods and Demigods to the Flood: and the Times of the Heroes and mere mortal Kings, who reigned after, were computed by solar Years: and they never used lunar Years in reckoning the particular Reigns of their Heroes, or Kings, who were esteemed mere Men. But yet when they computed in one general Sum the Years of their Gods and mortal Kings together, or the Sum of their whole Chronology together, they then frequently reckoned by lunar Years: which led the Ancients, as well as Moderns, who did not consider this, to think, that the *Egyptians* carried their Chronology extravagantly too high; whereas it really did not exceed that of other Nations, and agreed very nearly to the true Scripture Account of the Time of the Creation.

Secondly: That the Deficiency of the 178 Years in the old Chronicle does not belong to the *Cynic Circle* appears from *Syncellus*, who feigned (17) the Names of the fifteen Kings of the *Cynic Circle* of

(17) *Syncellus* in his Chronography, p. 103. had reckoned 25 Kings and 700 Years in the Dynasty of *Manetho's Cynic Circle*, having added in ten Genealogies the Years of the Reigns of the sixteenth Dynasty: and calls the
Manetho,

Manetho, who, by his Reckoning, reigned 446 Years, which differs but three Years from the Sum of that Dynasty in the Chronicle.

Thirdly: It remains therefore, that the 178 Years, which are wanting to make up the Sum of the old Chronicle, belong to some of the last fifteen Dynasties. Now it is certain, that the two first of these Dynasties are greatly deficient in Years; and the fifth of them, which is the twentieth Dynasty, has too many Years; and the twenty-first Dynasty has too few by nine Years: and when these four Dynasties are corrected by the true and uncorrupted Numbers of *Manetho*, the Sum of the Chronicle, which ought to be 1881 Years from the sixteenth to the thirtieth Dynasty, will be exactly completed,

The first of these last fifteen Dynasties in the Chronicle, which is the sixteenth, is said to be of *Tanites*, and to contain eight Generations, and 190 Years. But this Dynasty is plainly no other than the first Dynasty of the second Volume of *Manetho*, which was of *Tbinites*, not *Tanites*; and which succeeded that of the *Cynic* Circle, or Heroes, as this Dynasty does; and also contained eight Reigns, as in the Chronicle, and 253 Years, according to *Africanus* from *Manetho*; and eight Reigns, and 252 Years, according to *Eusebius*, whose old (18) *Latin* Translator has 253 Years. So there can be no Doubt but that one of these, and probably the Number 253, is the true Number of the sixteenth Dynasty. The seventeenth Dynasty, which in the Chronicle is said to be four Generations, or Reigns of *Memphites*, who reigned 103 Years, is undoubtedly no other than the Dynasty of Shepherd-Kings, who conquered all the middle and lower *Egypt*, and reigned at *Memphis*. These made the seventeenth Dynasty of *Manetho*, as we are assured from *Josephus*; and were six Kings who reigned 259 Years and ten Months, as

whole the sixteenth Dynasty, though they really made two Dynasties, viz. the fifteenth of the *Cynic* Circle, containing fifteen Generations and 446 Years, and eight Generations of the sixteenth Dynasty (as the Chronicle, *Africanus*, and *Eusebius*, all agree, though *Syncellus* makes them ten) who reigned 252 or 253 Years: and so both these Dynasties, which *Syncellus* makes one, contained 698 or 699 Years, and *Syncellus* reckons them 700. But of this Management of *Syncellus* more will be observed.

(18) Scalig. Excerpt. ex Euseb. African. etc. p. 74.

Josephus

Josephus computes them from *Manetho*: and they immediately preceded the Kings who compose the eighteenth Dynasty of *Manetho*. So we are sure both of the Order and of the true Number of Years of this Dynasty to a Month. The Reason of the Number of Reigns and Years in those two Dynasties being set down wrong in the Chronicle, appears to be that they were taken by a Copier from *Eusebius*, who in his Chronicle, and in *Syncellus*, has 190 Years in the sixteenth Dynasty: and four (19) Reigns, and 103 Years, in the seventeenth Dynasty of Shepherd-Kings. *Eusebius* shortened these two Dynasties on purpose to accommodate them to his own Chronology, as will be shewn. The Number of the twentieth Dynasty of the Chronicle, which is 228 Years, is an Error of the Transcriber of it: for in this Dynasty *Manetho* had no more than 135 Years in twelve Reigns, according to *Africanus*, and 178 according to *Eusebius*, in the same Number of Reigns. So I have corrected the Number of the Chronicle by that of *Eusebius*, who generally follows the Chronicle: and the Years by these Corrections are put right. It remains only to account for the Error of nine Years in the twenty-first Dynasty of *Tanites* in the old Chronicle, which is there six Reigns and 121 Years: but both *Africanus* and *Eusebius* have in this Dynasty of *Manetho* seven Reigns and 130 Years. The sixth King is omitted, whose Name in *Eusebius*, from *Manetho's* Copy in *Africanus*, is *Psinaches*, who reigned nine Years; and the Omission might be owing to the Similitude of his Name with that of the seventh King, whose Name is *Psufennes*. Thus the Numbers of the foregoing four Dynasties are corrected by the Authority of *Manetho* in three of them, *viz.* the sixteenth, seventeenth, and twenty-first; and by the Number of *Eusebius* in the twentieth Dynasty, which seems to be the Number of the old Chronicle, but not of *Manetho*: from which Chronicle likewise *Eusebius* appears to have taken several of his Numbers, particularly those of the eighteenth, nineteenth, twenty-second, twenty-fourth, and twenty-fifth Dynasties, as suiting best his own Chronology: and for the same Purpose altered the Numbers of the sixteenth and seventeenth Dynasties, as already observed.

(19) Apud Syncel. Chronograph. p. 61, 62.

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The

The Sum of the thirty Dynasties of the old *Egyptian Chronicle* being completed by the foregoing Corrections, it stood as follows,

Fourteen Dynasties of Gods and Demigods, who reigned 34,201 lunar Years.

	Reigns	Years.	Years before Christ
15th Dynasty of the Cynic Circle —	15	443	2664, or 2616 (20).
16th Dynasty of Thinites —	8	253	
17th Memphites, or Shepherd-Kings	6	259	(10 Months)
18th Dynasty of Memphites —	16	348	
19th Dynasty of Diospolitans —	5	194	
20th Dynasty of Diospolitans —	12	178	
21st Dynasty of Tanites —	7	130	
22d Dynasty of Tanites —	3	48	
23d Dynasty of Diospolitans —	2	19	
24th Dynasty of Saïtes —	1	44	
25th Dynasty of Æthiopians —	3	44	
26th Dynasty of Memphites —	9	177	
27th Dynasty of Persians —	5	124	
28th Dynasty of Saïtes —	1	6	
29th Dynasty of Tanites —	5	39	
30th Dynasty of Tanites —	1	18	

Reigns	Lunar Years of Gods
Of Gods and Demigods — 14	and Demigods — 34201
Of Heroes, or the Cynic Circle 15	Solar Years of the Cynic
Of Men — 84	Circle, and Men — 2324 (10M.)
Total 113	Sum Total 36,525 (10M.)
	but odd Months were not reckoned in the old Chronicle.

The Years of the old Chronicle being restored, before I proceed to

(20) The Number 2616 will be right, if the *Cynic Circle* contained no more than 395 Years, as is most probable, and began 553 Years after the Flood.

consider

consider the Chronology of it, I shall make a few Observations on the reigning Families, and Number of Reigns contained in it.

As the old Chronicle and *Manetho* agreed in representing the *Egyptian* Chronology by thirty Dynasties, which contained 113 Reigns: so they probably agreed also that there were only five (21) *Egyptian* Families of Kings, who reigned in those Dynasties; and all those in the last fifteen of them.

The first reigning Family of those, whom the *Egyptians* called mere *Mtn*, or *Mortals*, in Distinction to their *Gods*, *Demigods*, and *Heroes*, were *Thinites*; the first of which was their so much famed King (22) *Menes*. The lower *Egypt*, where *Tanis* was built, was at this Time almost all Sea, and uninhabited: but the upper *Egypt*, or *Thebais*, had been peopled many Years with the Descendants of *Mizraim*. So this first Dynasty of *Egyptian* Kings, with which *Manetho* began his second Volume, was undoubtedly of *Thinites*, from *This*, a City in the upper *Egypt*, as *Africanus* and *Eusebius* both call it: and so I have not scrupled to make it *Thinites* in the old Chronicle, instead of *Tanites*, which is the present Reading; there being no such City as *Tanis*, or People called *Tanites*, when this Dynasty commenced.

The second, or seventeenth Dynasty, called *Memphites* in the Chronicle, was undoubtedly that of the *Phœnician* Shepherd-Kings, who conquered a great Part of *Egypt*, and reigned at *Memphis*, but were not really *Memphites*. This therefore is a Mistake in the Chronicle, which was corrected by *Manetho*, who called this Dynasty *Phœnician Shepherd-Kings*.

The Kings of the succeeding eighteenth Dynasty are also called *Memphites* in the Chronicle; but they are called *Diospolitans* in *Manetho*: they might be of the Family of those *Memphites*, who fled from *Memphis* to *Diospolis* the Great in the upper *Egypt*, when the

(21) Syncel. Chronograph. p. 40.

(22) *Diodorus Siculus* saies, that the *Egyptian* Priests related out of their sacred Books, that the first King who ruled in *Egypt* after the Gods, was *Menas*, or *Menes*, Lib. i. p. 54. And *Herodotus* before him tells us from these Priests, that *Men*, or *Menas*, was the first mortal King of *Egypt*; Βασιλεῦσαι δὲ πρῶτον ἀνθρώπων ἔλεγον Μῆνα. Lib. ii. c. 4.

Shepherds had seized the middle and lower *Egypt*, and ruled at *Memphis*; and who afterward drove out the Shepherd-Kings, and recovered *Memphis*, and reigned there again. So they might be called either *Memphites* or *Diospolitans*; and thus the Chronicle and *Manetho* are reconciled.

The nineteenth and twentieth Dynasties are rightly called *Diospolitans* both in the Chronicle and in *Manetho*.

The twenty-first Dynasty is also rightly called *Tanites* in both.

The twenty-second Dynasty of the Chronicle is *Tanites*; but in *Manetho* it is *Bubastites*, and probably they were so.

The twenty-third Dynasty is of *Diospolitans* in the Chronicle, but of *Tanites* in *Manetho*, as they probably were; and both the Number of Reigns and Years in the Chronicle disagree with those of *Manetho*.

The twenty-fourth is a *Saïte* Dynasty both in the Chronicle and in *Manetho*; but the present Copy of the Chronicle has three Reigns, and *Manetho* one only; and *Eusebius*, who generally follows the Chronicle, and has here the same Years with it, agreeing with *Africanus* that there was but one Reign in this Dynasty, I have accordingly put in the Chronicle *one* Reign instead of *three*, the latter Number seeming to be an Error of the Transcriber, and not of the Chronicle itself.

The twenty-fifth Dynasty is said to be of *Æthiopians* both in the Chronicle and *Manetho*.

The twenty-sixth Dynasty of the Chronicle is called *Memphites*, but in *Manetho* *Saïtes*, as *Africanus* and *Eusebius* agree. I have added two Reigns to those of the Chronicle, which has but seven, because *Eusebius* has nine Reigns as well as *Africanus*: though I confess, that, as they differ in the Family of this Dynasty as well as in the Number of Years, perhaps the Number of Reigns as they stand in the Chronicle might be originally (23) there. But however this was, it is highly

(23) The Number of the Years of the Chronicle are 177, which are eleven Years more than those of *Manetho*, which, as we shall see, were 166 Years and a half. This might be owing to the Chronicle giving fifty-five Years to *Amosis*, or *Amasis*, the eighth King, instead of forty-four, in which it agrees with *Diodorus Siculus*, who also gives this King fifty-five Years, probable,

probable, that this Dynasty was of *Saites*, as *Manetho* had it, because it immediately succeeded the Dynasty of *Æthiopians*, who invaded *Egypt*, and flew *Boncharis*, or *Bocchoris*, the *Saïte* King, and ruled in *Egypt* forty-four Years, or rather forty, as *Manetho* had it: after which the *Saïte* Family was restored. *Herodotus* (24) saies, that all the Kings of this Dynasty whom he mentions, were *Saites*: and speaking of the Conquest of *Egypt* by *Sabbacon* the *Æthiopian*, he saies, that the *Saites* brought back into *Egypt* out of *Syria* *Psammitichus*, one of the Kings of this Dynasty, who had fled thither for Fear of *Sabbacon*: and he adds, that *Vapbris*, whom he calls *Apries*, another King of this Dynasty, had a Palace in the City *Saïs*, where he was slain by the *Egyptians* with the Consent of *Amosis*, or *Amasis*, his Enemy, (who had rebelled against him, and who succeeded him) and was buried there in the Sepulchre of his Fathers, as was also *Amasis*, the succeeding King. And *Diodorus Siculus* (25) calls *Psammitichus* a *Saïte*. All this plainly proves, that this was a Dynasty of *Saites*. But yet I would not alter the Chronicle, because this is one of the several Differences between that and *Manetho*, others of which will be taken notice of.

The twenty-seventh Dynasty is of *Perhans*, both in the Chronicle and *Manetho*; and the Chronicle agrees with *Africanus* from *Manetho* in the Number of the Years of this Dynasty. The Chronicle set down no more than five Reigns in this Dynasty, though there were eight: the Reason was, that the Chronicle omitted the three Reigns of Kings who did not reign a whole Year, which is the Method of the astronomical Canon of *Ptolemy* deduced from the *Nabonafarean* Æra.

The twenty-eighth Dynasty is omitted in the Chronicle by a Mis-

lib. i. p. 79. But *Herodotus* and *Africanus* from *Manetho* gave him no more than forty-four Years: or else the Error of the Chronicle was owing to its giving seventeen Years, (which is also the Number of *Eusebius* probably from the Chronicle) instead of six, (which is the Number of *Herodotus*, and of *Africanus* from *Manetho*) to the sixth King, the second *Psammitichus*, called also *Psammutbis*.

(24) Lib. ii. c. 152, 163, 169, 170.

(25) Lib. i. p. 77.

take

take of the Copier, and I have added it from *Manetho*, as I observed before.

The Reigns of the twenty-ninth Dynasty are omitted by a Defect in the Manuscript of the Chronicon. I have added them from *Eusebius*, who has five Reigns in this Dynasty; and it is probable that the Chronicle had five Reigns also. This Dynasty is said to be of *Tanites* in the Chronicle, and *Mendesians* in *Manetho*.

The thirtieth Dynasty is of *Tanites* also in the Chronicle, and has one Reign only; but in *Manetho* it is said to be of *Sebennytes*, and has three Reigns both in *Africanus* and *Eusebius*. The Years of these two last Dynasties seem to be confounded in the Chronicle; and the Years of the thirtieth placed to the twenty-ninth, and those of the twenty-ninth given to the thirtieth. For in *Manetho* the twenty-ninth Dynasty has only twenty Years according to *Africanus*, and twenty-one Years according *Eusebius*: and the thirtieth Dynasty has thirty-eight Years in *Africanus*; though by mistake it has no more than twenty Years in *Eusebius*, but he has thirty-eight Years in his Chronicon, as it should be. However, there is in the whole Sum of these two last Dynasties but one Year's Difference between the Chronicle and *Manetho*.

Lastly: In the Chronicle there are no more than five *Egyptian* Families; (the same Number which *Manetho* had) namely, first *Thinites*; second *Memphtes*; third *Diospolitans* in upper *Egypt*; fourth *Tanites*; fifth *Saites*.

I now proceed to consider the Chronology of the Chronicle.

The Chronicle reckoned in fourteen Dynasties of Gods and Demi-gods from *Sol*, or *Helius*, the Son of *Vulcan*, unto the *Cynic Circle* 34,201 Years. These the most ancient *Egyptian* Historians, as *Africanus* and *Eusebius* (26) relate, reckoned to be Months only of thirty

(26) "Ετη τινες ἦ καὶ ἡμᾶς ἰσοσεκῶν αἰτὶ μινῶν σελλωιακῶν λογισάμενοι, etc. Apud Syncel. Chronograph. p. 18. And *Eusebius* speaking of the Dynasties of the *Egyptian* Gods, saies; Οἱ παρ' αὐτοῖς παλαιότατοι σελλωιαῖοι τὰς ἐνικλυθεῖς ἐξ ἡμερῶν τετρακοντα σωμασῶτας. Ibid. p. 40. And the *Egyptian* *Panodorus* saies; Σωμῶθη τὰς βασιλείας ἦ παρ' αὐτοῖς βασιλευσάντων θεῶν ἡμερῶν ἐξ ἐν διασσεύας,

Days

Days each, which they accounted Years : but five Days were to be added to every twelve Months, to make the Year 365 Days, as it was anciently computed. The learned *Egyptian* Monk *Panodorus*, who wrote in the latter End of the fourth or Beginning of the fifth Century, saies, the Antediluvian Times and those of the *Egyptian* Gods were anciently computed in Years of thirty Days equal to the Course of the Moon. And that this Computation was used amongst the *Egyptians* in their oldest Chronology, I have proved above at large.

Now 34,201 lunar Years, or Months, being reduced to true equinoctial Years of 365 Days, five Hours, and 49 Minutes, are a little more than 2809 Years. These, according to the old *Egyptian* Chronicle, reach to the fifteenth Dynasty, or *Cynic* Circle of *Mezraites*, and 553 Years after the Flood, which began in the Year of the World 2256, (and ended in the Year 2257) and 3169 Years before the vulgar *Christian* Æra ; and the *Cynic* Circle commenced 2616 Years before the Birth of *Christ*. If to the above Number 2809 Years we add 443 Years, the Term of the *Cynic* Circle, and 1881 Years for the Term of the Dynasties, (as will appear) from *Menes*, the first mortal King of *Egypt*, (whose Reign commenced at the End of the *Cynic* Circle) to the last King *Nectanebo*, with whose Reign the Dynasties end ; and which Ending was in the twentieth Year (27) of *Ochus*, King of *Persia*,

ἡ ἐκ τῆς ἐν τοῖς παλαιαῖς χρονολογίαις πύξης πρὸς αὐτὴν ἀριθμῶν. Ibid. p. 41. *Eusebius* and *Panodorus* add, that the *Egyptians* reckoned the Years of the Demigods by *Hare* (ἡρεῖ, Seasons) of three Months ; and *Suidas* (voce Ἡλιος) mentions such a Way of reckoning amongst the *Egyptians*. But this seems altogether a Mistake ; at least they never reckoned so in their Dynasties and most ancient Chronology. But *Suidas* is right in supposing that the solar Year was used after the Reign of the Gods, and when the *Egyptians* were ruled by Kings, to whom they paid an annual Tribute. See in voce Ἡλιος, and the Notes.

(27) *Diodorus Siculus* placeth the Defeat and Flight of *Nectanebo* in the third Year of the 107th Olympiad, that is, in the Year before *Christ* 350, but the *Chronicon Alexandrinum*, or *Paschale*, placeth it in the fourth Year of the 110th Olympiad, or in the Year before *Christ* 337. *Eusebius* in his *Chronicon* placeth it in the same Year with *Diodorus Siculus* ; but erroneously makes it the sixteenth Year of *Ochus*, which was the tenth by the *Ptolemaic* Canon, and the eighth by the *Parian* Marbles : and the twelfth or thirteenth
and

and in the 340th Year before the *Christian Æra*, according to the *Ptolemaic Canon*: by this Computation the whole Sum from the Creation to the *Christian Æra*, according to this old *Egyptian Chronicle*, will be 5473 Years. So they exceed the true Scripture Reckoning, which is 5425 Years from the Creation to *Christ*, by 48 Years, and no more.

These 48 Years are an Excess, either in the reckoning from the Creation to the Flood, and making it commence in the Year of the World 2304 instead of 2256, and thence to the *Cynic Circle* 505 Years instead of 553, or else in the reckoning from the Flood to the *Cynic Circle* 553 Years instead of 505. But as the *Cynic Circle* commences 2663 Years before the *Christian Æra*, there remain to the Flood no more than 505 Years. If therefore the *Egyptians* reckoned, as the *Chronicle* supposes, 553 Years from the Flood to the Dynasty of the *Cynic Circle*, [and which Number agrees exceeding well to the Scripture Account of the Dispersion of the Descendants of *Noah*, and their peopling the Earth, which began 531 Years after the Flood] then they have reckoned thence 48 Years too many, which they have given to the *Cynic Circle*; and that Dynasty really contained no more than 395 Years, and commenced 2615 Years only before the *Christian Æra*, as the *Chronicle* supposes. For it will appear from other indisputable Evidence besides that of this *Chronicle*, that the Years from *Menes*, the first King of the Dynasty which succeeded the *Cynic Circle* of *Mexraites* to the *Christian Æra*, are not too many: they are (as we shall see) by one Reckoning 2220 Years, to which add 395 Years, as above, for

by the Account of *Diodorus Siculus*. But the *Egyptian* Dynasties are most to be relied on; and both *Africanus* and *Eusebius* agree, (apud Syncel. p. 77.) that *Manetho* placed the Defeat and Flight of *Nectanebo*, and the Conquest of *Egypt* by the *Persians*, in the twentieth Year of *Ocbus*, and so in the Year before *Christ* 340, according to the *Ptolemaic Canon*. But if there is (as I think there is) an Error of two Years in the *Ptolemaic Canon*: (for the ancient *Parian* Marbles fix the Beginning of *Ocbus* to the Year before *Christ* 357, and the *Ptolemaic Canon* to 359.) ~~then~~ the twentieth of *Ocbus* was the Year before *Christ* 338, and here the Dynasties of *Manetho*, by the following Computation of their Times, appear to end. See a Note below on the 30th Dynasty.

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the Term of the *Cynic* Circle, and 553 Years thence up to the Flood, the whole Sum is 3168 Years to the Flood ending, and thence to the Creation 5425 Years. If we take *Manetho's* Reckoning, by which *Menes* began to reign 2234 Years before the *Christian* Æra, then 395 Years, the Term of the *Cynic* Circle, being added, that Circle, or Dynasty, commenced 539 Years after the Flood, which is still nearer to the Computation of Scripture : and one of these Computations, which differ no more than fourteen Years, was the true and original Computation of the *Egyptians* ; and both of them agree in a surprizing manner with the *Mosaic* Chronology of Scripture.

Eratoſthenes (28) of *Cyrene* was an excellent Scholar and Critic, and particularly famous for Geometry and Chronology. He was ſent for by the firſt *Ptolemy Euergetes*, Son of *Philadelphus*, King of *Egypt*, and was made Keeper of the famous *Alexandrian* Library. In the ſeventh Year of *Ptolemy Philopator*, and the Year before *Chriſt* 216, *Eusebius* (29) ſaies, his Fame was known : and probably about this Time he compiled, by Order of the King of *Egypt*, the Chronology of the *Egyptian* Kings (30) of *Thebes*, out of the ſacred Records of that City ; which he tranſlated into the *Greek* Language, and explained alſo the *Egyptian* Names by *Greek* Appellations.

It is a great Miſtake which learned Men have run into, thinking that this Chronicon of *Eratoſthenes* was wrote to ſupply the Defects of *Manetho's* Dynaſties, becauſe it was wrote not many Years after *Manetho's* Work by royal Authority. But *Manetho's* Dynaſties were always eſteemed to be the moſt full and authentic Account of the *Egyptian* Chronology ; as giving the Hiſtory and Times of their Gods and Demi-gods, as well as Heroes and Men ; and relating particularly and at large the Series of the Kings who reigned at *Memphis*, from the Time of *Menes*, the Builder of it and Founder of the Kingdom of the middle and lower *Egypt* : and alſo deſcribing the Kings of the other *Nomes*, who were ſubject to the Kings who reigned at *Memphis*, and were contemporary with them.

(28) See Fabric. Bibl. Gr. lib. iii. c. 18. tom. ii. p. 471, etc.

(29) In Chron.

(30) Apud Syncel. p. 91, 147.

Manetho did not take into his Account the *Diospolitan* Kings of *Thebes*, who reigned there over the upper *Egypt*.

In order therefore to complete the Chronology of the *Egyptian* Kings, *Eratoſthenes*, by the Command of *Ptolemy Philopator*, extracted from the Records of great *Diospolis* a Chronicle of the *Theban* Kings, beginning with *Menes*, who reigned there before he built *Memphis*; and the Time of whose whole Reign is ſet down both by *Manetho* and *Eratoſthenes*, becauſe he, as alſo his Son *Atthoth*, reigned in both Places; firſt at *Thebes* before he built *Memphis*, and afterward at *Memphis*.

Syncellus has preſerved from *Apollodorus*, the learned *Athenian* Chronologer, who flouriſhed in the Year before *Chriſt* 144, this Chronicle of *Eratoſthenes*, or the firſt and moſt ancient Part of it, which is one of the moſt authentic and valuable Remains of Antiquity. It contains the Reigns of thirty-eight ſucceſſive Kings for the Space of 1076 Years. And by this Chronicle it appears, that the firſt King *Menes* began to reign at the Time where he is placed above from the old *Egyptian* Chronicle. *Nilus*, the thirty-ſeventh King of the *Theban* Chronicle, began to reign ſixty-eight Years before the End of it: and *Dicæarchus* (31) of *Meſſina*, the learned Hiſtorian, who was a Scholar of *Ariſtotle*, computed from (32) *Nilus* 436 Years to the firſt Olympiad, which commenced in the Year before *Chriſt* 776. So from *Nilus* to the vulgar *Chriſtian* *Æra* are 1212 Years. *Nilus* reigned five Years, and the laſt King *Amuthantæus* reigned ſixty-three Years: and therefore the Catalogue ended in the Year before *Chriſt* 1145, and thirty-eight Years after the taking of *Troy*. Theſe 1144 Years added to 1076 Years, the Sum of the Chronicle, ſhew the Beginning of the Reign of

(31) Apud Schol. ad Apollon. Rhod. Argonaut. lib. iv. v. 272. p. 412. *Dicæarchus* is called by *Cicero*, *Mirabilis vir*, Epist. ad Attic. lib. ii. epist. 2. p. 185. Græv.

(32) From *Nilus* the River *Nile* was ſuppoſed to have its Name. It was firſt called *Oceames*, (from whence came the Greek Word 'Οκεανός) and afterward *Ægyptus*, as *Diodorus Siculus* relates; who ſaies it was called *Nile* from King *Nilus*, Biblioth. lib. i. p. 72. Weſſeling. But he places him many Years lower than *Dicæarchus* did, and knew not the Time when he lived: and 'tis moſt probable that he had his Name from the ſacred River, which was emphatically *Nahal*, the River, or *Nile*.

Menes

Menes at *Thebes* to have commenced 2220 Years before the *Christian* Æra, in exact Agreement with the old *Egyptian* Chronicle above stated, and fourteen Years later than the Dynasties of *Manetho* place it. If we suppose *Dicæarchus* to have reckoned from the End of the Reign of *Nilus*, this makes but a Difference of five Years; and by this Reckoning *Menes* began to reign in the Year before *Christ* 2226, which is only nine Years later than the Computation of *Manetho*.

This Agreement of the Records of the great *Diospolis*, or *Thebes*, with those of *Memphis*, from whence the old Chronicon and *Manetho's* Dynasties were taken, is very remarkable in so great a Space of Time, and cannot but be highly satisfactory to the learned World. And had the Catalogue of *Eratosthenes* been well attended to by learned Men who have searched into the *Egyptian* Antiquities and Chronology, they could not have been at so great a Loss as hitherto they have been about the *Egyptian* Dynasties of *Manetho*, which contain them; and by it might have found the true Order and Succession of them. For as there never was any Doubt about the Succession of the Dynasties up to that of the *Shepherd-Kings*, so that Dynasty, with the first Dynasty of *Thinite* Kings, the first of which was *Menes*, as he also is in the *Laterculus*, or Chronicle of *Eratosthenes*, makes up to great Exactness the Sum of the *Theban* Chronicle, as I shall fully prove, so as to leave no Doubt both of the true Succession of the Dynasties and of the Number of their Years. For this Discovery we are beholden to the learned *Dicæarchus*: and it happily supplies the Want of the fifty-three following Kings of *Thebes*, which *Eratosthenes* had set down, and were preserved by *Apollodorus* with the others; but were foolishly omitted by *Syncellus* to the just Grief of the learned World, who have hereby received a great Loss.

Syncellus not knowing the Time where the Catalogue of *Eratosthenes* ended, nor how to apply it at all to the *Egyptian* Chronology, has very absurdly supposed it to commence (33) in the Year of the World 2900. He saw, that *Menes* was the first King of it, as he is the first in his own Catalogue of the Kings of *Egypt*: and taking him to be *Mizraim*, he

(33) Chrograph. p. 147.

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places him (34) in the Year of the World 2776. He does not find fault with the Chronicle of *Eratosthenes*, and yet there is a Difference of 124 Years between the Time of *Menes*, according to his Account and that of *Eratosthenes*, by his own Confession.

Constantinus (35) *Manasses*, in his compendious Chronicle, has preserved a remarkable Account of the Antiquity of the *Egyptian* Kingdom, which, he saies, continued 1663 Years; meaning to *Cambyfes*, who first conquered *Egypt*, and made it subject to the *Perfians* in the Year before *Christ* 525, according to the *Ptolemaic* Canon. *Menes* is reckoned by all Historians the first King of *Egypt*: and by the foregoing Computation he began to reign the Year before *Christ* 2188, and this differs but thirty-two Years from the Chronicle of *Eratosthenes*. And it agrees to what he said before, that the *Egyptians* were the first (36) who had Kings; and that their Government by Kings began after seven Generations from the Flood were completed. This was in the Days of *Serug*, and *Serug* begat his Son *Nabor* 923 Years after the Flood, and in the Year before *Christ* 2246, which is very near to the Time of *Menes*, in the first Dynasty of *Manetho*, which is in the Year before *Christ* 2235. And the learned (37) *Isaac Vossius* is grossly mistaken in thinking that *Manasses* supposed *Abimelech* in the Time of *Abraham* to be the first King of *Egypt*; directly contrary to his saying (38) that *Abraham* was in *Egypt* a few Generations after the Beginning of the *Egyptian* Kingdom.

Here we may observe a gross Error in the present Copies of *Diodorus Siculus*, relating to the Antiquity of the *Egyptian* Kingdom. The *Egyptian* Priests told him, that the Goodness of their Laws, and of the Constitution of their Government, was demonstrable; for that most of the Kings who had reigned in *Egypt* for (39) more than four thou-

(34) Chron. p. 91.

(35) Compend. Chron. p. 12. Paris. 1655.

(36) Ibid. p. 11.

(37) Castigat. ad cap. xi. Georg. Horn. in lib. de Septuag. interpret.

(38) Μὲν δὲ πολλαὶ ἡ γένεσις ἀρχῆς τῆς Αἰγυπτίου ἐν ταῖς ἡμετέραις Ἀβραάμ, etc. p. 12. These were two Generations, which were between *Serug* and *Abraham*.

(39) Biblioth. lib. i. p. 63. Rhod. and p. 80. Wesseling.

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and seven hundred Years, were natural-born *Egyptians*. This is the present Reading of *Diodorus Siculus*: and it is probable, that in the Relation the *Egyptian* Priests had their Thoughts on the Dynasties of *Manetho*, which were the Standard of their Chronology. And from these it appears, that most of the *Egyptian* Kings from *Menes* the first of them, under whom their Monarchy properly began, and who formed the Laws of their Government, unto *Cambyfes*, who first made them tributary to the *Persians*, were of *Egyptian* Original. They were all so, except the *six Shepherd-Kings*, and *three Æthiopians*. Therefore, instead of 4700 Years, it should be, and *Diodorus* probably wrote, 1700 Years. And the Transcriber might easily mistake the numeral Letters $\Delta\psi$ *i. e.* 1700, for $\Delta\chi$ *i. e.* 4700, especially if the Bottom of the A was worn and almost erased. The Number being thus corrected, what the *Egyptian* Priests told *Diodorus* was the very Truth. For it was more than 1700 Years from *Menes*, or the Beginning of the *Egyptian* Empire, to the Time when *Cambyfes* conquered *Egypt* in the Year before *Christ* 525, by the astronomical Canon. By these Computations the whole Term was 1710 Years, as the Dynasties of *Manetho* shew. This is a very extraordinary Coincidence of Time; and the learned Reader must judge whether it does not set the Passage of *Diodorus*, which has puzzled all Interpreters and Chronologers, in a fair and clear Light.

Apollodorus, from whom we have the Chronicle of *Eratoſthenes*, added to the forementioned thirty-eight Reigns of *Theban* Kings, fifty-three more, which *Syncellus* ſaies he omitted to set down as being of no use to him; as neither indeed, he owns, were the others. But had he preserved them, they could not have failed [though he did not understand the Use of them] being of great Service for illustrating and confirming the Dynasties of *Manetho*, and settling with great Exactness the whole *Egyptian* Chronology, from *Menes* the first King, to the final Dissolution of that most ancient and renowned Empire.

It is most probable, that the fifty-three Reigns, which were added by *Apollodorus* from *Eratoſthenes*, reached, as *Manetho's* Dynasties did, to the End of the Reign of the last King of *Egypt*. And there is in the Term of Years, from the ending of the Catalogue of the Kings of *Thebes*,

Thebes to the last King of *Egypt*, very nearly the same Number of Reigns in *Manetho's* Dynasties, as there were in the Chronicle of *Eratoſthenes*: whence it is highly probable, that they ended together.

The Chronicle of *Eratoſthenes* ended, as before observed, thirty-eight Years after the taking of *Troy*. Now *Troy* was taken in the twenty-second Year of *Rameſes* (40), the fourth King of the nineteenth Dynasty of *Manetho*; and he reigned thirty-eight Years after that: so the *Theban* Chronicle given us by *Syncellus* ended in the first Year of the next King of this Dynasty, *Ammenemes*, who reigned five Years. From this King to the last King *Nectanebo*, in whose Reign the Kingdom of *Egypt* was finally subdued and destroyed by the *Perſians*, there are fifty-two Reigns according to *Africanus* and *Eusebius*, if we omit the few Reigns of Kings who reigned not each a Year. There are also thirty-six Reigns in the preceding Dynasties of *Manetho*, from *Menes* to *Ammenemes*, as there are thirty-eight in the Catalogue of *Eratoſthenes*. So that there was not more than three or four Reigns Difference in the whole Number of those Kings who reigned at *Memphis* and at *Thebes*, all the Duration of the *Egyptian* Monarchy, which lasted 1881 Years, or, according to *Manetho's* Dynasties, 1895 Years, the Difference being fourteen Years. Whence it is evident, that if *Syncellus* had preserved the entire Chronicle of *Eratoſthenes* from *Apolodorus*, it would have given great Light to the Dynasties of *Manetho*; and, by its Correspondency to them, we should have clearly seen, and been able to fix with Certainty the entire Term of the *Egyptian* Chronology, at least as high as to the Year before *Christ* 2235, or 2221; which are the Difference, as far as appears, between *Manetho* and *Eratoſthenes*. However, the Light which the old *Egyptian* Chronicle, with that of the Kings of *Thebes*, have afforded, will enable us to discover the true successive Dynasties of *Manetho*, and very nearly the Number of Years belonging to them. This is a Discovery which the learned World hath not hitherto been at all acquainted with.

(40) *Pliny* speaking of this King saies, quo regnante Ilium captum est, Nat. Hist. lib. xxxvii. c. 8. He seems to be the *Rampſes* of *Diodor. Sic.* lib. i. p. 71. Weſt. and the *Rampſinitus* of *Herodotus*, lib. ii. c. 121.

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The Dynasties of *Manetbo*, that most invaluable Treasure of Antiquity and Chronology, have ever since the Time of *Africanus* appeared perplexed and inexplicable; partly by the large Numbers of Years assigned to the Reigns of the Gods; and partly by mixing and confounding the successive with several other collateral Dynasties, and placing them all in a successive Order; and thereby representing to us thirty Dynasties and a Number of Years which agrees to no Chronology, instead of fifteen Dynasties. This Management of *Manetbo's* Dynasties, which seems to be owing to *Africanus*, or some Copier before his Time [for neither *Eusebius* nor *Synellus* appear to have seen them] has deterred many learned Chronologers from meddling with them: and others, who have attempted to put them into Order and reconcile the Years of them to their Chronology, have failed in their Attempt. This was the Case of *Africanus* himself, and of the most learned *Eusebius* amongst the Ancients: and of the great *Joseph Scaliger*, *Archbishop Usher*, *Isaac Vossius*, *Sir John Marsham*, *Perizonius*, *Vignoles*, and others amongst the most learned Moderns. *Petavius* thought them so irreconcilable to his Chronology, that he would not venture to make use of them: and our very learned *Bishop Stillingfleet* (41) thought it as impossible to give any probable Account of them as to make an *Æthiopian* white: and his Discourse about them shews, that he did not at all understand them.

Notwithstanding, by reckoning the large Numbers of Years assigned to the *Egyptian* Gods to be Months only, as I have proved them undoubtedly to be; and by placing the first Dynasty of mortal Kings beginning with *Menes*, where all the best and most ancient Evidence supposeth it to have been placed, all Disorders and Difficulties vanish; and the *Egyptian* Chronology is fixed upon a sure and indisputable Foundation, and agrees entirely with the true Scripture Chronology, and with the most ancient Records that remain of all other Kingdoms.

Synellus (42) gives the following Account of the Work of *Mane-*

(41) Orig. Sac. B. i. ch. v. p. 54—58.

(42) Chronograph. p. 40.

netbo; “ It remains (saies he) for me to offer a few Things concerning
 “ the *Egyptian* Monarchy out of the Writings of *Manetbo* the *Se-*
 “ *bennyte*, who in the Reign of *Ptolemy Philadelphus* was chief Priest
 “ of the Idol Temples in *Egypt*: and extracted his History from the
 “ Inscriptions made on Pillars which were set up in the Land of *Se-*
 “ *riad*, and were engraved in the sacred Language and Characters by
 “ *Thoth*, the first *Hermes*; and were translated after the Flood out of
 “ the sacred Language into the *Greek* Tongue in the sacred or (43)
 “ Hieroglyphic Character; and written in Books which were laid up
 “ in the inner Recesses of the *Egyptian* Temples by *Agathodæmon* the
 “ Son of the second *Hermes*, and the Father of *Tat*; and he (*Manetbo*)
 “ dedicated them to the above-mentioned King *Ptolemy Philadelphus*,
 “ in a Book entitled *Sothis*.” Before I proceed, it will be proper to en-
 quire into the Place here called the Land of *Seriad*; and also of the
 Name of *Manetbo*’s Book called *Sothis*.

This Land of *Seriad* was undoubtedly somewhere in or near the
 upper *Egypt*, where the *Phœnician Taaut*, who was the first *Egypt-*
tian Thoth or *Hermes*, and Son of *Misor* or *Mizraim*, first settled
 with his Family and inhabited that Part of *Egypt*. The learned *Vale-*
fusus (44) thinks it was a Part of *Thebais*, called the *Syringes*, and
 should be so read in *Syncellus*; but there is no Foundation for this
 Reading and Conjecture. *Pliny* (45) saies, there were in the *Arabian*
Sinus two famous Islands, called *Ifura* and *Rhinnea*, in which last
there were Pillars of Stone engraved with unknown Letters. *Pausa-*
nias (46) saies, there was an Island called *Seria* in a Bay of the *Red*
Sea; and that the *Seres*, who inhabited this and two adjoining Islands,

(43) Γράμμασιν ἱερογλυφικοῖς. The *sacred* Letters were called Hierogly-
 phical, because they only were engraved on Obelisks set up in their Tem-
 ples amongst the sacred or hieroglyphical Symbols; but vulgar Letters were
 not. *Sozomen*. *Hist. Ecclef. lib. vii. c. 13.* calls them ἱερογλυφικοὶ χαρακτῆρες
 and *Socrates*, *Hist. Ecclef.* calls them ἱερογλυφικὰ γράμματα, speaking of one
 of them in the Form of a Cross, or †, and this was an original *Hebrew* or
Phœnician Letter.

(44) Not. ad *Ammian. Marcel. lib. xxii. p. 339.*

(45) *Hist. Nat. lib. vi. c. 48.*

(46) *Eliac. p. 205.*

called

called *Abasa* and *Sacæa*, were *Æthiopians*. And *Heliodorus* (47) mentions an Island in the *Red Sea* called *Seria*: and *Diodorus Siculus* (48) relates, that in *Panchæa*, an Island of the *Red Sea*, there was a large Golden Pillar, which had engraved upon it by *Hermes*, in the sacred *Egyptian* Letters, the Actions of the Gods *Uranus*, *Jupiter*, and others.

Josephus (49) speaks of a Stone Pillar standing in his Time in the Land of *Siriad*. This the *Jews* fabulously reported to have been one of those which were erected by the Posterity of *Seth* before the Flood [the other which was of Brick having been destroyed by it] on which they had inscribed their Inventions and Observations in Astronomy. This seems to be the Place mentioned by *Manetho*, where some ancient *Egyptian* Pillars had been erected with historical and astronomical Observations, ascribed by the *Egyptians* to their first *Hermes*; and by them pretended to have been erected before the Flood, or it might be one of the Pillars of *Sesostris*, called *Sethos*. But where this Land of *Siriad*, or *Seriad* lay, *Josephus* does not acquaint us. *Vossius*, Sir *John Marsham*, and others without any Probability, have supposed this Land of *Seriad* to be the *Seirath* mentioned in the Book of *Judges*, ch. iii. 26. which lay somewhere between *Jericho* and *Ephraim*, and near to *Ephrem* not far from *Gilgal*. The Reason is, because about this Place are mentioned to have been some graven Images, as the Word *Pafil* signifies, and as the Septuagint Greek Version rightly renders it; and with it the *Latin* Vulgate, and *Syriac* Versions, and the *Chaldee* Paraphrase.

These graven Images were undoubtedly *Moabitish* Idols, which *Eglon* King of the *Moabites* had set up near *Gilgal* and *Jericho*, where he had a (50) Palace, after he had subdued the *Israelites* and made them tributary.

But they were not in *Seirath*, but near *Gilgal* in the Territory of *Jericho*, where *Eglon* resided: this is evident from *Æt* 19. Neither

(47) *Æthiop. Hist. lib. ix.*

(48) *Biblioth. lib. v. p. 321. Rhodoman. p. 368. Wessel,*

(49) *Antiq. Judaic. lib. i. c. 2.*

(50) *Ibid. lib. v. c. 4.*

were they Pillars with Inscriptions, but only Idol Statues of Stone; and so they could neither be the Pillars of *Hermes*, nor the Place where they were set up near *Jericho* could be the Land of *Seriad*, where the Hermaical Pillars were (51) erected. Therefore the Land of *Seriad* seems most probably to have been in upper *Egypt*, on the Borders of *Æthiopia*, and not far from the *Nile*, called *Siris* by the first *Egyptians*, or *Mezraites*, and *Æthiopians*: from which the Place seems to have had its Name.

Secondly; *Sothis*, the Name of the sacred Book of *Manetho*, was so called from the *Dog-star* consecrated to *Ifis*, and in which she was worshiped. This Star the *Egyptians* called (52) *Sothis*: and in the Head of it was the Star called *Ifis*. On this account, in an ancient Inscription at *Nysa* in *Arabia*, *Ifis* is said to rise in the Star which is in the Dog, which I take to be the true Reading of *Diadorus Siculus* (53) in the Place.

(51) See *Dodwell's* Append. ad Differt. Cyp. p. 21, 22. and his Dissertation on *Sanctioniatho*.

(52) Horus Apollo Hieroglyph. iii. faies, ἐνιαυτὸν βαλόμενοι [Αἰγυπῖοι] δηλώσαι, ἴσιν, τῆς γυναικὸς ζωγενήσιν—ἴσιν δὲ παρ' αὐτοῖς ἐστὶν ἀστὴρ Αἰγυπῖος καλούμενος Σώθις, ἐκλήνισι δὲ ἀστράκυν, ὅς κ' δοκεῖ βασιλεύειν τῶν λοιπῶν ἀστέρων. *Porphyrus* faies in like manner, Αἰγυπῖοις δὲ ἀρχὴ ἔτυς ἔχ' ὑδροχόου ὡς Ῥωμαίοις, ἀλλὰ Κέρκινου πρὸς τῷ Κερκίνῳ ἢ Σώθις ἢ κυνὸς ἀστέρου οἱ Ἑλλήνες φασί. Νεμύλια δὲ αὐτοῖς ἢ Σώθως ἀναβολή, etc. De antro Nymph. p. 165. Where by the new Moon being the Rising of the *Sothis* or *Dog-star* is meant, that the *Egyptian* Year began at the Heliacal Rising of the *Dog-star*, and this they reckoned the new Moon, whether the Moon then actually changed or no; because *Ifis*, who represented the Moon, was one of the Stars which was in the Dog, and rose Heliacally with it; and the Star and its Heliacal Rising were consecrated to *Ifis*, as *Theo* observes, Schol. ad Arat. Phænomen. p. 22.

(53) Ἐγὼ εἰμι (faies *Ifis*) ἢ ἐν τῷ ἀστὲρ τῷ [ἐν τῷ] κυνὶ ἐπιλέγεται. So the Vatican MS. has it, adding ἐν τῷ before κυνί, Diod. Sic. lib. i. p. 31. Weff. And *Eratoſthenes* and *Hyginus* distinguish the *Dog-star*, or *Sirius*, from that called *Ifis*: the *Dog*, or *Sirius*, being the Star which is in the Tongue, or Mouth; and *Ifis* that which is in the Head of the Asterism; ἐπὶ μὲν τῆς κεφαλῆς ἡ (ὅς ἴσιν λέγεται) τῆς γλώττης ἡ, ὃν κ' Σείριον καλεῖται, ad fin. Arati, edit. Oxon. Sed canis habet in lingua stellam unam, quæ ipsa canis appellatur; in capite autem alteram, quam *Ifis* suo nomine statuiffe existimatur, et *Sirion* appellasse propter flammæ candorem, Hygin. Astronom. Poet. c. xxxv.

This

This sacred Book called *Sotbis*, from the great *Egyptian* Goddess *Isis*, was dedicated by *Manetho* to *Ptolemy Philadelphus*, whom he addresseth in the following Manner, *viz.*

“ To the great King *Ptolemy Philadelphus the August*, *Manetho* the
“ the chief Priest, and Keeper of the sacred Records laid up in the in-
“ ner Parts of the *Egyptian* Temples, sendeth greeting to my Lord.
“ It behoves me, mighty Prince, to consider very attentively of all
“ the Things which you have given me in Command to examine:
“ wherefore, according to your Order, I shall make known unto you
“ what I have learned from the sacred Books of my Progenitor *Hermes*
“ *Trismegistus*, concerning your Enquiry about what should happen
“ in the World.” This is spoken of the Interpretation of the Books
wrote by the second (54) *Hermes*. After which he adds an History of
those called Gods, Demi-gods, Heroes, and Men, of five different
Egyptian Provinces in thirty Dynasties.

In the preceding Account of *Manetho's* Book of the *Egyptian* Dynasties, we may observe, that the *Egyptians* had feigned the History of their Gods to have been written by an *Hermes* who lived before the Flood. This *Hermes* is *Anubis*, one of the *Egyptian* Demi-gods, who is said to have composed the (55) Writings of the *Egyptians*. The

But the Star called *Sirius* was not in the *Head*, but in the *Tongue* or *Mouth* of the *Asterism*, as *Servius*, after *Eratoſthenes*, observes. *Sirius* stella est in ore canis, Not. in *Georgic*. *Virgil*. lib. iv. ♀ 425. And it might have the Name *Sirius*, from *Siris* the ancient *Egyptian* Name of the *Nile*, which was observed to flow at the Heliacal Rising of this *Asterism*, which had its Appellation, as *Geminus* saies, from the bright Star in the Mouth of the Dog, called the Dog-star; and which was supposed to cause the extreme Summer Heat; *Element. Astronom.* c. ii. *Plutarch* also saies, that the Dog-star was called *Sotbis*, and belonged to *Isis*. Ελληνιστὶ κυὸν κίκληται τὸ ἄστρον, ὅπερ ἰδίον τῆς Ἰσιδος νομίζουσιν just before he called it Σωθί, *De Isid. et Osir.* p. 376. And *Damascius* vit. *Isidori*, saies, τὴν Σωθὶν Αἰγυπτίοις τὴν Ἰσὶν εἶναι θεολογῶσιν· οἱ δὲ Ἕλληες εἰς τὸν Σείραον ἀνάγχει τὸ τὸ ἄστρον, *Apud Phot. Biblioth.* p. 1043.

(54) This second *Hermes* is he who was the Secretary of *Osiris*, or *Menes*, and so famous amongst the *Egyptians*.

(55) *Mitheorum* (Gr. ἡμιθεῶν) *Anubis*, qui etiam *Ægyptiorum* scripturas composuit, *Apud Scalig. Thesaur. temp.* p. 60. in *Excerpt. ex Africano*, *Eusebio*, etc.

Egyptians, in feigning to have Records written before the Flood, imitated the *Chaldæans* and *Jews*, who likewise by ungrounded Traditions pretended, the former to have Letters and Arts taught amongst them by a Sea God, called (56) *Oannes*; and the latter, that *Seth* and his Posterity wrote celestial Observations on Pillars, for which they probably alledged the Book ascribed to *Enoch*, and other ancient Fables. *Manetho* was resolved that the *Egyptian* Learning should appear as old as theirs, though he had neither Records nor any Pretence to suppose that *Egypt* had Kings before the Flood, who were the first Gods and Demi-gods so called, as being deified after their Deaths; for *Egypt* was not inhabited till after the Flood, and upon the Dispersion of the Descendants of *Noah*. And we learn from *Sanchoniatho*, that the first and oldest *Hermes*, called *Trismegistus*, the Inventor of Letters, and by whose Order the *Cabiri* wrote the History of the Gods and Demi-gods (who were the Patriarchs who lived before the Flood, and after to the Time of the Dispersion of Mankind), was born in (57) *Phœnicia*, [or rather *Chaldæa*, whence he went into *Phœnicia* upon the Dispersion] and was the Son of *Misor* or *Mizraim*, and the first who carried a Colony into *Egypt*. And as he would take care to have the same History written in *Egypt*, so the Hermaical Pillars mentioned by *Manetho*, from whose Inscriptions the History of the first supposed *Egyptian* Gods and Demi-gods was taken by *Agathodæmon*, could be no older than the Time of this *Hermes*, the first King of the Hero Dynasty, called from him the Cynic Circle: and this could not be earlier than 553 Years after the Flood, and 2616 Years before the vulgar *Christian* Æra, where the old *Egyptian* Chronicle supposes this Dynasty to begin, as I shewed above. The ancient Writers not knowing there were two of the Name of *Hermes*, one far older than the other, and so not distinguishing between them, are perplexed and confused in

(56) Apud Berof. in Syncel, Chronograph. p. 28, 29.

(57) The most learned *Varro* had the Knowledge of this first *Phœnician* *Hermes*, called *Taaut* by *Sanchoniatho*, qui sunt Tautes et Astarte (who was contemporary with him) apud Phœnicas, *De ling. Lat.* p. 17. And *Scaliger* in his Note upon the Words is mistaken, in saying, that *Taaut* was not a *Phœnician*, but an *Egyptian* Deity.

their

their Accounts of them. The *Arabian, Syrian, Chaldaean, Jewish* and *Egyptian* Writers related, that the first *Hermes*, called by them *Adris* or *Idris*, lived before the Flood and was *Enoch*; and that the second was the Scribe and great Counsellor of *Osiris*, whom *Sanchoniatho* calls *Taaut*, and makes him the Son of *Misor* or *Mizraim*. The Book under the Name of *Hermes Trismegistus*, in his Dialogues owns, there was another of the same Name before him: and a learned *Arabian* Writer, called *Alkandi* (58), gives the best Account of them. The *Egyptian Hermes* he makes to be the second *Idris* and *Trismegistus*; and supposes him to live in the Time of *Abraham*: to be a great Philosopher, a Prophet and King; and who taught the Science of Metals, practical Alchemy and Astrology, Magic, the Science of Spiritual Beings, the Calculation of Nativities, Amulets, and the Secrets of Nature. From whose Writings, in after-times, *Pythagoras*, *Empedocles*, *Plato*, *Aristotle*, and others, derived their astrological Knowledge. It is observable, that this Author does not ascribe the Inventions of Letters to this *Egyptian Hermes*; they were invented by a former *Hermes Trismegistus*, the Son of *Misor* or *Mizraim*, and who was the first *Hermes*: nor is there at all sufficient Evidence to make *Enoch*, or any antediluvian Patriarch to be the first *Hermes*, or the Inventor of Letters and Astrology. The Eastern Writers (as well as the *Greek*) for want of knowing the History of *Sanchoniatho*, run into great Perplexities and Errors about the ancient Times. *Alkandi* (59) knew most of the two *Hermes*: for he saies, the first *Idris* or *Hermes* was the Son of *Mizraim*; and that the *Egyptian Idris* or *Hermes* was the second. This is perfectly right, and agreeable to *Sanchoniatho*. But *Alkandi* is mistaken, both in the Time of the *Egyptian* or second *Hermes*, and also in making him King of *Egypt*: for it was the first

(58) Tempore Abraham fuit in Ægypto Hermes ipse, Idris secundus et ipse Trismegistus; quia propheta et rex et sapiens seu philosophus; et is qui docuit scientiam Metallorum, Alchemiam practicam, et Astrologiam, Magiam, scientiam spirituum et apotelesmaticam, sive amuletariam, et secreta naturæ; ex quo deinde (i. e. ex ejus scriptis) Pythagoras, Empedocles—Plato—Aristoteles, reliqui denique astrologi sua desumpserunt. Kirch. Obelisc. Pamphil. c. iii. p. 25.

(59) Kirch. ibid. p. 31.

Hermes

Hermes who was King of *Egypt*, being made so by the great *Phœnician Saturn*, whose Scribe and Counsellor he was ; and first led a Colony into *Egypt*, where he ruled in a patriarchal Manner. The second *Hermes* was not a King, but the great Counsellor of *Osiris*, who advised and assisted him in making Laws both of Religion and Civil Polity : who also invented the sacred *Egyptian* Letters, and their Hieroglyphic Symbols : and taught them the Length of the Year to be 365 Days, adding to the primitive Year five Days in Honour of five *Egyptian* Deities.

There is a great Mistake in *Syncellus*, saying, as from *Manetho*, that *Agathodæmon* translated the Inscriptions of the Hermaical Pillars into the *Greek* Language. This is impossible, because *Agathodæmon* lived long before the Introduction of the *Greek* Language into *Egypt*. He is said to be the Father of *Tat* ; and *Eusebius* in his *Chronicon* placeth *Tat* in the eleventh Year of *Josua*, which was in the Year before *Christ* 1543. But *Agathodæmon* in reality was several Centuries before *Moses*. He is the old *Egyptian* *Æsculapius*, who was represented hieroglyphically by a Serpent, which the *Egyptians*, from the *Phœnicians*, called *Agathodæmon* : so this was his mystical sacred Name, probably given him because he first taught the *Ægyptians* to deify the Serpent, which they called *Cneph* (60), and was called *Agathodæmon* by the *Phœnicians* ; *Cneph* being of the same Import with *Agathodæmon*. Hence it was that the Rod of *Æsculapius* had a Serpent (61) twisted about it. Now this *Æsculapius*, or *Agathodæmon*, is the second King of the third Dynasty called *Memphites* : and the second *Hermes* or *Tboth*, his Father, was the famous *Egyptian Hermes Trismegistus*. *Stobæus* (62), from a sacred Book ascribed to *Hermes Trismegistus*, men-

(60) Φοίνικες αὐτὸν (ὃφιν) Ἀγαθὸν δαίμονα καλεῖσιν, ὁμοίως δὲ Αἰγύπτιοι Κνήφ ἐπονομαζέουσιν, Euseb. Præp. Evang. lib. i. c. 10. p. 41, 42. ex Phil. Bib. Ægyptios draculos Romæ habuit, quos illi Agathodæmonas appellant, Æl. Lamprid. in Heliogab.

(61) Euseb. ex Porphy. in Præp. Evang. lib. iii. c. 11. But in the Statue of *Æsculapius* at *Rome*, his Thighs and Knees were twisted about with a Serpent. See Casal. Roman. de profan. Roman. ritibus, p. 124, 128.

(62) Ἄ ἐνόησεν ἐχάραξεν, καὶ χαράξας ἐκρυψε τὰ πλεῖστα—ἣν αὐτῷ διάδοχος ὁ
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tions *Æsculapius* with *Tat* as one of the Successors of *Hermes*, who understood his recondite Learning which was inscribed on Pillars and Obelisks. But *Tat* is said to be the Son of *Hermes*, and to be something prior to *Æsculapius*; whereas *Manetho* made him the Son of *Agathodæmon*, or *Æsculapius*. In the *Pimander*, *Hermes Trismegistus* calls both *Tat* and *Æsculapius* his Sons. But the Account is so agreeable to that of *Manetho*, that *Agathodæmon* and *Æsculapius* appear plainly to be the same Person. *Æsculapius* was skilled in Medicine; and is said also to have been eminent in the Art of Writing. All this makes it highly probable, that the first *Egyptian Æsculapius* was the *Agathodæmon* who wrote the Inscriptions of the first *Hermes*, from the Pillars on which they were engraven into Books, which were laid up in the inward and most sacred Part of the Temple; probably that of *Vulcan* (63) at *Memphis*, which was built by *Menes*.

Agathodæmon is said to have translated the *Hermaical* Inscriptions into the *Greek Language*, wrote in *Hieroglyphic Characters*, which is highly absurd: for by this means they could be of no use to the *Greeks* in *Egyptian* sacred Letters, which were not understood by them, nor to the *Egyptians* in the *Greek Language*, which was not then, nor till many Ages after, known in *Egypt*. Therefore there is either a Corruption in the Text of *Syncellus*, made by a Copier; or an Error in *Syncellus* himself: and the Words, *into the Greek Language*, εἰς τὴν Ἑλληνίδα φωνήν) should either be omitted, or are misplaced, and should be read (τῇ Ἑλληνίδι φωνῇ) in the *Greek Language*, and be placed be-

Ταῖς ὁμῶς καὶ παρελήλυθε τῶν μαθημάτων τῶν ἐκ εἰς μακρὸν δὲ καὶ ὁ Ἀσκληπιός, etc. — ἔτοι [scil. Osiris et Isis] τὰ κρυπτά, φησὶν Ἑρμῆς, τῶν ἐμῶν ἐπιγνώσεως γεγραμμάτων πάντων—ἀ δὲ καὶ πρὸς διδασκαλίαν θνητῶν φθάσει σήλαις καὶ ὀβελίσκοις χαραχέσθαι, *Phyl. lib. i. p. 117, 124.* *Manetho* tells King *Ptolemy*, that he took his Learning from the sacred Books laid up in the inner Parts of the Temples; and from the Pillars laid up there, on which the all-wise *Hermes* inscribed his Inventions and Philosophy, with the Assistance of *Æsculapius*:

Ἐξ αὐτῶν ἱερῶν βιβλίων, βασιλεῦ Πτολεμαῖε,
καὶ κρυφίων σελῶν, ὅς ἤρξατο πάνσοφός Ἑρμῆς
σύμβουλον πινυλῆς σοφῆς Ἀσκληπίου δίδωμι.

Μυσίοισι μύθοισι λαλὼν τὸ μάθημα καθόσσει, *Apotelesmat. lib. v. init.*
(63) *Herodot. lib. ii. c. 99.*

fore

fore the Word (πρὸς Φώνησιν) dedicated, which follows: and the Sense will be, that *Manetho* explained the *Hermaical* Pillars in the *Greek* Language, and dedicated his Book to *Ptolemy*. And that this was the real Truth, we are assured from *Josephus* and *Eusebius*. *Josephus* saies (64), "*Manetho*, an *Egyptian*, was conversant in *Greek* Learning, as he shews from his writing the History of his Country in the "*Greek* Language, into which he rendered it, as he himself saies, "*from the sacred Records of the Temple.*"

Eusebius saies (65), that "*Manetho* the *Egyptian* rendered the whole "*Egyptian* History at large into the *Greek* Language, and more particularly their Theology, both in his *sacred Book* (i. e. *Sothis*) and "*in his other Works.*"

Further, we may observe, that the *Egyptians* knew there was an older *Hermes* than him, who was the Counsellor and Secretary of *Osiris*, who was the second *Hermes*, mentioned by *Manetho*: but the Inscriptions, containing the oldest History of the *Egyptian* Gods and Demigods, were the Work of the first *Hermes*, and they were really not *Egyptian*, but *Phœnician* Deities. And this first *Hermes* was the Inventor of alphabetical or elementary Letters, and also of Statuary. He, whom *Plato* (66) speaks of, as the Inventor of *Letters*, was not the first, but the second *Hermes*: and *Cicero* is much mistaken, in saying, that *Mercury*, who slew *Argus* (67), gave the *Egyptians* both *Letters* and *Laws*, and was he, whom they called *Thoth*. The *Egyptian* second *Hermes*, who was a Legislator, (but not the first who gave the

(64) Μανεθὼν δ' ἦν τὸ γένος Αἰγυπτίος, ὃ Ἑλλήνων μετὰ γένους παλαιός, ὡς δὴ λόγος ἐστὶ γέγραφε ὃ Ἑλλάδι Φωνῇ τὴν πάτριον ἱστορίαν, ἐν τῇ ἱερῇ, ὡς φησὶν αὐτοῖς, μελεθεύσας. Cont. Apion. lib. i. sect. 14. p. 444. Hence it is evident, that *Manetho* knew nothing of the sacred Books having been translated out of the *Egyptian* into the *Greek* Language.

(65) Πᾶσαν μὲν ἐν τῇ Αἰγυπτιακῇ ἱστορίᾳ εἰς πλάττω ὃ Ἑλλήνων μετὰ γένους Φωνῇ, ἰδίως τε τὰ θεῶν. ὃ κατ' αὐτὸς θεολογίας Μανεθῶς ὁ Αἰγυπτίος, ἐν τῇ ἱερᾷ βίβλῳ, καὶ ἐν ἑτέροις αὐτοῦ συγγραμμασιν. Præp. Evang. lib. ii. Proœm. in fin.

(66) In Phædro, p. 1240. Ficin. et in Phileb.

(67) Ægypto præfuisse, atque Ægyptiis leges et literas tradidisse, Lib. iii. de Nat. Deor. c. 22. Davis. See Note 57 above.

Egyptians

Egyptians Letters) was several Centuries older than *Argus*. The *Greek* and *Latin* Writers knew nothing of the first *Hermes*, or else confounded him with the second, and ascribed the Inventions and Arts of both to him who was the second, but most famous and most known in History.

Jamblicus, whom *Proclus* calls a *divine* Writer (68), mentions ancient Pillars of *Hermes*, from whose Inscriptions *Pythagoras* and *Plato* learned their Philosophy : from these the ancient *Egyptian* Books (69) were transcribed. And *Diodorus Siculus* (70) informs us, that the *Egyptian* sacred Books, which contained the History of their Kings from the Beginning, were preserved by the Priests in the Temples successively from ancient Times. But besides the Books which were transcribed from the *Hermaical* Pillars, they laid up also the (71) Pillars themselves in their Temples, as an ancient Author, speaking of the *Egyptian* Priests, tells us of his own Knowledge : and there were in the several Temples of *Egypt* very ancient *Hermaical* Tables of Stone,

(68) Τὰς Ἑρμῆ παλαιὰς σήλας, ἃς Πλάτων ἤδη πρόωθεν ἢ Πυθαγόρας ἀγνοῖεν φιλοσοφίαν συνεστήσαντο. De Myst. sect. i. c. 2.

(69) Τὰ μὲν δὲ πρὸ τῶν ἀρχαίων ἀπείρων γεγραμμάτων—τὰ δὲ ἀφ' ὧν ὕστερον εἰς πεπερασμένον βιβλίον συνηγάγον οἱ παλαιοὶ τίτῳ ὅλῳ πρὸ τῶν θεῶν ἔδωκαν. Ibid.

(70) Περὶ ὧν ἀπάντων (Αἰγύπτῃ βασιλείων) οἱ μὲν ἱερεῖς ἔχον ἀναγεγραφὰς ἐν ταῖς ἱεραῖς βίβλοις ἐν παλαιῶν χρόνων ἀπὸ τοῖς διαδόχοις ἀσφαδεδομένης. Lib. i.

(71) Animorum conceptus, sicut ipsi oculati testes sumus, in lapidibus per figuras describebant : idemque in omnibus scientiis et artibus faciebant. Deinde lapides, in quibus illa erant descripta, in templis collocabant, et quasi paginas perlegendas exhibebant ; talesque librorum loco illis erant in usu. Vet. Auctor. de Divin. Sap. secund. Ægyptios, inter oper. Aristot. Erant quidam (libri) sacra nigredine colorati, quorum literæ animantium credebantur effigies ; quasque librorum notas Athanasia conspiciens quibusdam eminentibus faxis jussit ascribi, atque intra specum per Ægyptiorum adyta collocari, eademque saxa, Stelas appellata, Deorum stemmata præcepit continere. Martian. Capell. lib. ii. p. 35. It was from some of these *Stela*, made by the first *Hermes*, and laid up in the most ancient Temple of the Sun, probably at *Beritus* in *Phœnicia*, that *Sanchoiatho* extracted his History of the first deified Heroes, whose History was engraved upon them. And *Manetho* tells King *Ptolemy*, that he received all his Knowledge and Learning from the sacred Books and Pillars which were laid up in the interior Parts of the Temples, Apotelesmat. lib. v. init.

engraved with the sacred Characters, and containing their History and Theology, and all other kinds of Learning known amongst the *Egyptians*.

These were the *Hermaical* Tables, from whence *Jamblicus* saies that *Pythagoras* and *Plato* learned their Philosophy. When a learned Person had made any (72) Discovery in Arts or Sciences, it was first publicly examined by a Body of learned Men; and if approved by them, it was engraved on Columns, or Tables of Stone, which were laid up in the Temples. In like manner not only the History of their own Country, but what was remarkable in other Histories, was recorded by the *Egyptian* Priests on Pillars, or Tablets of Stone.

But the second *Hermes* did not only transcribe the Inscriptions of the Pillars of the first *Hermes*; but added to them the succeeding History to his own Time: and he greatly improved the *Egyptian* Literature and Theology. He settled the Ordinances about (73) Sacrifices, and the Ceremonies of the Worship of the Gods: he made their first celestial Observations; and was thought to have discovered the (74) Year (which was till then reckoned to consist of 360 Days) to contain 365 Days:

(72) Ἐν Αἰγύπτῳ τὰς τέχνας διεισπορεύων ἕκαστον ὑπὸ κοινῇ συνιδεῖν τὰ πεπαιδευμένων κελθὲν ἐνγεγράφειν σήλαισι τισὶ δότικημύλαις ἐν ἱεροῖς χωρίοις. Galen, init. Apol. Aphorism. Hippocrat. cont. Julian. And *Proclus* tells us: Αἰγυπτίους καὶ τὰ γεγονότα διὰ τὴν μνήμης αἰεὶ νέα παρέσιν· ἡ δὲ μνήμη διὰ τὴν ἰσορίας· αὐτὴ δὲ διὰ τὴν σήλων, ἐν αἷς ἀπεγράφοντο τὰ παλαιόδοξα καὶ τὰ θαύματα ἁξία τῶν πραγμάτων, εἴτε ἐν παλαιότητι, εἴτε ἐν νεωτέρῳ. Lib. i. in Plat. Timæ. p. 31. *Achilles Tatius* saies: Αἰγυπτίους λόγῳ ἔχει πρῶτος πὺν ἕρμῳ ὡς καὶ τὴν γλῶσσαν καὶ μετέπειτα, καὶ τὴν ἱερωσύνην τοῖς ἐξῆς ἐν σήλαις ἀναγράφειν. Ad Arat. Phænom. apud Petav. Uranolog. p. 121. The *Chaldeans* claimed the Invention of both these, and ascribed them to *Belus*, who was contemporary with *Hermes*, the Secretary of *Menes*, or *Osiris*: and *Hermes* is said by *Plato* in his *Phædrus*, to have first invented Geometry, and made celestial Observations: and he adds, that he invented Letters also: which last is a Mistake, unless he meant only the sacred *Egyptian* Letters, of which *Hermes* was probably the Author, but not of the common alphabetical Elements, or Letters. Τῶτον δὲ (Θάβ) πρῶτον διέειν γεωμετρίαν καὶ ἀστρονομίαν.—καὶ δὴ καὶ γράμματα. P. 1240. Ficin.

(73) Ὑπὸ τούτου (Ἑρμῆ) τὰ πάλαι τὰς τῶν θεῶν τιμὰς καὶ θυσίας διπλασθῆναι· καὶ τὰς τῶν ἀστρονομικῶν τάξεις—τῶτον πρῶτον γλῶσσαν παλαιήν καὶ νεωτέραν. Diod. Sic. lib. i. p. 14. Rhodoman. Weff. p. 19.

(74) Strab. Geog. lib. xvii. p. 1171.

and

and to have settled the Beginning of it about the autumnal Equinox, as near as could then be known, which was the Seed-Time in *Egypt*; and the first Month was called *Thoth* from his Name. Writers agree, that this *Hermes*, whom the *Egyptians* called by a Title which signified *Trismegistus*, wrote his Inventions and Learning on (75) Pillars of Stone, which were by others transcribed into Books: and it was usual amongst the ancient *Egyptians* to dedicate all their Inventions to (76) *Hermes*, and to inscribe them with his Name, to gain them the greater Authority.

Hence it came to pass, that so great a Number of Books were attributed to *Hermes*, which contained Things and Facts of different Ages. And this was the Reason, that *Manetho* told King *Ptolemy Philadelphus*, that his whole History of the *Egyptian* Dynasties was translated out of the sacred Books of *Hermes*; which learned (77) Writers not attending to, have weakly charged him with Absurdity and Contradiction on this account.

I proceed to consider the Particulars of the thirty *Egyptian* Dynasties of *Manetho*, on the Times of which his Chronology depends.

Syncellus from *Africanus* tells us, there were of the first sixteen Dynasties seven Dynasties of Gods, who reigned 1985 Years; the first of whom, called *Vulcan*, reigned nine thousand Years. In which Words there are two Mistakes. First, there were no more than six (78) Gods,

(75) The *Arabian* Writer of the *Egyptian* Antiquities, *Abenepbi*, saies: *Hermes autem primus fuit, qui erexit columnas illas, quas acus Pharaonis dicunt; et in iis insculpsit quas invenerat scientias.* Kircher. *Obelisc. Pamphil.* p. 45.

(76) Ὡς δὲ [Ἑρμῆ] καὶ οἱ ἡμέτεροι πρόγονοι τὰ αὐτῶν τὴ σοφίας δώρημα ἀνέτιθεσαν, Ἑρμῆ πάντα τὰ οἰκεία συγγραμμάτια ἐπονομάζοντες. *Jamblich. de Myster.* c. i.

(77) See *Stillingfleet. Orig. Sac. Book i. c. 2. p. 25.* and other Writers fall into the same Error.

(78) Σωτέβη τὰς βασιλείας τῶν παρ' αὐτοῖς (Αἰγυπτίοις) βασιλευσάντων θεῶν ἡμεῶν Εξ ἑν δαωασειῶν Εξ—δ καὶ σωῆξαν (ἐτη) σελῶνια Μ. α. θ. π. η. i. e. 11988. *Apud Syncell. p. 41.* In the Passage from *Africanus*, p. 18. the Transcriber wrote α. θ. π. ε. i. e. 1985. for Μ. α. θ. π. ε. 11985. The Words in *Syncellus* from *Africanus* are, viz. *Μανέθω—γραφει—πρὸ δαωασειῶν ἐκαταίδεκα, ἧτοι θεῶν τῶν μηδέποτε γεγόνωτων ἐπ' αὐ. οἱ, Φησι, ἀλλὰ γεγόνασιν ὅτι ἐπὶ χίλια ἑντακόςια* ais
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who made six Dynasties, as the learned *Egyptian* Monk *Panodorus* assures us: and he also adds, that their Years were 11988, (perhaps it should be 11985) and that one of these is the true Number, is evident from *Africanus*, saying, that one of the Gods reigned 9000 Years, and therefore they all must needs reign more than 1985 Years. The Mistake was owing to the Transcribers omitting the M. which stood for a Myriad, or ten thousand.

Africanus, as well as *Panodorus*, saies, that these Years were reckoned lunar, and to consist each of one Month, and were reduced to solar Years of 365 Days. By this Reduction the Reigns of the six Gods (for they were no more) made something less than 987 Years. How *Africanus* reckoned the other nine Dynasties does not certainly appear; but it is probable, that he reckoned the Years of the Demigods to be 197 Years, which together made the whole Sum of *Manetho*, which was something more than 1183 Years, as *Panodorus* computed them; and were exactly equal to the 120 *Sari*, or Decads of Years in *Berosus*, for the same Interval, to which *Syncellus* saies they agreed in Number. For it is to be considered, that these being tropical Years, exceeded the same Number of *Chaldaean* Years (of 360 Days each) by about 16 Years and a half: and so 1183 tropical Years and about a half are equal to 1200 *Chaldaean* Years. Therefore, if *Manetho* reckoned the Times of his Gods 11985 lunar Years, or 998 solar Years and nine Months, of 360 Days each, agreeably to the old *Egyptian* and *Chaldaean* Year, the Times of the Demigods could be no more than 201 Years and three

ὀγδοήκοντα πέντε without any mention of the Demigods, though they made the greatest Number of the Dynasties. Therefore, I think, *Syncellus* wrote—Ἦτοι θεῶν ἑπτὰ μὲν πότε γεγονότων ἐπὶ αὐτῷ, [καὶ ἑννέα ἡμιθέων]. ἐπὶ αὐτῷ θεοῖς, φησὶ, ἀπαγγέλοντας ὅτι ἐπὶ [μύρια] χίλια, etc. The Sentence, without the Words inserted, is imperfect, and inconsistent with what follows of one of the seven Gods reigning 9000 Years. And the Catalogue immediately following of seven Gods and nine Demigods shews, that these were the sixteen Dynasties spoken of before, and particularized. The Number being wrote in numeral Letters, the Transcriber omitted the M. which stood for *μύρια*, thinking it made the Number too large, and also carelessly passed from the first *ἐπὶ αὐτῷ* to the latter, and left out the intermediate Words; which is a common Fault in Librarians. *Panodorus* confirms the above Emendation, and has preserved the true Number.

Months of the same solar Years of 360 Days : and these together made exactly 1200 old *Egyptian* and *Chaldean* Years ; and the Computations of *Manetho* and *Berosus*, in the antediluvian Dynasties, were equal in Years, as *Syncellus* saies they were.

The Dynasties of the Demigods were no more than *eight*, as the old *Egyptian* Chronicle (79) informs us, and will be proved further presently : so that the first fifteen Dynasties of *Manetho* were, six of Gods, eight of Demigods and the *Cynic* Circle, which was the Dynasty of *Heroes* : the latter fifteen Dynasties were of *mortal Men*, beginning with *Menes* ; and these first fifteen Dynasties made the first Volume of *Manetho*, as the old *Latin* Interpreter of the Dynasties from *Africanus*, *Eusebius*, and others, informs us. So that, if *Africanus* did really reckon fifteen Dynasties in the first Volume of *Manetho*, as *Panodorus* saies, they were probably of six Gods and nine Demigods, and the *Cynic* Circle was omitted : and indeed it does not appear in his Account of the Dynasties ; but *Syncellus* assures us, it was one of the Dynasties of *Manetho* ; and both *Africanus* and *Eusebius* suppose there was such a Dynasty, because they both speak of a Dynasty of *Heroes*, next after those of the Gods and Demigods, and precedent to the Dynasties of mere Men. All these made the first Volume of *Manetho*, and comprehended 2100 Years from the Beginning to the End of them, which cannot be made out without the Addition of the Years of the *Cynic* Circle.

We have in (80) *Syncellus* a Catalogue of sixteen Gods and Demigods, whose Reigns are reduced to solar Years, and are as follows, viz.

1. <i>Vulcan</i> , who is said to have reigned	724 Years $\frac{1}{2}$ and 4 Days.
2. <i>Heli</i> us, or <i>Sol</i> , the Son of <i>Vulcan</i> , reigned	86 Years.
3. <i>Agathodæmon</i> reigned	56 Years $\frac{1}{2}$ and 10 Days.
4. <i>Saturn</i> reigned	40 Years and a half.
Carried over	907 Years $\frac{1}{2}$ and 14 Days.

(79) Apud Syncel. Chronograph. p. 51.

(80) Chronograph. p. 19.

5. *Ofiris*

Brought over	—	—	907 Years $\frac{1}{2}$ and 14 Days.
5. <i>Osiris</i> and <i>Isis</i> reigned	—	—	35 Years.
6. Has neither Name nor Years.			
7. <i>Typhon</i> reigned	—	—	29 Years.
8. <i>Horus</i> , the Demigod, reigned	—	—	25 Years.
9. <i>Mars</i> , the Demigod, reigned	—	—	23 Years.
10. <i>Anubis</i> , the Demigod, reigned	—	—	17 Years.
11. <i>Hercules</i> , the Demigod, reigned	—	—	15 Years.
12. <i>Apollo</i> , the Demigod, reigned	—	—	25 Years.
13. <i>Ammon</i> , the Demigod, reigned	—	—	30 Years.
14. <i>Titheos</i> , the Demigod, reigned	—	—	27 Years.
15. <i>Sofus</i> , the Demigod, reigned	—	—	32 Years.
16. <i>Jupiter</i> , the Demigod, reigned	—	—	20 Years.
Total			1185 Years $\frac{1}{2}$ and 14 Days.

The Years were really 1183 Years and a half, as observed from *Panodorus*. And that the Dynasties were really no more than fourteen, thus appears. The sixth God has neither Name nor Years, and the Years assigned to the Gods are complete without him; so that the sixth Dynasty is fictitious. *Agathodæmon*, the third God, I take to be certainly spurious. He is not mentioned in the Paschal (81) Chronicle amongst the first Egyptian God-Kings: nor do any Writers of the Egyptian History mention him amongst the first Gods of Egypt: he was only a deified Hero of mere human Race. The first three Gods mentioned by the old Egyptian Chronicle, and by *Diodorus Siculus*, are *Vulcan*, *Sol*, and *Saturn*; and *Moses Chorenensis* (82), in his *Armenian History*, saies, that the Egyptians accounted their three first Kings to be *Vulcan*, *Sol*, and *Saturn*: and these he took, as he adds, from the Dynasties. *Jupiter* was the Son of *Saturn*, and by all reckoned one of the first Egyptian Gods; and therefore he ought to be placed next to *Saturn*, instead of being put the last of the Demigods: and *Osiris* and *Isis* being his Son and Daughter, rightly follow him.

(81) P. 45, 46.

(82) P. 20.

These

These Corrections being made, the Catalogue of *Manetho's* Gods and Demigods, with their Times in entire solar Years, were very nearly as follows,

1. *Vulcan* (83) reigned ——— 739 Years and about 9 Months.
2. *Helius* (Sol), the Son of *Vulcan* 86 Years.
3. *Saturn* ——— 56 Years and six Months.
4. *Jupiter*, Son of *Saturn* ——— 40 Years and six Months.
5. *Osiris* and *Isis*, born of *Jupiter* 35 Years.
6. *Typhon*, their Brother ——— 29 Years.

Total Years of Gods 986 and 9 Months.

Demigods.

1. *Orus*, or *Horus* (84), Son of *Osiris* and *Isis* 25 Years.
2. *Mars* ——— 23 Years.
3. *Anubis* ——— 17 Years.
4. *Hercules* ——— 15 Years.
5. *Apollo* ——— 25 Years.
6. *Ammon* ——— 30 Years.
7. *Titboes* (85) ——— 27 Years.
8. *Sofus* ——— 32 Years.

Total Years of Gods and Demigods are 1180 Years and 9 Months.

83) *Vulcan* is called in the *Rameffean* Inscription on the Gates of the Temple of *Heliopolis*, Ἡφαιστος ὁ πρῶτος πατήρ *Vulcan, the Father of the Gods*. Apud Ammian. Marcellin. lib. xxii. c. 15. But Diod. Sic. lib. i. saies, that some of the *Egyptians* made *Helius*, or *Sol*, the first God: which is a Mistake; for the old Chronicle makes *Sol* the Son of *Vulcan*, and so does the Paschal Chronicon from *Manetho*. The *Rameffean* Inscription mentions also *Helius*, or *Sol*, *Apollo*, *Mars*, and *Ammon*. *Anubis*, *Hercules*, and *Apollo*, were Companions, and Ministers of *Osiris*, as *Diodorus Siculus* relates.

(84) Some reckoned *Horus* the last of the Gods. Herodot. lib. ii. c. 144. and Diod. Sic. lib. i. and Euseb. Præp. Evang. lib. ii. c. 1. and the old *Latin* Translator from *Eusebius* has put him amongst the Gods; and placed *Typhon* after him. But this is a manifest Error: because *Horus* killed *Typhon*, the Murderer of *Osiris*; and therefore *Typhon* reigned before him; and he was always reckoned amongst the *Egyptian* Gods. So that I think it most probable, that *Manetho* made *Horus* the first of the Demigods.

(85) *Pliny* saies, *Titboes* lived 3600 Years before his own Time. Some These

These want almost three Years to make up the whole Term 1183 Years and a half, as above: and the Deficiency is in some of the Times of the Demigods.

The Times of the six Gods in lunar Years reduced to solar Years of 360 Days, as *Manetho* computed them, were, viz.

1. *Vulcan* reigned 9000 lunar Years, i. e. 750 solar Years of 360 Days.
2. *Helius*, Son of *Vulcan*, 1053, i. e. $87\frac{1}{2}$ of solar Years of 360 Days.
3. *Saturn* ——— 678, i. e. $56\frac{1}{2}$ of solar Years, etc.
4. *Jupiter*, Son of *Saturn* 486, i. e. 40 solar Years and a half.
5. *Osiris* and *Ifis* ——— 420, i. e. 35 solar Years.
6. *Typhon*, their Brother 348, i. e. 29 solar Years.

The Sum total is 11,985 lunar Years, as *Manetho* reckoned them: and 998 and three quarters of solar Years of 360 Days. In consequence, the eight Demigods made 2415 lunar Years, and 201 and a quarter of solar Years of 360 Days: and so both together were just 1200 solar Years of 360 Days: and equal to the 120 *Sari* (which were Decads of Years) of the *Chaldean* antediluvian Dynasties of *Berosus*, which, *Syncellus* assures us, agreed exactly to those of *Manetho*. And since we are sure of the Sum of *Manetho's* Dynasties of Gods and Demigods, we need not be more exact in the particular Times of each of them.

Several of these Gods and Demigods are mentioned in the Paschal Chronicon (86) from *Manetho*, as having reigned in *Egypt* after the Flood, and after *Mizraim*; as *Hermes* (or *Anubis*), *Vulcan*, *Helius*, *Sosis* (or *Sofus*), *Osiris*, *Orus*. So that these (to which he adds *Thulis*) were some of the Kings of the *Cynic Circle*; from whose Names and others the *Egyptians* made the fictitious Dynasties of their Gods and Demigods: and *Vulcan* was set first, as having been first deified, according to *Manetho*.

Manuscripts, which *Harduin* follows, have 4600 Years, which greatly exceeds the Truth. But it shews, that *Tilboes* was thought to be an antediluvian King. See *Plin. Nat. Hist.* xxxvi. c. 13.

(86) P. 45, 46.

What

What the Design of *Manetho* was in forming his fictitious Dynasties of Gods and Demigods, we learn from (87) *Syncellus*, as I have intimated before. *Manetho* had seen the *Chaldean* History of *Berosus*, who from the most ancient *Babylonian* Records reckoned in ten Dynasties 120 *Sari*, (of ten Years each) or 1200 *Chaldean* Years of 360 Days each, from the Beginning of the (88) *Chaldean* Kingdom in the antediluvian Ages to the universal Deluge.

Manetho thought the *Egyptian* Monarchy was as old as the *Chaldean*, at least he was resolved to make it so: and therefore he placed the first *Egyptian* God-King *Vulcan* as high as *Berosus* had placed the first *Chaldean* King *Alorus*. The Account of *Berosus* was probable, and taken from the Annals of the Temple of *Belus*: but it was impossible for *Manetho* to find any Kings who reigned in *Egypt* before the Flood: and therefore he feigned a Catalogue of Kings who really lived several Centuries after the Flood, to be antediluvian Deities, or God-Kings; and made their Times equal to the ten antediluvian Kings of *Berosus*, and to be just 1200 old *Egyptian* Years, of 360 Days each, from *Vulcan* to the Flood. One cannot suppose this so exact Agreement between *Manetho* and *Berosus* to have any other Foundation than what is given. *Syncellus* (89) saies, the two Accounts of these Authors began in the

(87) Chronograph. p. 17.

(88) See Syncel. p. 32. *Berosus*, according to *Alexander Polyhistor's* Explanation of his History, supposed *Babylonia* and *Chaldaea* to be governed by Kings 1200 Years before the universal Deluge: and that all the Time before this from the Creation, (which was 1072 Years) they had no Kings; and so he called these Years ἐτη ἀβασιλεία. The *Chronicon Paschale* saies, this Kingdom of *Babylonia* and *Chaldaea* was founded by the Giants, and so it was in the Days of *Jared*, which agrees to the Time above-mentioned. Ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶν, οἱ ἀνθρώποι οἱ ὀνομαστοί—ὡς μὲν Χαλδαίοις πρῶτος ὁ ἄρξας αὐτῶν Ἀλῶρ, etc. (this *Alorus* was the first King of the Dynasties of *Berosus*) ὡς εἰδίδασκεν οἱ τὰ αὐτῶν ἀναγεγραμμένους Βήρωστος καὶ οἱ μετ' αὐτόν. p. 23. edit. Paris. The learned *Panodorus* supposed the *Eggregori* to have set up the first Kingdom in the Year of the World 1058, and that the *Egyptian* Dynasty of Gods then commenced, which being 1183 Years and a half, he concluded, that by this Reckoning, as well as by the Scripture Account, the Flood commenced in the Year of the World 2242. Apud Syncel. Chronograph. p. 41.

(89) Θαυμαζέτω δὲ πῶς ὥς ἡχαιώθησαν ἀπ' ἑνὸς καὶ τὸ αὐτὸ ἔτιος διέχων θείας
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same Year: and therefore, as it is certain, that the Account of *Berosus* ended at the Flood, so the Dynasties of *Manetho's* Gods and Demigods ended at the Flood likewise.

This Observation has not hitherto been made, and is both remarkable and necessary for the understanding the *Egyptian* Chronology; and highly deserves the Attention of the learned Reader.

Whether *Manetho* had any other Foundation than what I have supposed, for fixing the Beginning of *Vulcan's* Reign just 1200 Years, of 360 Days each, before the Flood; and so making it commence 1072 Years after the Creation, cannot be shewn. But yet as *Vulcan* was a *Phœnician* Deity, brought with several others into *Egypt* by the first *Hermes*; and appeared by the old *Phœnician* Annals, made use of by *Sanchoiatho*, to have lived many Centuries before the Flood, and who was no other than the *Tubal-Cain* of *Moses*; there might be some ancient Records concerning his Time, preserved in his Temple at *Memphis*; and *Manetho* finding his Age to agree with that of *Alorus*, might fix the Epoch of his Reign (in *Egypt*) to that of *Alorus* in *Chaldæa*.

In the Genealogies of *Sanchoiatho* *Vulcan* is the seventh, or rather eighth from *Adam*, in the Line of *Cain*, as *Tubal-Cain* is in the Scripture-Genealogies. He is called *Chryser* in the *Phœnician* Records; and is the same with *Hephestus*, or *Vulcan*, as *Philo Byblius*, the Translator of *Sanchoiatho*, saies the *Greeks* called him. As then the Lives of *Cain's* Line, which was cursed by God, were probably shorter than those of the Line of *Seth*, which was the blessed Seed, called *Sons of God*; so they would naturally begin to have Children sooner than the Descendants of *Seth*. Therefore we may easily suppose *Vulcan*, or *Tubal-Cain*, to be born about the same Time with *Jared*; or about the Year of the World 960: from hence to the Flood being 1296 Years, *Vulcan* might begin to reign over the antediluvian *Eggregori*, and Giants, in the Days of *Jared*, when he was in the 114th Year of his Age, that is, in the Year of the World 1073. And as he was the same with

ταῖς τετράδεσσι αὐτῶν συγγεγραμμέναις. Chronograph. p. 17. And just before he had said, that *Manetho's* Dynasties (of Gods, etc.) were wrote in Imitation of *Berosus*. Κατὰ μίμησιν Βηροσὺ πεπλασμένηα. p. 16.

Alorus,

Alorus, the first Giant-King of *Chaldæa*, (the Names *Chry-for*, *Al-or*, *Hephestus*, *Vulcan*, and *Tubal-Cain* being of the same Import and allied in Signification) whose Reign is fixed to this Year by *Berosus*; this adds Weight to our Conjecture of the Time of his Birth. But there is other Evidence of this Point preserved in *Syncellus*, p. 9. from an ancient *Jewish* Book, called *the small Genesis*; in which it is related, that *Cain* was an hundred and ninety Years old when his Son *Enoch* was born: and this is, agreeably to the Conjecture above made, less by fifteen Years than the Age of his Brother *Seth*, when his Son *Enos* was born; for he was then two hundred and five Years old. Admitting therefore, that the Descendants of *Cain* began to have Children in the same Proportion of fifteen Years each sooner than the Descendants of *Seth*, the Genealogy of *Cain* will stand as follows, *viz.*

1. *Cain* 190 Years old begat *Enoch*.
2. *Enoch* 175 Years old begat *Irad*.
3. *Irad* 155 Years old begat *Mebujael*.
4. *Mebujael* 150 Years old begat *Metbusael*.
5. *Metbusael* 147 Years old begat *Lamech*.
6. *Lamech* 150 Years old begat *Tubal-Cain* (*Vulcan*.)

Total Years to *Tubal-Cain*, or *Vulcan*, are 967.

Vulcan began to reign in the 106th Year of his Age, and in the Year of the World 1073, to which add 1200 *Chaldæan* Years of 360 Days each, or 1183 tropical Years to the Flood, the Sum is 2255 Years from the Creation to the Deluge.

Further, the old Book ascribed to *Enoch* (90), relates, that *Azael*, one of the *Egregori*, taught Men to forge Metals, and to make Swords, Breast-plates, and other Instruments of War. This was about the 1070th Year of the World; and agrees exactly to the Time of *Tubal-Cain* above stated, who was the Inventor of forging Brasses and Iron, *Gen. iv. v. 22.* and whose Name *Tubal* signifies a *Plate of Metal*.

Thus we see what Foundation there is for the Time of *Vulcan* in the antediluvian Dynasties of *Manetho*, and of *Alorus*, (who is the same

(90) Apud. Syncel. p. 12.

Vulcan, or *Tubal-Cain*) in the Dynasties of *Berosus*: and these ancient Accounts are perfectly agreeable to the Genealogy of *Cain's* Line in the History of *Moses*, though he has not set down the Years of this Genealogy. And as the first Kings, both before and after the Flood, reigned in *Chaldæa*, and were of *Cain's* and *Ham's* Line; we may reasonably think, that their Genealogies would be preserved in the Annals of *Chaldæa* at *Babylon*, rather than in the Accounts transmitted to *Moses*.

The foregoing Reckoning of *Manetho's* Dynasties of Gods and Demigods, making 1200 *Chaldæan* Years, or 1183 tropical Years nearly, to the Flood, is confirmed by the old *Latin* Translator of the Dynasties from *Eusebius* and *Africanus*; who, as before observed, saies, that the first Volume of *Manetho*, reaching from *Vulcan* to *Menes*, contained the Term of 2100 Years (91): and so it was 917 Years from the Flood to *Menes*. And it appears from the old *Egyptian* Chronicle settled above, that *Menes* began to reign 948 Years after the Flood; and, according to *Manetho*, 934 Years, as will appear from the Dynasties. Hence it is evident, that there being in *Manetho* no Dynasty between those of Gods and Demi-gods, and that beginning with *Menes*, but the Dynasty of the *Cynic* Circle, containing 443 Years (or rather as shewn above 395 Years) *Manetho* must have left void and omitted the Interval between the (92) Flood and the *Cynic* Circle, which according to the old Chronicle was 553 Years. *Manetho* might note the Years of this Interval in his History: but he could have no Dynasty when there were no Kings to reign; or before *Egypt* was inhabited after the Dispersion of the Descendants of *Noah*; and before *Mizraim*, or his Son *Taaut*, or *Thoth* the first *Hermes*, came with his Colony and lived and reigned there; and with whose Reign the *Cynic* Circle began.

(91) Hæc finis de primo tomo Manethoni habens tempora annorum duo millia c. (i. e. 2100.) Mineus, etc. Apud Scalig. Thesaur. temp. p. 74.

(92) *Plato* in his *Timeus*, p. 1044. Ficin. saies, that an *Egyptian* Priest acquainted *Solon*, out of their sacred Books, with the History of several Floods, which happened long before the particular Inundations known to the *Græcians*: and *Manetho* himself mentions the universal Deluge (apud Agree-

Agreeably to the foregoing Account, *Syncellus* saies (93), that the thirty Dynasties of *Manetho* contained 3555 Years: and the Sum of them, as I shall shew from the Dynasties themselves, agrees nearly to this Number, and is by *Manetho's* Reckoning 3521. And this is another plain Evidence, that the Interval between the Flood and the *Cynic* Circle is not contained in the Dynasties. Notwithstanding, *Syncellus* in an unaccountable Manner reckons the Dynasties of *Manetho*, Gods and Demi-gods, to proceed directly on from the Flood to the *Cynic* Circle; and makes them commence in the Year (94) of the World 1586, and reckons them 1190 Years; that is, 656 Years to the Flood, and 534 Years after it, where he begins the *Cynic* Circle; hereby including the Years from the Flood to the Dispersion, which he makes 534 Years. This is directly contradictory to his saying before, that the Dynasties began the same Year with those of *Berosus*, which he knew ended at the Flood; and where the learned Chronologer (95) *Panodorus* rightly observed, the Dynasties of *Manetho's* Gods and Demi-gods ended also.

And further, that *Manetho* in reckoning 3555 (or more truly 3521) Years from *Vulcan* to the End of his Dynasties, in the Year before *Christ* 340 (or 338), could not include the Years from the Flood to the *Cynic* Circle (which was a void Space of Time without any Dynasty) may appear from (96) *Aristotle* in his Book of *Magic*, and *Sotion* (97), who wrote the Lives of the Philosophers about 200 Years before the *Christian* Æra.

Syncel. p. 40.) and *Diodorus Siculus* saies (lib. i.) that some of the *Egyptians* thought that all living Creatures were destroyed by a Flood, and were produced again first in *Egypt*. Hence it is evident, that there was an Interval in the Dynasties of *Manetho* between the Flood and the *Cynic* Circle, which began with the first Settlements there, after the Dispersion of the Descendants of *Noah*.

(93) *Chronograph.* p. 52, 53.

(94) *Ibid.*

(95) *Apud Syncel.* p. 41.

(96) *Apud Diog. Laert.* in *Proem.* p. 1. See *Suid.* voc. *Αἰσθητικὸς*, who ascribes the Book of Magic to *Antisthenes*; but saies, others ascribed it to *Aristotle*, and others to *Rhodon*.

(97) See *Voff. de Histor. Gr.* lib. ii. c. 7. p. 189.

They

They reckoned 48863 Years between *Vulcan* and *Alexander the Great*, who began to reign four Years after the End of the *Egyptian* Dynasties, or in the Year before *Christ* 336.

The forementioned Years were evidently lunar ; and being reduced to solar Years of 365 Days, they are 4016, and agree exactly to the Time of *Vulcan* in the *Egyptian* Chronology of *Manetho* stated above : for *Vulcan* lived before the Flood 1183 Years and a half, and *Alexander* began to reign 335 Years and something more before the *Christian* Æra, and after the Flood 2833 Years ; these added to 1183 Years and a half, which make the Time from *Vulcan* to the Flood, are 4016 Years and a half. This is a surprising Agreement between *Aristotle*, *Sotion*, and *Manetho*, and is a great Confirmation of the Exactness and Truth of the foregoing Explanation of the *Egyptian* Chronology. This Number of 4016 Years is, we see, the full and exact Number of Years between *Vulcan* and *Alexander the Great* ; and include the Years from the Flood to the Dispersion of Mankind and peopling of Countries ; and plainly shew, that the so much lesser Number of Years of the Dynasties of *Manetho*, which by *Syncellus's* Account are less by about 460 Years, could not include this Interval. By *Aristotle's* and *Sotion's* Computation of the *Egyptian* Chronology, from *Vulcan* to *Alexander the Great*, there were from *Vulcan* to the *Christian* Æra 4352 Years : to these 1072 Years from the Creation to *Vulcan* being added ; the whole Number of Years, from the Creation to the vulgar *Christian* Æra, is 5424 Years, which differs but one Year from the true Scripture Chronology.

I observe further, that *Manetho's* Number of 3555 Years, according to *Syncellus*, or more truly 3521 Years, for the Sum of his Dynasties, demonstrates, that he reckoned no more than fifteen Dynasties successive after those of the Gods and Demi-gods, which were the other fourteen Dynasties. For the thirty Dynasties alone from *Menes*, as they now stand, if reckoned successive, make about 5000 Years. So that nothing can be more evident, than that fifteen of those Dynasties only were successive, and the others collateral. And which were the fifteen successive Dynasties appears also evident, from the Numbers of the old Chronicle and *Manetho* compared together.

The

The old Chronicle has just this Number of Dynasties for a Term of 1881 Years ; and *Manetho* has the same Number of Dynasties for the Term of 1897 Years (the Difference between them being sixteen Years) and *Josephus* assures us from *Manetho*, that the Dynasty of the *Shepherd* Kings preceded that which is the eighteenth Dynasty of *Manetho*, and so was the seventeenth : and it is agreed by all, that the Dynasty of *Thinites* beginning with *Menes* was the first after those of the Gods, Demi-gods, and Heroes, which made the first fifteen Dynasties, as we have seen ; and so was the sixteenth Dynasty ; and with the Dynasty of *Shepherd* Kings, and the rest following to the End, made up the latter fifteen Dynasties.

Lastly ; the foregoing Account shews, that there could be no more than fourteen Dynasties of Gods and Demi-gods, *viz.* six of Gods and eight of Demi-gods ; because the *Cynic* Circle following them was the fifteenth Dynasty ; that of the *Thinites* beginning with *Menes* was the sixteenth, as it is called in the (98) old Chronicle ; and that of the *Shepherd* Kings was the seventeenth ; and the rest to the thirtieth follow in Order.

Thus the great Difficulties are removed, which have ever been the *Crux Chronologorum*, under which all Chronologers have hitherto laboured, and their Endeavours been defeated : and which have deterred many learned Men from meddling at all with the *Egyptian* Dynasties, as thinking it impossible to settle either the *Epoch*, *Years*, or *Order* of them, which now are all fixed and ascertained ; so that a plain and easy Way is opened for understanding the entire System of the most ancient *Egyptian* Chronology wrote by *Manetho*.

I have observed before, that the *Egyptian* Dynasties before the Flood were merely fabulous, and neither have nor could have any Evidence ; and we only learn from them the Epoch before the Flood, when a Tyranny began to be set up by the Descendants of *Cain* : the History of which *Berosus* found recorded in the *Chaldean* Annals at *Babylon* ; and *Manetho* began his Dynasties from the same Epoch : and it agrees very well to the History of *Moses* concerning the antediluvian Gi-

(98) Apud Syncel. p. 51.

ants, and tends to illustrate it. But the whole System of *Manetho's* Dynasties has been strangely perplexed and misunderstood, ever since the Time of *Africanus*: and though *Syncellus* had Evidence and Materials before him sufficient to have made it clear and intelligible, he had not Judgment enough to make a right Use of them; and has grossly misunderstood and misrepresented the Dynasties, and has puzzled them more than explained them. However, we are thankful for the Materials he has left us: by which and other ancient Evidence still remaining, we are able to dispel the *Egyptian* Darkness which has hitherto enveloped those famous and most valuable Dynasties, and to shew both the *Epoch*, *Order*, and *Times* of them, whereby they appear to be an uniform System of very ancient Chronology and History; and are a concurring Evidence to the Truth of the more ancient and authentic Accounts of *Moses* in the Scripture.

In the preceding Observations I have shewn how high the Dynasties of *Manetho* reached; and that they began 1072 Years after the Creation. And this is agreeable to the Computation of an ancient Book ascribed to *Enoch*, which was probably wrote by an *Egyptian Jew*. This Book related the Descent of the *Eggregori* to commence with the Time of the first *Egyptian* God *Vulcan*: for they are said to have (99) descended and married (the *Cainite*) Women in the 1070th Year of the World; which is the true Year there mentioned, as I proved fully in the former Volume. This Book is referred to in the Epistle of St. *Jude*, § 14. and by St. *Peter*, 2 Epist. ch. ii. § 4. and the Epoch of the Marriages of the *Sethites* with the *Cainites*, upon which the antediluvian Tyranny began, differs but three Years from the Beginning of *Manetho's* Dynasties of the antediluvian God-Kings, as I have fixed them.

The *Egyptian* Chronicle, which *Syncellus* with Probability supposes to have been wrote before the Dynasties of *Manetho*, had, in a large Number of Myriads and thousands of Years which were filled with imaginary Reigns of fictitious Deities, carried the *Egyptian* Chronology from the Creation to the Beginning of that Empire, or to the

(99) Apud Synce'. p. 15.

first

first Settlement of the *Mezraites* in *Egypt* after the Flood. These, by a Reduction of the lunar to solar tropical Years, very nearly agree to the Septuagint *Greek* Chronology of Scripture. The Computation agrees indeed so nearly with the *Mosaic* Reckoning of the Years, from the Creation to the Dispersion of Mankind after the Flood, and the first peopling of Countries by the Descendants of *Noah*; that I cannot but suspect that the Author of it had seen the *Greek* Translation of the Books of *Moses*, which was made about that Time, and laid up in *Ptolemy's* Library at *Alexandria*.

If this old Chronicle really took its Computation of the Time from the Creation to the *Cynic* Circle from the History of *Moses*, it is a great Confirmation of the Chronology of the Septuagint *Greek* Version; and shews there has no Alteration been made in it since the Time of its being first wrote, and that it is the true Scripture Chronology: or, if it was taken from any ancient *Egyptian* Records, it is a strong concurring Evidence of the Truth of the same Chronology.

Having considered at large the Dynasties of the Gods and Demi-gods in *Manetho*, and shewn that they were no more than fourteen Dynasties, as they were in the old Chronicle, though differently disposed; I proceed to consider the successive Order of the sixteen remaining Dynasties, as they stood in the *Sothis*, or sacred History of *Manetho*: and clear them from all Embarrassments under which they have hitherto lain. And this is the principal and most valuable Part of the *Egyptian* Antiquities and Chronology.

The next Dynasty after those of the Gods and Demi-gods was the fifteenth, which was called both in the (1) old Chronicle and in *Manetho* (2) the *Cynic* Circle. *Syncellus* saies it commenced with *Mizraim*, whom he makes the same with *Menes*, in the Year of the (3) World 2776, and 534 Years after the Flood, and in the fifth Year of *Peleg*. But it really began, as will appear from the Sum of the Dynasties, in the Year of the World 2748, and 2678 Years before the *Christian* Æra.

(1) Apud Syncel. p. 51.

(2) Ibid. p. 103.

(3) Ibid. p. 53.

Syncellus has placed the Beginning of this Dynasty without any Evidence, and merely to suit it to his own Chronology: but I place it as it really appears to have been placed by *Manetho*, though it be too high by forty-eight Years, as observed above; which was owing to *Manetho's* not knowing the true Years of this Dynasty; though it is certain that the *Egyptians* placed it nearly where *Manetho* and the old Chronicle put it; that is, either 2678 Years before the *Christian* Æra, as *Manetho* fixed it; or 2664 Years, as the old Chronicle had placed it. To this Purpose (4) *Suidas* has preserved a noble Passage from *Asclepiades*, who was, he saies, a long Time instructed in the Learning of the *Egyptians*; and was thoroughly versed in the Theology of his Country, and understood the Beginning and whole immense Compass of it. He wrote the History of the *Ogygian*, or most ancient *Egyptians*, which contained a Term of something more than thirty thousand Years. These were evidently, according to the *Egyptian* Reckoning of ancient Times, lunar Years; and being reduced to solar tropical Years of 365 Days, are something more than 2465 Years. *Asclepiades* flourished 200 Years or more before the *Christian* Æra; and so if he carried the *Egyptian* History down to the End of the Reign of *Philopator*, in whose Reign he studied at *Alexandria*; this was in the Year before *Christ* 205: and by this Computation his History began in the Year before *Christ* 2670..

This shews that it began at the famed *Cynic* Circle, which commenced, according to the old *Egyptian* Chronicle, in the Year before *Christ* 2664, and according to *Manetho* 2678. This is a remarkable Coincidence of Time; and the Testimony of *Asclepiades* is a very strong Confirmation of my State of the *Egyptian* Chronology. There can be no doubt but that the History of *Asclepiades* began at the *Cynic* Æra, where the *Egyptian* Kingdom began. The History of this Kingdom could not be carried higher than to the first Settlement made

(4) Ὁ Ἀσκληπιάδης ἐπιπλεῖν ἐν ταῖς Αἰγυπτίαις βιβλίαις ἀναρῶν ἀπεβίβησεν ἢ ἀμφὶ Θεολογίαν τὴν πάλαιον ἀρχαίαν τε αὐτῆς καὶ μέσα διειρημένον, καὶ τὴν ἀπειρίαν ἀτεχνῶς τῶν ἐσχάτων περὶ τῶν πολυπερὶ γυμνασίων—συγγραφὴν δὲ ἐγραψεν Αἰγυπτίων Ωγυγίων περὶ γὰρ αἰετοῦ ἐκ ἐλαττόνων ἐτῶν ἢ τελῶν μυριάδων, ἀλλὰ πλείονων ὀλίγω, In voce Ἡρακλῆος.

in *Egypt* after the Flood. This is the true *Æra* of those whom *Afclepiades* calls (5) *Ogygian Egyptians*, meaning the most ancient Inhabitants of *Egypt*.

This Dynasty of the *Cynic Circle* did not probably begin with *Mizraim*; and much less was he the same with *Menes*. But it began with the first *Hermes*, called by the *Egyptians* *Tboth*, who was the Son of *Mizraim*; and from whom it had the Name of the *Cynic Circle*.

The *Egyptian Tboth* or *Hermes* is the same with (6) *Anubis*, and was symbolically represented with a *Dog's Head*, and being the first

(5) Ὀγυγίης, παλαιῦ, ἀρχαίου, Hefych. and so *Suidas*. What was very ancient was called *Ogygian*, from *Ogyges* the most ancient King of *Attica*. And *Egypt* was called *Ogygia*, as being the most ancient Kingdom so esteemed by the *Greeks*. Steph. Byzant. in voce. And *Æschylus* calls *Egyptian Thebes* Ὀγυγίας Θήβας, In *Perfis*, § 37. And *Nicaner* calls an ancient Fable Ὀγυγίη μῦθος, *Theriac*. § 343. edit. Colon. 1530.

(6) The *Cynocephalus* being esteemed the most docible Animal, was consecrated to *Hermes*, ἐτι δὲ τὸ ζῷον τῷ (Κυνοκέφαλῳ) Ἑρμῇ ἐνεμήθη τῷ πάντων μίεχοντι γεγραμμάτων. Ori Apollin. Hieroglyph. p. 27. edit. Paris. 1551. Hence *Hermes* was Κυνοπρόσωπον and κυνικός Ἑρμῆς. *Plutarch* saies, ὅτι τὸν κυνία κυρίως Ἑρμῆν λέγουσιν, ἀλλὰ τῷ ζῷῳ τὸ φυλακτικόν καὶ τὸ ἀγρυπνον καὶ τὸ φιλόσοφον—τῷ λογιώτατῳ τῶν θεῶν κυνικῶσιν, De *Isid. et Osir.* p. 355. *Plutarch* also observes, that *Anubis* is called *Hermanubis*, to shew that *Hermes* and *Anubis* are the same, Ibid. and *Porphry* saies the same, Apud Euseb. Præp. Evang. lib. iii. c. 11. p. 114. And *Lucian* calls him Κυνοπρόσωπον Ἑρμῆν, De Sacrific. p. 186. *Bourdelot*. *Apuleius* speaking of *Hermes*, or *Mercury*, saies, Ille superum commeator et inferum, nunc atra, nunc aurea facie sublimis, attollens canis cervices arduus Anubis, læva caduceum ferens, dextra palmam virentem quatens. And *Anubis* is engraved on an old Medal, with the *Caduceus* in his Left Hand and a *Sistrum* in his Right, Apud Casal. Roman. de ritibus *Ægypt.* p. 72. *Strabo* saies, Κυνοκέφαλον (i. e. Anubim) Ἑρμοπολῖται (i. e. Mercurii cultores) τιμῶσιν, Geog. lib. xvii. p. 1167. See *Isidor.* Orig. lib. viii. c. 11. p. 1027. *Tboth*, or *Hermes*, being thought to have instituted the Beginning of the Year at the Conjunction of the Sun and Moon, when the Dog star rose Heliacally; he was hence called the *Anubis*, or Dog, which guarded *Osiris* and *Isis*, the Sun and Moon, and represented the Horizon. See *Diod. Sic.* lib. i. p. 77. *Clem. Alex.* Strom. lib. v. p. 414. and *Plut.* de *Isid. et Osir.* p. 356, 368. And *Servius* calls *Hermes* the *latrator Anubis* of *Virgil*. But it must be observed, that the *Hermes* spoken of in the Passages above, was not the *Hermes* who was the first of

who with a Colony settled in *Egypt*, the Dynasty of his Family was called from him the *Cynic Circle*. He reigned thirty-nine Years, as the Paschal (7) Chronicle relates from *Manetho*.

This Dynasty contained fifteen Reigns and 443 Years, according to the old Chronicle. The Names of the Kings were not preserved by *Africanus*; and fourteen of them seem to be no other than those Gods and Demi-gods whom *Manetho* placed before the Flood: the Paschal Chronicle so understands them from *Manetho*, and mentions several of their Names. However, *Syncellus* has supplied this Defect by a fictitious Catalogue of his own, consisting of twenty-five Kings; for which he alledges no Authority whatsoever; and calls the whole the sixteenth Dynasty of the *Cynic Circle* of *Manetho*. I shall represent it to the Reader as it is; and along with it, in an opposite Column, those Names which were more probably the Kings of the *Cynic Circle*.

<i>The Catalogue of Syncellus.</i>		<i>The Catalogue of Manetho's Cynic Circle.</i>	
	<i>Years</i>		<i>Years</i>
1 <i>Mizraim</i> or <i>Menes</i> reigned	35	1 <i>Hermes</i> reigned (9)	39
2 <i>Curudes</i> ———	63	2 <i>Vulcan</i> ———	45
3 <i>Aristarchus</i> ———	34	3 <i>Helius</i> (<i>Sol</i>) ———	34
4 <i>Spanius</i> ———	36	4 <i>Saturn</i> ———	40
5 and 6 Anonymous	72	5 <i>Jupiter</i> ———	20
7 <i>Serapis</i> (8) ———	23	6 <i>Sofus</i> ———	32
Carried over	263	Carried over	210

the *Cynic Circle*; but the second, who was the Counsellor of *Osiris*, and most famous amongst the *Egyptians* for Arts and Sciences. But the second being represented in the *Egyptian* Hieroglyphics with a Dog's Head, was probably copied from the original Symbol of the first *Hermes*, who was the Inventor of the symbolic Representations of the first Hero-Gods.

(7) P. 45.

(8) Amongst the fictitious Names *Serapis* was not known in *Egypt*, till the Reign of *Ptolemy Lagus*. He is not mentioned by *Herodotus*, or any Writer before the Time of *Alexander*. The Name is derived from שרפ Saraph ussit, incendit: and he was the Sun. See Witf. *Ægyptiac*. p. 311, 313.

(9) See Chron. Pasch. p. 45, 46. and Syncel. Chronograph. p. 19. whence the Reigns and Years are taken.

The

The Catalogue of Syncellus.

	<i>Years</i>
Brought up	263
8 <i>Sesonchofis</i> _____	49
9 <i>Amenemes</i> _____	29
10 <i>Amasis</i> _____	2
11 <i>Acecephthres</i> _____	13
12 <i>Achoreus</i> _____	9
13 <i>Amyises</i> _____	4
14 <i>Chamois</i> _____	12
15 <i>Amesises</i> _____	65
Total	446

The Catalogue of Manetho's Cynic Circle.

	<i>Years</i>
Brought up	210
7 <i>Osiris</i> _____	35
8 <i>Typhon</i> _____	29
9 <i>Orus</i> _____	25
10 <i>Thulis</i> _____	24
11 <i>Mars</i> _____	23
12 <i>Hercules</i> _____	15
13 <i>Apollo</i> _____	25
14 <i>Ammon</i> _____	30
15 <i>Fithoes</i> _____	27
Total	443

Began in the Year before *Christ* 2678, and ended 2235 before *Christ*.

We may observe, that *Syncellus* supposed *Mizraim* and *Menes* to be the same; which is a most gross Error, by which Chronologers have been misled; and it is certain that *Menes* reigned after all the Kings of this Dynasty; and that he lived, by *Manetho's* Reckoning, 443 Years after the *Cynic Circle*; and was the first of the succeeding Dynasty. *Syncellus* also had made the Reigns of the fifteen foregoing Kings of the *Cynic Circle* to amount to 446 Years, which are three (10) Years more than are assigned to the same Number of Reigns in the old Chronicle: but this Difference is not material. But *Syncellus* has added ten Reigns more to the *Cynic Circle*, which follow, *viz.*

	<i>Years</i>
16 Anonymous, reigned _____	14
17 <i>Use</i> _____	50
18 <i>Rameses</i> _____	29
19 <i>Rameffomenes</i> _____	15
Carried over	108

(10) The Error of *Syncellus* might easily arise from the numeral Letters υ . μ . γ . i. e. 443. which he might take to be υ . μ . ϵ . i. e. 446.

Brought

			Years
	Brought up		108
20	<i>Thysimares</i>	— — — — —	31
21	<i>Rameffejeus</i>	— — — — —	23
22	<i>Rameffemeno</i>	— — — — —	19
23	<i>Rameffes the Son of Baetis</i>	— — — — —	39
24	<i>Rameffes Son of Vaphres</i>	— — — — —	29
25	<i>Concharis</i>	— — — — —	6
Total			255

The Reigns of these last ten Kings, which are alike fictitious with the former fifteen, contain 255 Years; though they ought to be no more (11) than 254, according to his Reckoning this whole Dynasty to be 700 Years. But we must note, that these last ten Reigns were added by *Syncellus*, instead of the sixteenth Dynasty of *Manetho*, which was eight *Thinite* Kings, whose Years are 253 in *Africanus*, and 252 in *Eusebius*.

These two Dynasties, which were really the fifteenth and sixteenth of *Manetho*; and consisted, the one of fifteen Reigns and the other of eight, *Syncellus* has evidently joined into one, and has added two Reigns to it, and called it *the sixteenth Dynasty of Manetho's Cynic Circle*: for no other Reason but because he had made fifteen Dynasties (instead of fourteen) of Gods and Demi-gods: and knowing there was a Dynasty between the *Cynic Circle* and that of the *Shepherd Kings*, which was the seventeenth Dynasty, he was forced to make two Dynasties into one, that he might place the *Shepherd Kings* in the seventeenth Dynasty, as they were undoubtedly placed by *Manetho*: and he himself calls *Silites*, or *Salatis*, the first of the *Shepherd Kings*, *the first of Manetho's seventeenth Dynasty*. (p. 104).

Syncellus, we see, has strangely confounded the fifteenth and sixteenth Dynasties of *Manetho*: and in the sixteenth has feigned ten Names of Kings, instead of the eight of *Manetho*, which he had before him both in *Africanus* and *Eusebius*. But as he has not erred in

(11) Chronograph. p. 103.

the Number of Years more than three or four, the Chronology of *Manetho* is preserved,

After the twenty-five Reigns mentioned above *Syncellus* placeth the *Shepherd* Kings of *Manetho*, whom he erroneously calls *Tanites*; and saies they composed the seventeenth Dynasty of *Manetho*: though yet he finds fault with *Eusebius* for putting these *Shepherd* Kings in the seventeenth Dynasty, because *Africanus* had put them in the fifteenth of his Order, which is manifestly wrong (12).

The *Shepherd*-Kings, according to *Syncellus*, are as follow,

	Years.
1. <i>Silitis</i> , or <i>Salatis</i> (13), who reigned	19
2. <i>Bæon</i>	44
3. <i>Apachnas</i>	36
4. <i>Aphophis</i>	61
5. <i>Sethos</i>	50
6. <i>Certus</i>	29
7. <i>Aseth</i>	20
Total	259

(12) See Syncel. Chronograph. p. 62, 63. *Africanus* found the *Shepherd* Dynasty put down the fifteenth in Number, amongst the collateral Dynasties in the second Volume of *Manetho*. But yet he could not but know that the Kings of this Dynasty were those of the seventeenth successive Dynasty, and immediately preceded the eighteenth Dynasty, as *Josephus* relates from *Manetho*, and to which Order *Africanus* and *Eusebius* agree. It was impossible that *Manetho* should think it the fifteenth successive Dynasty; because that was the Dynasty of the *Cynic* Circle: nor could *Africanus* think so, because he knew that the eighteenth Dynasty was immediately successive to this. Therefore he has added two fictitious Dynasties, without Names of Kings, between the fifteenth and eighteenth Dynasties, which seem to be inserted for no Purpose but to make the Sum of *Manetho's* Dynasties of Men, from *Menes*, thirty in Number, by the Addition of collateral Dynasties; as *Manetho* had made thirty successive Dynasties of Gods, Demi-gods, Heroes, and Men. Whether this Addition was made by *Manetho* himself or by *Africanus*, will be further considered when I come to that Dynasty in its proper Place.

(13) Ἐβασίλευσεν Σιλίτης ἔτη ΙϞ'. πρώτη τῶν ε'. τῆς ΙϞ'. δυναστείας παρὰ Μανέθῳ, Chron. p. 104. So that the *Shepherd* Dynasty, of which *Salatis* was the first of the six Kings, was the seventeenth Dynasty of *Manetho*.

These

These are the 26th, 27th, 28th, 29th, 30th, 31st, and 32d Kings in the Catalogue of *Syncellus*. He has set down seven Kings instead of six; though he himself reckons no more than six Kings in this Dynasty, from *Africanus*: and saies expressly, that six Kings composed the 17th Dynasty of *Manetho*, (which was that of the Shepherd-Kings) and that their Years (14) amounted to 254: and accordingly he makes *Aseth* the first King of the 18th Dynasty, and pretends, that *Africanus* (15) and *Eusebius* have omitted him; whereas they mention him under the Name of *Arcales*.

Further, in the present Text of *Syncellus* the Kings of the 17th Dynasty are called *Tanites*; and said to be four instead of six. The learned Editor *Goar* not perceiving the Error of the Number *four*, which *Syncellus* wrote *six*, fancied *Syncellus* had omitted the four *Tanite* Kings; or that there was a Defect in his Copy. But this is a plain Mistake of the learned Editor: for *Syncellus* saies they were the Reigns that followed; and that they were so, appears from the Number of the Reigns and Years, both which he expressly assigns to the 17th Dynasty, though they were not *Tanite*, but *Shepherd* Kings.

It appears from *Josephus*, that *Syncellus* has misrepresented both the Names and Years of this Dynasty. For *Aseth*, whom *Josephus* calls *Affis*, was one of the *Shepherd* Kings belonging to this Dynasty, and reigned forty-nine Years; and is the same who is called *Archles* by

(14) Chronograph. p. 103, 104. But it appears from the Particulars, that they were 259 Years. See p. 104, 108, 123. as they are above represented. Indeed he observes, p. 123. that the sixth King *Certus* had 44 Years; and then the Sum of the six will be 254 Years. But as *Aseth* undoubtedly belonged to the seventeenth Shepherd Dynasty, so he had 49 Years in *Manetho*; and *Certus* was not in *Manetho* at all, as we are informed by *Josephus*. The Account therefore of *Syncellus* is all Blunder. Nor is this all; for though *Syncellus* saies, p. 103, 104. that the six Kings of the seventeenth Dynasty made 254 Years, which they can only make by giving to the fictitious *Certus* 44 Years, which he pretends, p. 123, *Manetho* had given him, though *Manetho* had no such King in his Catalogue; yet in his own Catalogue he gives him no more than 29 Years, and alledges the Authority of *Josephus* for it, though *Josephus* knew of no such King; and gives to *Aseth*, whom he calls *Affis*, 49 Years and 2 Months, agreeably to *Africanus*, which Sum makes this Dynasty 259 Years, as above.

(15) P. 63.

Africanus,

Africanus, in the *Shepherd* Dynasty, and to whom he also gives forty-nine Years: but *Certus* was not one of them, nor is mentioned either in *Josephus* or in *Africanus*: and the King whom *Syncellus* calls *Setbos*, is called *Janias* by *Josephus*, and *Staan* by *Africanus*, but has the same Number of Years in all of them. *Josephus* also expressly tells us, that the Years of the six *Shepherd* Kings were 259 and ten Months; and he is so accurate as to compute every particular Reign both to Years and Months: and this will be the Sum in the preceding Catalogue, or Dynasty, when *Certus*, who is fictitious, is left out, and *Affis*, or *Aseth*, has his right Number of Years, which are forty-nine, given him, and all the odd Months are added. And we may observe, that *Syncellus* has given twenty-nine Years to his fictitious *Certus*, and twenty to *Aseth*, which make up the Sum of forty-nine Years, which belong to *Aseth* alone. But what is still worse; *Syncellus*, p. 63. has the Assurance to appeal to *Josephus*, for making *Aseth* to be the Father of *Amosis*, or *Tethmosis*, and also the first King of the eighteenth Dynasty, contrary to which *Josephus*, in express Words from *Manetho*, makes *Aseth* the sixth and last *Shepherd* King; and saies, that *Misphragmatibosis* was the Father of *Amosis*, whom he calls *Tethmosis*; and makes *Tethmosis*, or *Amosis*, the first King of the 18th Dynasty. So inconsiderate and inconsistent a Writer is *Syncellus*.

Lastly: *Syncellus*, in drawing up a Catalogue of the *Egyptian* Kings, with the Times of their Reigns, has, by an unaccountable Conduct, quite disregarded the Dynasties of *Manetho*, as they lay before him both in *Africanus* and *Eusebius*; and has feigned Names and Years of Kings, and altered also the Order of those which are taken from the Dynasties, and has patched up an arbitrary Catalogue to suit his own erroneous Chronology; for which he deserves the severest Censure of the learned World.

I have in the following Work retrieved the true successive Dynasties of *Manetho*, and given the Years of them from the Epoch of the *Egyptian* Empire in the first King *Menes* to the End and Dissolution of that ancient and most famous Kingdom in the last King *Nectanebo*.

I have also endeavoured to place every collateral Dynasty to its proper Epoch; but as we cannot know the Epochs in which *Manetho* himself

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placed

placed them, there is room for some Error, and we can only proceed by Conjecture and Probability: but our Chronology is not affected by it.

The fifteen last Dynasties of *Manetho's Egyptian Kings* reigned (16) at *Memphis*; and succeeded to the Dynasty of (17) *Heroes*, or those of the *Cynic Circle*, who ruled at *Thebes*, before the middle and lower *Egypt* was dry and habitable. The Epoch of them commenced in the Year of the World 3191, and in the Year before the vulgar *Christian Æra* 2235: and they ended in the 20th Year of *Ochus*, King of *Persia*, in the Year before *Christ* 338, or, according to the *Ptolemaic Canon*, 340, as both *Africanus* and *Eusebius* (18) agree. The Year of the World is denoted by the Letters A. M. and the Year before *Christ* by the Letters ant. Ch. and both Years added together denote the Sum total from the Creation to the *Christian Æra*.

The sixteenth Dynasty of eight Thinite Kings.

1. *Menes*, a *Thinite*, reigned 62 Years, A. M. 3191, ant. Ch. 2235.
He was killed by an *Hippopotamus*, or River-Horse.
2. His Son *Athotb* (19) reigned 57 Years, A. M. 3253, ant. Ch. 2173.
He built the Palace at *Memphis*; practised *Physic*, and is related to have wrote Books of *Anatomy*.
3. *Concenes*, the Son of *Athotb*, reigned 31 Years, A. M. 3310, ant. Ch. 2116.

(16) *Memphis* was situated on the Western Side of the *Nile* within 15 Miles of the *Delta*; which Space the *Egyptians* called three *Schænes*. Strab. Geog. lib. xvii. p. 1160. Plin. Hist. Nat. lib. v. c. 9.

(17) Μέλα νεύας σὺν ἡμῖναις, which is the true Reading; and not μέλα νεύας ἢ τὴν ἡμῖναις, as *Eusebius* has it: for *Lucretius* calls *Heroes* *Samidei Manes*, lib. ix. v. 7. and *Plato* calls the ἡμῖναις, οἱ ἥρωες, in *Crat.* p. 274. Ficin. And *Hesiod*.

Ἀνδρῶν ἡρώων δόλον ἥρωες, οἱ καλίσταται
ἡμῖναις.

Oper. et Dies, v. 159, 160.

(18) Apud Syncel. p. 77.

(19) *Athotb* was so called from the famous *Egyptian Thoth*, or *Hermes*, under whom he was educated and instructed. He was the *Egyptian Horus*, and was taught *Medicine* by his Mother *Isis*. See *Diod. Sic.* lib. i. p. 30. *Wessel.* or rather, he was called *Athotb* on account of his Descent from the first *Thoth*, or *Hermes*.

4. *Venepbes*,

4. *Venephes*, the Son of *Cencenes*, reigned 23 Years, A. M. 3341. ant. Ch. 2085. In his Reign there was a great Famine in *Egypt*. He built the Pyramids near (20) *Cochome*.
5. *Usaphædus*, Son of *Venephes*, reigned 20 Years, A. M. 3364. ant. Ch. 2062.
6. *Miebidus*, Son of *Usaphædus* (21), reigned 26 Years, A. M. 3384, ant. Ch. 2042.
7. *Semempfis*, Son of *Miebidus*, reigned 18 Years, A. M. 3410, ant. Ch. 2016. In his Reign there was a great Pestilence in *Egypt*: and *Eusebius* adds, that many Prodigies were seen there also at the same Time.
8. *Bienaches*, Son of *Semempfis* (22), reigned 16 Years, A. M. 3428. ant. Ch. 1998.

The Sum total of this Dynasty was 253 Years from A. M. 3191 to A. M. 3444, and from the Year before *Christ* 2235 to the Year before *Christ* 1982.

It is to be observed, that *Africanus* set down no odd Months after the Years of the several Reigns of the *Egyptian* Kings, though *Manetho* added them, as appears from the 17th and 18th Dynasties given by *Josephus* from *Manetho*, in which the Months are all set down. This

(20) *Cochome* is not taken notice of by the ancient Geographers; but it was a Village near *Mempbis*, where the first Pyramids were erected; but not so early as the Reign of *Venephes*.

(21) In the twenty-first Year of his Reign, and the Year before *Christ* 2022, *Abraham* went into *Egypt* with *Sarah* his Wife, on account of the Famine which raged in the Land of *Canaan*, Gen. xii. 10.

(22) I have given to *Bienaches* sixteen Years instead of twenty-six, which the Copies of *Africanus* and *Eusebius* have in *Syncellus*, because not only the Sum of this Dynasty is reckoned by *Africanus* to be 253 Years; but also the added Sums of this and the following Dynasty are expressly said to have been 555 Years, which require this Dynasty to be no more than 253 Years, because the other is 302 Years. *Eusebius* also makes the Sum of this Dynasty 252 Years: and the old *Latin* Interpreter makes it 253 Years, apud *Scaliger*. Though the particular Numbers of *Eusebius* amount to 258 Years; yet the Sums of this and the next Dynasty added, shew the Sum of this to have been by his Reckoning no more than 252 Years, which is one Year less than that of *Africanus*.

was a Fault in *Africanus* : but yet he allowed for what he omitted in one Reign by adding to another ; and he counted them in the Sum of every Dynasty, so far as they amounted to even Years : however the odd remaining Months were lost ; and so he probably now and then misreckoned a Year, or Part of a Year, by the Omission of the odd Months. In this Computation he followed the Method of *Ptolemy's* Canon : but he did better than *Ptolemy*, in setting down the Names and odd Months of the Reigns of the Kings who reigned less than a Year, which *Ptolemy* omitted to do, and dropped several short Reigns in his Canon.

Before I proceed to consider the several collateral Dynasties, I shall make a few Observations here concerning the first proper *Egyptian* King *Menes*, reserving the large Account and History of him to a following Dissertation, with others, at the End of the Dynasties.

This King is called *Menas* by *Diodorus* (23) *Siculus* : and before his Reign the *Egyptians* had lived chiefly on Herbs, and Roots, and Fish, left by the falling of the *Nile* where it had overflowed ; and the Flesh of some sorts of Cattle. But they knew not the Use of *Bread-Corn*, or how to sow or plant it : the Invention of which some ascribed to *Menes*, as others did to *Isis*. And as all agreed, that *Osiris* was the first who taught Agriculture, and the planting or sowing of Corn for Bread, as well as the Use of Wine, we cannot doubt but that *Menes* and *Osiris* were the same. *Menes* was a *Mezraite*, and born at *This* ; his Father was *Ammon*, called by the *Greeks* *Jupiter Ammon* : hence *Eratosthenes* calls him by a *Greek* Interpretation *Dionius* : he succeeded the *Cynic* Circle, whose Princes and Heads of Families had lived and ruled in the upper *Egypt* at *Thebes* for about 400 Years ; when *Menes*, one of their Descendants, first began to reign as an absolute Monarch, and extended his Government to the middle and lower *Egypt*, which was become dry and habitable. He built *Memphis*, and reigned there over the middle and lower *Egypt*, as he did at *Thebes*, where he principally resided over the upper *Egypt* : so that he was recorded both in the Annals of *Thebes* and *Memphis*, as the first King of

(23) Lib. i. p. 41, 42. Rhodom.

Egypt. *Manetbo* wrote his History, and that of his Successors, who reigned at *Memphis*; and added the collateral Dynasties of Nomarchs, who were subject to them.

That *Menes* built *Memphis* may be inferred from its being related by *Manetbo*, that *Atbath*, his Son, built the royal Palace there. The City therefore was built before: and *Herodotus* (24) saies, it was built by *Menes*. *Josephus* also (25) relates the same: and *Menes* also built there a Temple, which he (26) consecrated to *Vulcan*.

Osiris also, (who is no other than *Menes*, as will be particularly shewn hereafter) and his Queen *Isis*, were both buried at *Memphis*, as *Diodorus Siculus* (27), and *Plutarch*, acquaint us: which evidently proves, that *Memphis* is as old as *Menes*. Therefore *Diodorus Siculus* could not believe the Report, which he mentions, that *Uchoreus* built *Memphis*, who lived many Generations after *Osiris* and *Menes*; when he had told us before, that *Isis* was buried at *Memphis*, and that it was generally believed amongst the *Egyptians*, that *Osiris* also was buried there. Therefore the learned *Bochart* is greatly mistaken in fancying *Memphis* to be later than the Time of *Moses*, and the Exodus of the *Israelites* out of *Egypt*; and to have been built by *Uchoreus*: though yet he did not know but that *Uchoreus* was older than *Moses*, having no Knowledge at all of the Series of the *Egyptian* Kings. *Uchoreus* was probably, by the Reckoning of *Diodorus*, not later than *Moses*, being the eighth King, not from the second *Bufris*, as *Bochart* misunderstands *Diodorus*; but the eighth from *Osymanduas*, who was, according to *Diodorus*, one of the oldest Kings of *Egypt*. According to *Diodorus* there were twenty Reigns between *Osymanduas* and *Mæris*, who began to reign in the Year before *Christ* 1358, being succeeded by *Sesoftris*, according to *Herodotus*. By this Reckoning *Uchoreus* was twelve Reigns before *Mæris*, which being computed at twenty Years one with another, (which is little enough in those early Times) *Ucha-*

(24) Πόλιν κτίσαι ταύτην (sc. Μίῳα. πρῶτον βασιλεύσαντα Αἰγύπτῳ) ἦτορ νυνὶ Μίμφις καλεῖται. Lib. ii. c. 99.

(25) Antiq. Judaic. lib. viii. c. 6. p. 435.

(26) Herodot. supra.

(27) Lib. i. p. 19, etc. Plut. de Isid. et Osir. p. 359.

reus must begin to reign two hundred and forty Years before *Meris*, and in the Year before *Christ* 1598, which is five Years before the *Exodus*.

Another Thing, which *Bochart* mentions to shew the building of *Memphis* to be later than the Abode of the *Israelites* in *Egypt*, is, that some Writers made *Apis* the Founder of it, who was called by the *Greeks* *Epaphus*, as *Herodotus* (28) and others relate. *Epaphus* was only a few Years younger than *Moses*, being born of *Io*, about the Year before *Christ* 1640. But *Bochart* did not consider, that the *Egyptian* Gods were first brought into *Greece* in the Reign of *Cecrops*: and that the *Greek* Theology commenced from thence. But the *Egyptians* knew, that their Gods were far older than *Cecrops*: and their true *Apis* was (29) *Osiris* himself, whose Symbol the Bull *Apis* was. *Bochart* might also have observed, agreeably to what is shewn of the comparatively late *Greek* Theology, that *Ælian* (30), in the Place cited by him, saies, that the *Egyptians* looked upon the Pretence of the *Greeks*, that *Apis* was their *Epaphus*, to be merely fabulous; having Evidence, that *Epaphus* lived but, as it were, the other Day, in Comparison of *Apis*, who lived many Ages before him. And this was true. Lastly, *Bochart* shews himself an utter Stranger to the *Egyptian* Antiquities, in concluding (31), that, though it was admitted that *Memphis* was built by *Menes*, or the *Egyptian* *Apis*, yet that both these were later than *Moses*. And as to *Homer's* not making mention of *Memphis*, it might be, as *Aristotle* (32) saies, because it was not then so famous as *Thebes*; or that *Homer* knew very little of the *Egyptian* History. But *Josephus* (33) very rightly saies, that *Menes*, who built

(28) *Herodot.* lib. ii. c. 153. lib. iii. c. 27. *Ælian.* *Histor. Animal.* lib. iv. c. 10. *Hygin.* *Fab.* 149. But *Herodotus* is speaking of the Bull-God *Apis*, called by a *Greek* Name *Epaphus*, and not of a *Man*.

(29) *Ἄπις, ὁ αὐτὸς καὶ Ὀσίρις.* *Strab.* *Geog.* lib. xvii. p. 1160.

(30) *Αἰγύπτιοι δὲ ἐκβαλῶσι τὸν λόγον ὡς ψάδῃ, καὶ ἡρώϊ τῷ ἡρώϊ μαρτυροῦνται. φασὶ δὲ Ἐπαφὸν μὲν ὄψεσθαι καὶ κατὰ γῆρας τὸν δὲ Ἄπιν τὸν πρῶτον μυριάδας ἐτῶν παμπόλλας τῷ εἰς ἀνθρώπουσιν ὀλιγοτάτην περιεργάζεσθαι.*

(31) *De fede Aul. Ægypt.* 1101, 1102.

(32) *Meteorolog.* lib. i. c. ult.

(33) *Judaic. Antiq.* lib. viii. c. 6. p. 435.

Memphis, was many Years before *Abraham*. *Josephus* also (34) informs us, that *Menes* was the first *Egyptian Pharaoh* so called; and that the Word signified *King* in the *Egyptian Language*. This is confirmed by the learned *Samuel Petit*. ΟΥΡΟ (he saies) signifies *King* in the *Egyptian Language*, as the *Copto-Arabic Onomasticon* informs us: and the Pronoun Affix of the first Person singular being added, it is ΠΑΟΥΡΟ or ΦΑΟΥΡΟ, *Paouro* or *Phaouro*, that is, *my King*. This appears from (35) *Kircher*. The learned *Reland* also saies, *Piouro* in the *Coptic Language* signifies *King*, which the *Greeks* pronounce *Pharao*. Πι, saies (36) *Kircher*, is the *Coptic Article Prefix*, which denotes the Noun to be masculine, and of the singular Number, with an Article: and *Pa* affixed makes the Noun possessive, viz. *Piromi* is *Vir*, or *Homo*; *Paromi* is *Vir meus*, or *Homo meus*. And *Pontacus* (37) has noted from some Manuscripts of the *Chronicon* of *Eusebius*, that *Pharaoh* was a Name of Dignity, which the *Egyptian Kings* added to their proper Name: and that it was so related by *Manetho*.

It is a frivolous Objection, which the learned *Vitranga* (38) makes from *Bechart*, that the Name *Pharaoh* did not signify *King*, because we frequently read in Scripture *Pharaoh the King*, which they think a needless Tautology. But it is easily answered, that *Pharaoh* being an *Egyptian Word*, it became a proper Name amongst the *Hebrews*; and was common to all the Kings of *Egypt*; and so the Word *King* was properly joined to it; and in this Case the proper Name of the King is

(34) Ibid. p. 436. vid. ibi not. ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεὺς σημαίνει.

(35) *Prodrom. Copt. five Ægyptiac.* p. 303.

(36) Ibid. p. 289.

(37) Ad annum 15 *Amenophis* notavit *Pontacus* ex editis et MSS. viz. *Ægyptiorum reges omnes tunc Pharaones dicebantur, non hoc proprium habentes nomen, sed pro dignitate reges tunc utebantur hoc nomine sicut et apud nos Imperatores Augusti appellantur. Habebat ergo unusquisque Pharaon proprium nomen. Hoc nos ex libris Manethonis sacerdotis Ægyptiorum lectum posuimus. These Words are not in seven of Pontacus's Manuscripts, but the greatest Part of the Manuscripts have them.*

(38) *Observat. Sac.* tom. i. lib. i. p. 66—69.

almost

almost always omitted: and when it is said, *Pharaoh Necho King of Egypt*, this is as proper as, *Ptolemy Philadelphus King of Egypt*.

I shall only add further, concerning *Menes*, that *Eusebius* (39) relates, that he was a Warrior, and led an Army out of his Kingdom, and became famous for his Victories.

Manetho having given the first Dynasty of *Thinites*, immediately subjoined several other contemporary Dynasties, and some which succeeded them, whose Kings ruled in several Provinces of *Egypt* at the same Time, under *Menes* and his Descendants. The first of these is called by *Eusebius*, the second Dynasty of nine Thinite Kings; but *Africanus* only calls it, the second Dynasty of nine Kings; without mentioning of what Family or Nome they were. But it is very probable that they were *Thinites*, as *Eusebius* (40) calls them; and reigned at *This* in the upper *Egypt*: whilst the eldest Branches of the Family of *Menes* reigned at *Memphis* and *Thebes*.

The Order of this Dynasty is misplaced in *Syncellus*; that of *Eusebius* being put into the Place where that of *Africanus* should be; and most of the Numbers of the Years of the Reigns are omitted in *Africanus*, but the total Sum is preserved; and also the particular Years, which are wanting in *Africanus*, are supplied in the Copy of *Eusebius*: so that we are able to give this Dynasty entire.

Second Dynasty of Thinite Kings reigning at This, and contemporary with the foregoing sixteenth Dynasty of Manetho, which was the first of Thinite Kings who reigned at Memphis.

1. *Bochus* (41) reigned 38 Years, A. M. 3191, ant. Ch. 2235. In his Reign there was a wide Opening of the Earth at *Bubastis*, (by an Earthquake) and great Numbers were swallowed up in it.
2. *Cbous*, whom *Eusebius* calls *Keachos*, reigned 39 Years, A. M. 3229, ant. Ch. 2197. In his Reign the Bulls called *Apis* and *Mnevis*,

(39) Apud Syncel. p. 55.

(40) Apud Syncel. p. 54.

(41) *Bochus* was probably a Kinsman of *Menes*.

and

and the *Mendesian* Goat, were deified; the *Apis*, as *Eusebius* saies, at *Memphis*, and the *Mnevis* at *Heliopolis*.

3. *Biopbis* reigned 47 Years, A. M. 3268, ant. Ch. 2158. In his Reign a Law was made (42), that Women should be capable to inherit the Kingdom. Under the three following Reigns nothing memorable happened.
4. *Tlas* reigned 17 Years, A. M. 3315, ant. Ch. 2111.
5. *Sethenes* reigned 41 Years, A. M. 3332, ant. Ch. 2094.
6. *Chæres* reigned 17 Years, A. M. 3373, ant. Ch. 2053.
7. *Nephercheres* reigned 25 Years, A. M. 3390, ant. Ch. 2036. In his Reign a Story was told, that the *Nile* flowed with Honey (43) for eleven Days (the Water being muddy, and sweeter than ordinary.)
8. *Sesocris* reigned 48 Years, A. M. 3415, ant. Ch. 2011. He was five Cubits and three *Handbreadths* high. So it should be read *παλαισῶν* instead of *πλάτῳ*.
9. *Cheneres* reigned 30 Years, A. M. 3463, ant. Ch. 1963.
The Sum total of this Dynasty was 302 Years.

What is most remarkable to be observed under the foregoing Dynasty, is the Consecration of the two *Bulls* and *Goat*. These living Bulls, called *Apis* and *Mnevis*, were consecrated or deified in Honour of *Menes* or *Osiris*, immediately after his Death: in the Year of the World 3253, and in the Year before *Christ* 2173, in the twenty-fifth Year of the Reign of *Chous*, and in the first Year of *Athoth*. This was done by the Order of his Queen *Isis*, and *Tboth*, or *Hermes*; and by the Appointment of *Menes* or *Osiris*, in his Life-time, as *Diodorus Siculus* (44) relates. The *Apis* was worshiped (45) at *Memphis*, and

(42) This Law was made out of Veneration to *Isis*, the Queen of *Osiris*, or *Menes*, who is related by *Diodorus Siculus* to have reigned nine Years after his Death, along with her Son *Horus*, or *Athoth*, with great Wisdom and Equity. And therefore, after her Death, a Law was made, that Women might succeed in the Government. *Isis* died A. M. 3262, and before the *Christian* Æra 2164.

(43) This is mentioned by *Philostratus*, vit. Apollon. lib. vii.

(44) Biblioth. lib. i. p. 25. Weff.

(45) Herodot. lib. ii. c. 153. lib. iii. c. 27, 28. Plut. de Isid. et Osir. p. 364.

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the *Mnevis* at *Heliopolis*, not far from *Memphis*, both which Cities were built by *Menes*.

Ælian (46) saies, "there was a secret Tradition of the Egyptian Priests not commonly known, that *Menes* the Egyptian King having a mind to set up the Worship of a living Animal, chose the Bull, as being in his Judgment the most beautiful Animal." *Suidas* (47) intimates, that the *Apis* was so called from its particular Marks in the Tail and Tongue. But some of the Ancients thought, that the Bull *Apis* was consecrated to *Isis*, called the Moon (*Selene*) and the *Mnevis* to *Osiris*, or *Menes*, called (*Helius*) the Sun. Thus *Porphyrus* (48),

Diod. Siculus saies, the Egyptians worshiped τὸν Ἄπιν ἐν Μέμφει καὶ τὸν Μνεῦιν ἐν Ἡλιουπόλει, καὶ τὸν τεύχον ἐν Μένδῃ, lib. i. p. 75. Rhod. 95. West. Again, τὰς δὲ Ταύρας τὰς ἱερὰς, λέγω δὲ τὸν τε Ἄπιν καὶ Μνεῦιν τιμᾶσθαι παρὰ πλεονήσιον τοῖς θεοῖς, Ὅσις ἐστι καὶ ἀδείξαντι· ἅμα μὲν διὰ τὴν τῆς γεωργίας χρείαν, ἅμα δὲ καὶ διὰ τὸ τῶν δεινῶν τὰς καρπὰς τὴν δόξαν τοῖς τέτων δυνεργασίας παρὰ πόσιμον γεγονέναι τοῖς μεταγενετέροις εἰς πάντα τὴν αἰῶνα, Ibid. p. 79. Rhodom. *Strabo* saies the same of these two Bulls; τρεῖς αἱ—ὁ Ἄπιν ἐν Μέμφει ἐν Ἡλιουπόλει δὲ ὁ Μνεῦν· ἔτι μὲν ἐν θεοῖς νομίζονται, Geog. lib. xvii. p. 1155. He repeats the same, ibid. p. 1158. Apud Heliopolim taurum soli consecratum, quem *Neton* cognominant, maxime colunt; quia bos *Apis* in civitate *Memphi* soli instar excipitur. *Macrobius* Saturnal. lib. i. c. 21. where instead of *Neton* it is probable that *Macrobius* wrote *Mnevin*, which was the Name of the sacred *Heliopolitan* Bull.

(46) Λέγει δὲ τις τῶν προφητῶν λόγος· ὅτι παρὰ τοῖς Αἰγυπτίων βασιλεῦσι ἐπενόησε ζῶον, ὡς εἶναι ἐμψυχον· ἔτα μὲν τοῖς προεῖλετο ταῦρον ἀπάντων ὑψιτάτων αὐτὸν εἶναι πεπισθικῶς—ὁ Μνεῦν, Hist. Animal. lib. xi. c. 10.

(47) Δηλὸν (σημεῖον) εἶναι αὐτὸς Ἀπίδας· voc. Ἀπίδες.

(48) Ἡλίω μὲν γὰρ καὶ σελλῶν βῆς ἀνέτερον (sc. Ægyptii) αἶψ' ὅγε ἡλίω ἀνακείμενον ἐν Ἡλίῳ πόλει καλεῖται Μνεῦν, βοῶν ἐστὶ μέγιστος, Σελλῶν δὲ Ταῦρον ἀνέτερον, ὃν Ἄπιν ἐπονομάζουσιν, etc. *Porph.* apud *Euseb.* Præp. Evang. lib. iii. c. 13. *Ælian* saies the same; Μνεῦν βῆν Αἰγυπτίῳ ἡλίῳ φασὶν ἱερὸν, ἐπεὶ τὸν γὰρ Ἄπιν ἀνάθημα εἶναι Σελλῶν λέγουσιν, Hist. Animal. lib. xi. c. 11. and so *Suidas* voc. Ἀπιν. *Apuleius* saies, Erat et bos omniparentis *Deæ* (i. e. *Isidis*) foecundum simulacrum. *Metamorphos.* lib. xi. p. 172. The Words of *Ammianus Marcellinus* are, Inter animalia antiquis observationibus consecrata *Mnevis* et *Apis* sunt notiora. *Mnevis* soli sacratur—sequens (i. e. *Apis*) lunæ (i. e. *Isidis*) est enim *Apis* bos diversis genitalium notarum figuris expressus, maximeque omnium corniculantis lunæ specie latere dextro insignis. lib. xxii. p. 332.

Suidas

Suidas, *Ælian*, *Apuleius*, and *Ammianus Marcellinus*. But this is a Mistake, as appears from (49) *Herodotus*, *Strabo*, *Diodorus Siculus*, *Plutarch*, and others: and the Mistake might be owing to the Image of *Isis*, which had Horns (50) upon the Head of it. But they were Cows Horns; and Cows were consecrated to *Isis*, and not Bulls, as *Herodotus* informs us: another Cause of the Mistake might be, the Mark of an Half Moon on the Right Side of the *Apis*, which might occasion its being thought to be consecrated to *Isis*.

From the Bull *Mnevis* being consecrated to *Osiris*, we have an Argument that *Osiris* was no other than *Menes*, whose sacred and symbolical Name was *Osiris*. For this Bull was so called from *Mneves*, the first *Egyptian* Legislator, who by the Account of *Diodorus Siculus* could be no other than *Menes*. He saies (51), that after the Reigns of the Gods and Heroes, *Mneves* was the first who gave written Laws to the *Egyptians*, and persuaded them to be governed by them; and in order to this he pretended that he received them from *Hermes*: that is, the first *Hermes* or *Thoth*, who was the Father and Founder of the *Egyptian* Nation, and was worshiped as a God. Now, as all Historians agree that *Menes* was the first who reigned after the Gods and Heroes, he must be the *Mneves* of *Diodorus Siculus*, from whom the Bull *Mnevis* was supposed to have its Name; or rather *Menes*

(49) See *Herodot.* sup. and lib. ii. c. 41. *Strab.* sup. *Diod. Sic.* saies, Τὰς δὲ ταύρας τὰς ἱεράς, τὸν τε ὀνομαζόμενον Ἀπιν καὶ τὸν Μινώϊν Ὀσίριδι καθιερωθῆναι, καὶ τὰς εἰσοᾶς καθάπερ θεὸς κοινῇ καταδεχθῆναι πᾶσιν Αἰγυπτίοις. lib. i. p. 19. *Rhodom.* See *Plut. de Isid. et Osir.* p. 362, 366. vid. *Strab.* lib. xvii. p. 1155, 1158, 1160, 1161.

(50) *Herodot.* lib. ii. c. 41.

(51) Μετὰ δὲ τὴν παλαιὰν τὴν κατ' Αἰγύπτιον βίαν κατέλασεν τὴν μυθολογικὴν γεγονέναι ἐπὶ τε τῶν θεῶν καὶ τῶν ἡρώων πᾶσαι φασὶ πρώτον ἐγγράφῳ νόμοις [the Editions have ἀγροφίῳ, which is an evidently wrong Reading. *Justin Martyr* cites it ἐγγραφῳ, *Cohort. ad Græc.* p. 10. and *Cyril. cont. Julian.* lib. i. p. 15. and I find some MSS. of *Wesseling* have the same Reading] ἐξήσαδ τὰ πλεῖστα, καὶ βίαν [so *Justin* read it, the Editions omit καὶ, but *Wesseling* has added it.] τὸν Μινώϊν, ἀνδρα καὶ τῇ ψυχῇ μέγαν καὶ τῷ βίῳ κοινότατον [*Just.* has ἰκανώτατον, which is the true Reading] τῶν μνημονομένων προσποιηθῆναι δὲ αὐτῷ τὸν Ἑρμῆν δαδωκέναι τὰς, ὡς μεγάλων ἀγαθῶν αἰτίας ἰσομένους, lib. i. p. 84. *Rhodom.*

might be called by the Name of the sacred Bull *Mnevis*, which was consecrated to him. And *Diodorus* before called him *Menas*, who was, he saies, *the first who reigned (52) in Egypt after the Gods.*

The other sacred Animal, the Goat, was consecrated to *Pan*, and worshiped at *Mendes*, near one of the Mouths of the *Nile* in the *Delta*. *Pan*, who was one of the Companions of *Osiris* or *Menes*, was here (53) worshiped under the Symbol of a Goat, called in the *Egyptian* Language *Mendes*; and the Goat *Mendes* was worshiped as his Symbol.

Thus we have shewn from *Manetho* the true Time of the Deification of the sacred Bulls and Goat, which were all consecrated about the same Time. *Eusebius* in his *Chronicon* places the Deification of *Apis* in the Year before *Christ* 1833, a little before the seventeenth Dynasty of *Shepherd* Kings. By which Computation he has erred not less than 340 Years. *Syncellus* (54) placeth the Deification of the *Apis* under *Aseth*, or *Affis*, the last *Shepherd* King, who began to reign in the Year before *Christ* 1772. But this could only be his second *Apotheosis*: for the *Shepherd* Kings, who had destroyed the *Egyptian* Temples, would never set up the Worship of *Apis*: and therefore the Worship of it was probably abolished at *Memphis*, whilst they ruled there. But it might be restored in the latter End of their Dynasty, and in the Reign of *Affis*, after he and his *Shepherds* were driven out of *Memphis* and shut up in *Pelusium*. Agreeably to which Account *Artapanus* relates (55), that *Chenephres*, a King of *Egypt*

(52) Ibid. p. 42. Rhodom.

(53) Πᾶνα τῶν οὐκ ὀνόματι λογίζονται εἶναι οἱ Μενήσιοι· γράφουσι δὲ ἢ γλύφουσι οἱ ζωγράφοι ἢ οἱ ἀγαλματοποιοὶ τὸ Πᾶν· καθάπερ Ἕλληνες· τὸ γαλμα αἰγοπρόσωπον ἢ τετρασκελίαν — καλεῖται δὲ ὅ,τε τρέγων ἢ ὁ Πᾶν Αἰγυπλίοι Μένδης, Herodot. lib. ii. c. 46. p. 108. Μένδην καλεῖσι τὸν Πᾶνα Αἰγυπλίοι, ὡς τετραγοπρόσωπον, τῷ ἢ τὸν τρέγον τῇ αὐτῶν διαλέκτῳ ἔτι καλεῖν, Suid. in voc. Μενδ. Strabo saies, Μένδης, ὅπου τὸν Πᾶνα τιμῶσι ἢ τὸν τρέγον. So *Stephanus Byzantinus* cites from *Strabo*; but *Strabo* adds ζῶον before τρέγον in the present Copies; and it seems to have been added by some Transcriber, Geog. lib. xvii. p. 1154. It is omitted by *Strabo* afterwards, p. 1167.

(54) Chronograph. p. 123.

(55) Apud Euseb. Præp. Evang. lib. ix. c. 27. p. 433.

above

above *Memphis*, built a Temple for the Animal Bull called *Apis* in the Time of *Moses*, and before he fled from the *Egyptian* Court. It was in the Reign of *Amenophis*, whom *Artapanus* calls *Palmanothis*, and who began to reign in the Year 1685 before the *Christian* Æra: and *Moses* was born in the thirteenth Year of his Reign, and in the Year before *Christ* 1673.

It cannot certainly be known when the *Apis* and *Mnevis* had their Symbols or Images consecrated. But it is probable, that it was not long after the Consecration of the Bulls themselves: and it must have been before the Time of *Moses*, because the Golden Bull which the *Israelites* made and worshiped in the Wilderness, was made in Imitation of the Image of the *Apis* worshiped in *Egypt*. Afterward, in the Revolt of the Ten Tribes from *Rehoboam* Son of *Solomon*, *Jeroboam*, who ruled over them, set up two Golden Bulls at *Bethel* and *Dan*, in Imitation of the *Egyptian Apis* and *Mnevis*. The *Israelites* also worshiped in *Egypt* the sacred Goats called *Seirim* (as well as the *Apis* and *Mnevis*) whose Worship is particularly forbidden, *Levit.* xvii. 7.

The following Dynasty is called the third in *Syncellus*; and it was the first Dynasty of nine *Memphite* Kings of the Family of *Menes*, who ruled in the middle *Egypt*, in one of the Nomes which were subject to that of *Memphis*, and belonged to the *Libyan Egypt*; perhaps the (56) Nome *Mareotis*. These and others following were called *Memphite* Kings, because they came originally from *Memphis*, being descended from *Menes* the first King of *Memphis*; and ruled in some of the Nomes or Provinces which were subject to *Memphis*.

1 *Necherophes* reigned 28 Years, A. M. 3253 ant. Ch. 2173. In his Reign the *Libyans* revolted from the *Egyptians*: but being af-

(56) Quæ sequitur regio Mareotis Libya adpellatur, Ægypto contra-mina. Plin. Hist. Nat. lib. v. c. 6. And that these *Memphites* ruled in a *Libyan* Nome, not far from *Memphis*, appears from the *Libyans* being said to have revolted from the *Egyptians*, under the first King *Necherophes*, or *Nacherochis*, as *Eusebius* calls him.

1

frighted

frighted by an extraordinary Appearance of the Moon [probably a total Eclipse, when the Moon appeared bloody] they returned to their Duty.

- 2 *Tofortbrus* (whom *Eusebius* calls *Seforthus*) reigned 29 Years, A. M. 3281. ant. Ch. 2145. He was called by the *Egyptians* *Æsculapius* (57) for his Skill in Medicine. He invented the Way of Building with squared Stones; and studied the Art of Writing.
- 3 *Tyris* reigned 7 Years, A. M. 3310, ant. Ch. 2116.
- 4 *Mefocris* reigned 17 Years, A. M. 3317, ant. Ch. 2109.
- 5 *Soipbis* reigned 16 Years, A. M. 3334, ant. Ch. 2092.
- 6 *Tofertafis* reigned 19 Years, A. M. 3350, ant. Ch. 2076.
- 7 *Achis* reigned 42 Years, A. M. 3369, ant. Ch. 2057.
- 8 *Siphuris* reigned 30 Years, A. M. 3411, ant. Ch. 2015.
- 9 *Cexpheres* reigned 26 Years, A. M. 3441, ant. Ch. 1985.

The Sum of the Reigns is 214 Years.

Contemporary with the preceding Dynasty, was that which is called the fourth Dynasty of *Memphites*, of a different Family from the foregoing, and of which there were eight Kings.. This is the second Dynasty of *Memphites*, who ruled in *Libyan Egypt* above *Memphis*; and probably at *Arfinoë* (58), anciently called the City of *Crocodiles*; near

(57) *Clemens Alexandrinus* calls *Æsculapius* a *Memphite*, Strom. i. p. 334. edit. Paris. and before, p. 307, he saies, from Writers whom he does not name, that *Apis* a Native of *Egypt* studied Medicine before *Io* went thither; and that *Æsculapius* afterward much improved the Art. *Apis* was *Osiris* or *Menes*, as observed before: and *Æsculapius* was the *Agathodæmon* who was the Son of the second *Hermes*, and was instructed by him in the Practice of Physic, which he much improved. *Æsculapius* also first introduced the Worship of the Serpent, whose divine Virtues he had been taught by *Hermes*: and hence had the Name of *Agathodæmon* given him. It appears from the foregoing Observations, that the Time of this Dynasty is rightly set down, or as near to the Truth as can be known; since *Manetho* did not set down in what Years of the Reigns of the Successors of *Menes* at *Memphis*, the contemporary Reigns of the Kings of the other Dynasties commenced: *Æsculapius* was worshiped at *Memphis*, as *Ammianus Marcellinus* relates, who calls *Memphis*, Urbem frequentem, præsentiaque munus *Æsculapii* claram, lib. xxii. p. 332.

(58) Πόλις ἐστὶν Ἀρσινόη, Κροκοδείλων δὲ πόλις ἑκαλεῖτο πρότερον, σφόδρα γὰρ
10

to which some of the (59) Pyramids were erected. This Conjecture is founded on the Observation that the second King *Suphis* is said to have built the largest of the Pyramids, which *Herodotus* had ascribed to a later King, whom he calls *Cheops*.

Second Dynasty of eight Kings of another Family of Memphites, descended from Menes.

- 1 *Sosis* reigned 29 Years, A. M. 3253, ant. Ch. 2173.
- 2 *Suphis* reigned 63 Years, A. M. 3282, ant. Ch. 2144: *Suphis* is said by *Africanus* to have (60) erected the largest of the Pyramids, which *Herodotus* relates to have been built by *Cheops*; he adds, that this King had been a (61) Contemner of the Gods, but repenting (as *Eusebius* observes) he wrote a Book about sacred Matters, which the *Egyptians* esteemed of great Value; and which, *Africanus* adds, he procured when he was in *Egypt*.

ἐν τῷ Νομῷ τέταρ τιμᾶσι τὸν Κροκόδαλον, etc. *Strab. Geog. lib. xvii. p. 1165.*

(59) Inter Memphin et Arfinoiten Nomon, in Libyco turre, quæ Pyramides vocantur, *Plin. Hist. Nat. lib. v. c. 9. fin.* Again he saies, Una est (Pyramis) in Arfinoite Nomos, duæ in Memphite, non procul Labyrintho, *lib. xxxvi. c. 12.*

(60) All agree, that the three most famous Pyramids were those between *Memphis* and the *Delta*; and which stood but five Miles from *Memphis*, as *Strabo* tells us: and were those mentioned by *Herodotus* and *Diodorus Siculus*; and were undoubtedly built by the sovereign Kings of *Egypt* who reigned at *Memphis*. See *Strab. lib. xvii. p. 1161.* *Plin. Hist. Nat. lib. xxxvi. c. 12.* *Herodot. lib. ii. c. 124, 125, 127, 134.* *Diod. Sic. lib. i. p. 54—59.* *Rhod.* Of these Pyramids I shall treat largely hereafter. And from all the above Evidence it appears, that none of the Pyramids were by many Centuries so old as *Suphis*; and *Africanus* is mistaken.

(61) *Eusebius*, who makes this King the third instead of the second, saies, he was ὑπερόπτης εἰς θεοὺς, a Contemner of the Gods: but in *Syncellus's* Copy of *Africanus*, *Suphis* is said to be ὁ περόπτης εἰς θεοὺς, which has no Sense: therefore *Eusebius* has preserved the true Reading of *Africanus*, which was ὑπερόπτης, the Trace of which Reading remains in ὁ περόπτης, an being wrote for an υ. *Kircher. Hist. Obelisc. Pamphil. sect. i. calls this King Sothis, from the Authority of a MS. Fragment of Africanus, which he found in the Peirescian Library, viz. Σοθὶς ἑβασίλευσεν ἐτη ξγ. δς ἡγερε*

3 Su-

- 3 *Suphis* (the second) reigned 66 Years, A. M. 3345, ant. Ch. 2981
- 4 *Mencheres* reigned 63 Years, A. M. 3411, ant. Ch. 2015.
- 5 *Ratafes* reigned 25 Years, A. M. 3474, ant. Ch. 1952.
- 6 *Bicheres* reigned 22 Years, A. M. 3499, ant. Ch. 1927.
- 7 *Sebercheres* reigned 7 Years, A. M. 3521, ant. Ch. 1905.
- 8 *Thamphthis* reigned 9 Years, A. M. 3528, ant. Ch. 1898.

The last six Kings had nothing memorable recorded of them.

The Sum of all the Reigns is 284 Years.

It must be observed, that in the Copy of *Eusebius* this Dynasty is said to have seventeen Kings, which is the Number in this and the preceding Dynasty, which are confounded together.

Next follows that which is called the fifth Dynasty of nine Kings, who are said to be of the City (62) *Elephantis*, in the Island of the same Name, formed by the *Nile*. These were also descended from some of the Branches of the Family of *Menes*: and two of them, the third and fifth, are of the same Name with the sixth and seventh of the second Dynasty of *Thinite* Kings. They probably reigned in a Nome of the upper *Egypt*; and might succeed those of the second Dynasty of *Thinites*. They could not live later, as being placed before the Dynasty of the Shepherd Kings; before whom, or contemporary with them, I take all the collateral Dynasties to have been placed by *Manetho*; it being evident that all the Dynasties after that of the *Shepherds* were successive. I shall therefore place the *Elephantine* Dynasty after the second Dynasty of *Thinite* Kings.

- 1 *Vsercheris* reigned 28 Years, A. M. 3493, ant. Ch. 1933.
- 2 *Cephres* reigned 13 Years, A. M. 3521, ant. Ch. 1905.
- 3 *Nephercheres* reigned 20 Years, A. M. 3534, ant. Ch. 1892.

πολλὰς τὰς δυναμίδας· ἑτὸς τε ἡ ὑπερόπτης εἰς θεὸς ἐγένετο, ἡ τὴν ἱερὴν ἐνείλετο το γράφειν βιβλίον, ἣν οἷς μέγα χρεῖμα ἐν Αἰγύπτῳ γεγόμενον ἐκῆσάμην. This confirms the Reading ὑπερόπτης. And ΣΟΥΘΙΣ and ΣΟΥΦΙΣ are so alike, that one might easily be mistaken for the other.

(62) *Elephantis* Insula intra novissimum catarracten IVM passuum: et supra Syenen XVIM passuum habitatur, navigationis Ægyptiacæ finis. Plin. Hist. Nat. lib. v. c. 9. vid. Mel. lib. i. c. 9.

4 *Sisiris*

- 4 *Sifris* reigned 7 Years, A. M. 3554, ant. Ch. 1872.
- 5 *Cheres* reigned 20 Years, A. M. 3561, ant. Ch. 1865.
- 6 *Rathuris* reigned 44 Years, A. M. 3581, ant. Ch. 1845.
- 7 *Mercheres* reigned 9 Years, A. M. 3625, ant. Ch. 1801.
- 8 *Tarcheres* reigned 44 Years, A. M. 3634, ant. Ch. 1792.
- 9 *Obnus* reigned 33 Years, A. M. 3678, ant. Ch. 1748.

The Sum is 218 Years ; but in the Copy of *Syncellus* the Sum is set down 248 Years ; and so it is probable that the Numbers in some of the Reigns are wrong, and less than they ought to be. This Dynasty being contemporary with the Dynasty of Shepherd Kings, belonged probably to a Nome of the upper *Egypt* ; for the Shepherds ruled over all the middle, and Part of the lower *Egypt*.

The following Dynasty, called the sixth, of six *Memphite* Kings, or more truly, the third Dynasty of *Memphites*, was contemporary, as is probable, with the second Dynasty of *Memphites*, and reigned somewhere in the *Libyan Egypt*, till the Time of the Invasion of the *Shepherds*.

- 1 *Othoes* (63) reigned 36 Years, A. M. 3241, ant. Ch. 2185. He was slain by his Guards.
- 2 *Pbius* reigned 53 Years, A. M. 3277, ant. Ch. 2149.
- 3 *Methusuphis* reigned 7 Years, A. M. 3330, ant. Ch. 2096.
- 4 *Pbiops* reigned 94 Years, A. M. 3337, ant. Ch. 2089. He began to reign at six Years of Age, and lived an hundred Years.
- 5 *Mentesuphis* reigned 1 Year, A. M. 3431, ant. Ch. 1995. He was killed by his Subjects, according to *Herodotus*, lib. ii. c. 100.
- 6 *Nitocris* (his Sister) (64) reigned 12 Years, A. M. 3432, ant. Ch.

(63) There are no Years set down to the Reign of *Othoes*, either in the Copy of *Africanus* or *Eusebius*. But the Sum total which is set down, requires thirty-six Years to be added to the others of the several Reigns, in order to complete it.

(64) This *Nitocris* seems plainly to be her who is mentioned by *Herodotus*, and who was the only *Egyptian* Queen he had heard of ; and was the first who reigned by Virtue of the Law made in the Reign of *Biopbis*, the third King of the second Dynasty, and about 150 Years before. *Herodotus* relates from the *Egyptian* Priests, that she revenged the Death of her Brother, who

1994. She was the most noble and beautiful Woman of her Time; and had a most blooming florid Complexion : she is said to have built the third Pyramid.

The Sum of this Dynasty is 203 Years, and it ended A. M. 3444. ant. Ch. 1982. which was the Year that the Shepherds invaded and conquered the middle and lower *Egypt*; and this Invasion put an End to the Royal Family of *Menes*, the several Branches of which ruled in the *Thinite*, *Memphite*, and *Libyan* Nomes : but the *Theban* Princes descended from him were not conquered and driven out. The *Egyptian* Priests told (65) *Diodorus Siculus*, that *Menes* was the first King of *Egypt* after the Gods; and that after him fifty-two Kings of his Posterity, who did nothing memorable, reigned for the Space of more than 1400 Years. Now these fifty-two Kings seem to be no other than the Kings of the six Dynasties beforementioned, who might be all descended from *Menes*; and whose Number and Years agree very nearly to those related to *Diodorus*. The Number of Reigns is forty-nine, and their Years are 1474, according to the Sums of *Africanus* reckoned above; and this probably was the Story which the *Egyptian* Priests told *Diodorus*, representing contemporary Kings as if they were successive.

To proceed; the next Dynasty, called the seventh, was the fourth of *Memphites*; and, according to *Syncellus's* Copy of *Africanus*, consisted of seventy Kings, who reigned no more than seventy Days. The Copy of *Eusebius* has only five Kings and seventy-five Days of their Reigns. No Names are mentioned either in *Africanus* or *Eusebius*. This Dynasty therefore probably commenced upon the Invasion of the *Phœnician Shepherds*, who took *Memphis*, which was the royal Seat of the

was slain by the *Egyptians*. She invited those who had been the Authors of his Death to a Banquet, which she had prepared in a large Grotto built for the Purpose : and whilst they were feasting, she let a Flood of Water in upon them through a private Passage which drowned them all, lib. ii. c. 100. p. 125, 126. There was a *Theban* Queen called *Nitocris*, which some have confounded with her here mentioned; but she reigned about 430 Years after.

(65) Lib. i. p. 54. edit. Wessell.

Egyptian

Egyptian Kings; and laid waste the middle *Egypt*, where the *Memphites* reigned: and these seventy Kings, if they were so many, might be all Princes of the Blood who were slain by the *Shepherds*. There is no other so probable an Account of the Death of so many Kings in so short a Time as this Dynasty supposes.

The eighth Dynasty, which was the fifth of *Memphites*, is said in the Copy of *Africanus* to consist of twenty-seven Kings, who reigned no more than 146 Years. The Copy of *Eusebius* has no more than five Kings and 100 Years; but the Copy is corrupt, and he had the same Number of Reigns as *Africanus* had, both in this and the preceding Dynasty, as appears from the Sum total of the Reigns of the eleven Dynasties, of which the first Volume of *Manetho* consisted; which is the same both in *Africanus* and *Eusebius*. No Names were set down in this Dynasty; and these must be *Memphite* Princes who reigned in the middle *Egypt*, who after long and bloody Wars with the *Shepherds*, were subject and tributary to the *Shepherd Kings*: and these are the last *Memphites* which were mentioned in the Dynasties of *Manetho*.

The two next Dynasties, called the ninth and tenth, were of *Heracleots*, who reigned in the *Heracleot* Nome, which was a large Island formed by the *Nile*, the Metropolis of which was called *great Heracleopolis*, where *Hercules* had a Temple, and was worshiped. This Island was fifty Miles long, according to (66) *Pliny*: and was one of the pleasantest and most fruitful Nomes in all *Egypt*. The ninth Dynasty, or first of *Heracleots*, had nineteen Kings, who reigned four hundred and nine Years. There are no Names of any of the Kings set down, but one, who is the first, called *Achthoes*, remarkable for no-

(66) *Heracleopolites est in insula Nili, longa LM passuum, in qua et oppidum Herculis appellatum. Hist. Nat. lib. v. c. 9.*

Ὁ Ἡρακλεώτης Νομός ἐν νήσῳ μεγάλη—ἔστι δ' ὁ Νομός ἕτερος ἀξιολογώτατος ἢ ἀπείρων, καὶ τε τῶν ὄψιν καὶ τῶν ἀέρι καὶ τῶν καύσιν, etc. *Strab. Geog. lib. xvii. p. 1163.*

Καθὸ μέρους ἡμετέρας οἰκιστὴς ἦσαν τὸν Ἡρακλεώτην Νομόν, καὶ ἐν τῇ νήσῳ πόλις μεσόγειος Νελεύπολις καὶ μητροπολις πρὸς τῷ δὲ καὶ τῷ τμήματι τῆς παλαιᾶς Ἡρακλεῆς πόλεως μεγάλης. *Ptolem. Geog. p. 106.*

thing but his Tyranny: he is said to have been more cruel than any King before him. He at last fell into a Madness, and was devoured by a Crocodile. *Eusebius* here has only four Kings, who reigned an hundred Years. But his Sum total of the first Volume of *Manetho's* Dynasties shews that he agreed to the Number of Reigns and Years that are in *Africanus*.

The tenth Dynasty, which was also of *Heracleots*, had nineteen Kings, who reigned an hundred and eighty-five Years, both in *Africanus* and *Eusebius*, but no Names are set down in either.

It seems to me very difficult to give an Account of the Beginning of the Reign of the *Heracleots*, if they reigned five hundred and ninety-four Years, as the Numbers of *Syncellus's* Copy of *Africanus* make them; and these Years in Succession. They are placed with the preceding Dynasties in the first Volume of *Manetho*; and before the Time of the *Shepherds* Invasion; and therefore they began before that Invasion. It is also evident, that they began some Time after the Reign of *Menes*, the first King of *Egypt* after the Gods and Heroes: because the first *Heracleot* King *Achtboes* is said to have been more cruel than any of the Kings who reigned before him. And if *Achtboes* was as old as *Menes*, the two *Heracleot* Dynasties successive would still reach eighty-two Years beyond the *Shepherd* Dynasty. But it is not probable, that the *Heracleots*, who were situated so near to *Memphis*, should not, with the rest of the *Memphite* Nomes, be after some Time conquered by the *Shepherds*. Hence I think, that the two *Heracleot* Dynasties were in part contemporary; and the hundred and eighty-five Years of the latter were coexistent with the last hundred and eighty-five Years of the former. And if so, the Seat of the first was at *Heracleopolis*; and of the other at (67) *Nilopolis*, a famous City of the same Island. For

(67) At *Nilopolis* in the Beginning of the Island on the Eastern Side of it, was the famous *Niloscope*, wherein the Measure of the *Nile*, or *Nilometer*, was kept with the greatest Care and Secrecy. The *Niloscope* was a round Building raised upon Pillars: in the middle of it was a large Area, and in the midst of the Area a marble Pillar was erected, on which was marked the Number of Cubits and Digits to which the *Nile* rose, from twelve to twenty: because the *Nile* seldom rose less than twelve Cubits, and more than twenty.

IN

in the most ancient Government of *Egypt*, a City with the adjacent Villages made a Province, or Kingdom, afterward called *Nomes*, or Divisions: and this is the Reason, that we read of so many Kings reigning in *Egypt* more than in any other Country. It seems therefore most probable, that the *Heracleots* being confined in an Island, might continue longer unsubdued by the Shepherd Kings than the inland *Nomes*; and after, upon Submission, and becoming tributary, might remain unimpeded in the Government of the Island. So that *Achthas* might begin to reign an hundred and three Years after *Menes*; and he could not reign much sooner, because there had been several Kings before him: and by this Reckoning the first *Heracleot* Dynasty will end with the Shepherd Dynasty in the Year before *Christ* 1722, after the Continuance of four hundred and nine Years: and the second might end about the same Time, or some Years before: for *Manetho* had no collateral Dynasties after the Expulsion of the *Shepherds*.

The eleventh Dynasty so called, is the first Dynasty of *Diospolitans* of the upper *Egypt*; who, during the Reign of the *Shepherd* Kings over the middle and lower *Egypt*, reigned at *Diospolis* (68) *the less*, a City of *Thebais*, and Metropolis of a Nome called from it. In this Dynasty sixteen Kings reigned no more than forty-three Years. Their short Reigns were owing to the Wars which they had with the *Shepherd* Kings, in which they were killed: for the *Shepherds* invaded and laid waste a great Part of the upper *Egypt*, as well as the middle and lower, which they entirely subdued: though they did not conquer the

In either of which Cases the Country suffered greatly, either by Dearth, when it did not rise to twelve Cubits, because a great Part of the Country was not watered, and made fit for Tillage: or else by a Flood, when it rose higher than twenty Cubits; because it then drowned the Cities, and overwhelmed Houses and Trees. The *Jews* and *Arabians* related, that *Joseph* was the Inventor of this *Nilometer*. See *Kircher's* Oedip. *Ægypt.* tom. i. p. 33, 34.

(68) Διοσπολίτης Νομός ἀνω τόπων (i. e. superioris *Ægypti*) ἡ μητρόπολις Διοσπολὶς μικρῇ. Ptol. Geog. lib. iv. p. 107. *Pliny* mentions it, Hist. Nat. lib. v. c. 9. and *Strabo*, lib. xvii. p. 1169.

great

great *Diospolis* or *Thebes*. These *Diospolitans* were of the royal Family of the Kings of *Thebes*, to whom the upper *Egypt* was subject.

This Dynasty began, as is probable, about the Time of the *Shepherd* Invasion, A. M. 3444, and before *Christ* 1982. The last King, who makes the seventeenth of this Dynasty, and is called *Ammenemes*, reigned sixteen Years, A. M. 3487, ant. Ch. 1939.

The twelfth Dynasty, which was the second of *Diospolitans*, succeeded the foregoing, as is evident, because the first King of it, *Sesynchoris*, was the Son of *Ammenemes*, the last King of the eleventh Dynasty, or first of *Diospolitans*. With this Dynasty the (69) second Volume of *Manetho's Egyptian History* of mortal Kings began; and it contained the History of the great Revolution in *Egypt* by the Conquest of the *Shepherds* and their Wars with the *Egyptians*; and the Rise of the Kingdom of the *Diospolitans* in the middle and lower *Egypt*, who drove out the *Shepherds*, and reigned after them for near six hundred Years.

The twelfth Dynasty of seven Diospolitan Kings.

1. *Sesynchoris*, Son of *Ammenemes*, reigned 46 Years, A. M. 3503, ant. Ch. 1923.
2. *Ammenemes* reigned 38 Years, A. M. 3549, ant. Ch. 1877. He, was slain by his own Eunuchs.
3. *Sesoftris* reigned 48 Years, A. M. 3587, ant. Ch. 1839.
4. *Lachares* reigned 8 Years, A. M. 3635, ant. Ch. 1791. *Eusebius* calls this Kings *Labaris*, and agrees with *Africanus*, that he built for his Sepulchre the Labyrinth which was in the *Arfinoite* Nome.
5. *Ammeres* reigned 8 Years, A. M. 3643, ant. Ch. 1783.
6. *Ammenemes* reigned 8 Years, A. M. 3651, ant. Ch. 1775.
7. *Scemiopbris*, his Sister, reigned 4 Years, A. M. 3659, ant. Ch. 1767.

The Sum total of all the Reigns is 160 Years.

(69) The first Tome or Volume of *Manetho's Dynasties* consisted of the Dynasties of Gods, Demigods, and Heroes of the *Cynic Circle*, to the Reign
In

In the foregoing Dynasty the third King *Sesoftris* is by *Eusebius* said to be in Height four (70) Cubits, three Handsbreadth and two Fingersbreadth. And both *Africanus* and *Eusebius* suppose this *Sesoftris* to be him who in the Space of *nine Years* subdued all *Asia*, and the Northern Parts of *Europe*, as far as *Thrace*. He erected every where Obelisks, as Monuments of his Conquests, on which the Privities of Men were engraved, to denote those Nations who behaved with Bravery against him; and those of Women to stigmatize the Nations who had yielded cowardly and without fighting. He was esteemed by the *Egyptians* next to *Osiris*. *Diodorus Siculus* has the same Relation of *Sesoftris* (71), whom he calls *Sesofsis*; and seems to have thought him as ancient as

of the first mortal King *Menes*: from whom *Africanus* reckons this the second Tome, though it was really the third according to *Manetho's* own Division.

(70) *Diodorus Siculus* makes him to be four Cubits and four Handsbreadth in Height, lib. i. p. 51. Rhod. The Height of *Sesoftris*, according to the Measure of *Eusebius*, was six Feet, ten Inches and a half. For four Cubits in *Egyptian* and *Greek* Measure made six Feet; a Palm, or Handsbreadth, was reckoned three Inces; and a Fingersbreadth was three quarters of an Ince, for sixteen made a Foot: as did also four Palms. So *Herodotus*, lib. ii. c. 149. informs us, viz. Ἐξαπὺς μὲν τ' ἐργυρῆς μετρομένης ἢ τ' τετραπήχει τ' ποδῶν μὲν τετρακαλαίσειν ἰσίων, ὃ δ' πήχει ἑξακαλαίσει. And *Suidas* saies; Ὁ πῦρ ἔχει δακτύλος 15 (i. e. 16.) See these Measures in several Authors cited by Mr *Greaves* in his Works, Vol. i. p. 183, etc. and the Dissertation of Sir *Isaac Newton*, in the second Volume of *Greaves*, p. 409, 418, 426, 427. where he makes the Cubit of *Memphis* $1\frac{7}{16}$, or $1\frac{1}{4}$, or $1\frac{7}{16}$, or $1\frac{1}{4}$, or $1\frac{7}{16}$, or $1\frac{1}{4}$ of an *English* Foot, or something more than 21 Inches. He reckons there p. 428. the sacred Cubit of *Moses* to be 25 Inches and $\frac{1}{4}$ of an Inch of the *Roman* Foot. See also p. 429. *Herodotus* saies, the royal Cubit was three Digits larger than the common Cubit; and so makes it 20 Inches and a quarter, lib. i. c. 178. The *Chinese* Foot is 676 Parts of which the *English* is 600, and the *Paris* Foot 639. Bayer. Museum Sinicum.

From the above Measure of *Sesoftris* it appears, that he was nearly of the same Height with *Hercules*, whom *Tzetzes* in his second Chiliad from *Herodorus* of *Pontus* makes four Cubits and a Foot in Stature.

Ὅνπερ ὁ ποσειδῶν φησιν Ἡρόδωρ συλχαφῶν

ἔχεν τεσσάρων μὲν πήχων μίαν ἢ ποδῶν.

(71) Lib. i. p. 51, 52, 53. Rhod.

the

the *Sesoftris* here mentioned. For he was told, that after the Reign of his Son there were many Generations of Kings who did nothing memorable before the Reign of that *Egyptian* King called by the *Greeks* *Proteus*, who lived at the Time of the *Trojan* War. But it appears from (72) *Herodotus*, that there was but one Reign between the famous Conqueror *Sesoftris* and the King who reigned at the Time of the *Trojan* War, and whom he also saies was called by the *Greeks* *Proteus*. Therefore *Sesoftris*, who is the first King of the nineteenth Dynasty of *Manetho*, is he, who made so many Conquests in *Asia* and *Europe*, as we learn from *Manetho* himself cited by *Josephus*: and there were no less than twenty Reigns and above four hundred and fifty Years between this and the great *Sesoftris*. So that *Diodorus Siculus*, *Africanus*, and *Eusebius*, have mistaken the first for the second *Sesoftris*, called *Setbos* by *Manetho*. Nor is it at all probable, that during the Height of the Power of the *Shepherd* Kings in *Egypt*, any Prince of the upper *Egypt* should be able to make such Conquests. Besides, it is evident from *Manetho*, that *Sesoftris*, whom he called *Setbos*, was hereditary King of both the middle and lower *Egypt*, where the *Shepherds* at this Time reigned. That which deceived *Africanus*, seems to have been that the *Sesoftris* (or *Sesofsis*) of the twelfth Dynasty was a *Diospolitan* Prince, as the great *Sesoftris* (*Setbos*, or *Setbofis*) also was; who reigned above four hundred and fifty Years after him; and not in the upper, but in the middle *Egypt*, at *Memphis*. This Mistake was hardly excusable in so great and learned a Man as *Africanus* was, (whom *Eusebius* only transcribed) because *Manetho* had ascribed to *Setbos*, (the *Greek* *Sesoftris*) who reigned at *Memphis*, and was the first King of his nineteenth Dynasty, the History of the Acts which *Africanus*, without any Evidence, attributed to *Sesoftris*, a Prince of *Diospolis* in the upper *Egypt*, and who was the third of *Manetho's* twelfth Dynasty. This was a gross Error both in History and Chronology.

Lachares, the fourth King of the preceding Dynasty, is said by.

(72) Lib. ii. c. 102—111.

Africanus,

Africanus, and *Eusebius* from him, to have built for his Sepulchre (73) the Labyrinth which was in the *Arfinoë* Nome.

This famous Labyrinth was near the Lake (74) *Mæris* and the City *Arfinoë*, originally called the City of Crocodiles: and (75) *Strabo* saies, the Sepulchre of the King who built the Labyrinth, adjoined to it. Dr. *Pocock* in his *Observations on Egypt*, p. 59. saies, *Arfinoë* was situated twelve Miles and a half from the Lake *Mæris*; but the Labyrinth was but about two Miles from the Lake, p. 63. The Name of the King who built the Labyrinth, is by no means agreed upon by the ancient Historians; and consequently the Time of the Building cannot be certainly known. The Observation of the Labyrinth being built by *Lachares*, or *Labaris*, seems to have been made not by *Manetho*, but by *Africanus*, and to be a Mistake of that learned Man. It is not probable, that it was so ancient as the Time of *Lachares*; nor could it be built by a *Diospolitian* King in the Reign of the *Shepherds* at *Memphis*, to which Nome *Arfinoë* was subject, and not far distant from it. *La-*

(73) Apud Syncel. Chronograph. p. 59, 60.

(74) Ἐπειταὶ το λαβύρινθον ἐλίγον ὑπὲρ τῆς λίμνης τῆς Μοίρης καὶ Κροκοδείλων καλεομένην πάλιν μάλιστα πη κοίμηνον. Herodot. lib. ii. c. 148. He ascribes it to the twelve Kings of which *Psammitichus* was one. But, no doubt, it was far older, as all other Historians agree: and the twelve associate Kings might enlarge it.

(75) Πρὸς τὴν τέτοιαν (i. e. near the Lake *Mæris*) ἡ τῆς λαβυρίνθου καὶ σαρκοφάγου ταύτης πύλινος ἐστὶν ἔργον ἃ ὁ Ἰσμανδὴς τὰς καὶ σαρκοφάγου βασιλείας πὺν λαβύρινθον. Geog. lib. xvii. p. 1165. *Diodorus Siculus* agrees with *Strabo*, lib. i. p. 80. Rhod. and saies, that besides the Labyrinth there was a square Pyramid, [πυραμίδα τετραπλάρου, but perhaps he wrote τετραπλάρου, a Pyramid of 400 Feet on every Side, as *Strabo* has it] and this was the Sepulchre, agreeably to what *Strabo* relates. *Diodorus* adds, that the King who was thought to have built these, and also the City dedicated for the Worship of Crocodiles, was called *Menas*: but he probably wrote *Mendes*, who, he saies, built the Labyrinth for a Sepulchre; and whom some, he observes, called *Maron*, p. 55. *Strabo* calls him *Ismandes*: ὅτι τέλει τῆς οἰκοδομίας ταύτης [i. e. Labyrinthi] πλείον ἢ σάδιον ἀπεχέσθης ὁ τάφος ἐστὶ πυραμὶς τετραγώνου ἐκάστω τετραπλοῦρόν πως ἔχουσα πλὴν πλάτους καὶ πύθους ἴσον. Ἰσμανδῆς δ' ὄνομα ὁ ταφείας. Ibid. lib. xvii. p. 1165. and just after, p. 1167. he saies, the *Egyptians* called him *Ismandes*, and made him the same with *Memnon*, who may be the *Maron* of *Diodorus*.

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A a

chares

chares also reigned too short a Time for building so stupendous a Structure, which even equalled, if not exceeded, the largest Pyramids. So that we may conclude, that the Labyrinth was built either by some King of *Memphis* after the Time of the *Shepherds*; or by some *Diospolitan* Regulus of the *Arfinoite* Nome, in the Time of the *Diospolitan* Dynasty, which succeeded that of the *Shepherd* Kings. And if *Lachares*, or *Labaris*, built a Labyrinth, it was at the lesser *Diospolis*, in the upper *Egypt*, where he reigned, and not in the *Arfinoite* Nome; and was only a Sepulchre for himself and his Family. It seems most probable, as will be shewn hereafter, that the famous Labyrinth and Lake to which it adjoined, were both of them the Work of an *Egyptian* King who reigned over all *Egypt*, when the upper and lower Kingdoms of *Thebes* and *Memphis* were united. This King *Herodotus* calls *Mæris*, or *Maris*; and *Diodorus Siculus*, *Mendes* and *Maron*: and *Herodotus* (76) saies, *Mæris* died almost nine hundred Years before He was in *Egypt*, about the Year before *Christ* 450. So by this Account *Mæris* died about the Year before *Christ* 1340.

Herodotus saies, *Mæris* was succeeded by *Sejstiris*; and therefore he was the *Amenoph* of *Manetho*, who was the Father of *Setbos*, called by the *Greeks* *Sejstiris*: and *Amenoph* began to reign in the Year before *Christ* 1358, agreeably to the Time of *Mæris* in *Herodotus*. *Amenoph* is compounded of the Article *A*, and *Men*, which signified the *Sun*: and *Mar* signified the same, as appears from *Eratoſthenes*, in his Explication of the Name of the ninth and the twenty-fourth King of *Thebes*. So *Amenoph* or *Menoph*, and *Mæris* or *Maris*, were in Etymology the same, and reigned at the same Time; and were different Names only of the same King. The *Maron* of *Diodorus Siculus*, or, as others called him, *Mendes*, lived fix (77) Generations before the *Trojan* War: and so, if he built the Labyrinth, it might be about an hundred and sixty-six Years before that War, or the Year before *Christ* 1350. And by all Accounts it was older than *Minos*, King of *Crete*, for whom.

(76) Lib. ii. c. 13. p. 94.

(77) Biblioth. lib. i. p. 55, 56. Rhod.

Dædalus

Dædalus built a Labyrinth after the Model of it, about the Year before *Christ* 1270.

After Queen *Scemiophris*, the last of the preceding *Diospolitan* Dynasty, *Misphragmuthosis* reigned forty Years; in the Year of the World 3663, and in the Year before *Christ* 1763. In the latter End of his Reign, with the Assistance of the *Diospolitans* of *Thebes*, and other Provinces of *Egypt*, after a long War with the *Shepherds*, he drove them, with their last King *Affis* or *Aseth*, from *Memphis* and the rest of *Egypt*, and shut them up in their strong Fortrefs of *Pelufum*; which they afterward quitted, and retired into *Pbænicia*.

This was in the first Year of *Amosis*, Son of *Misphragmuthosis*, in the Year of the World 3703, and the Year before *Christ* 1723.

The thirteenth Dynasty is said to be of sixty *Diospolitan* Kings, none of whose Names are set down; and who reigned an hundred and eighty-four Years.

The fourteenth Dynasty is omitted in *Syncellus's* Copy of *Africanus*; but it is preserved in the Copy of *Eusebius*, and contains the Reigns of seventy-six *Xoite* Kings (78), none of whose Names are set down, who reigned an hundred and eighty-four Years, the very same Time with the sixty *Diospolitans* of the thirteenth Dynasty.

These *Diospolitans*, with whom the *Xoite* Dynasty was contemporary, were most probably of *Diospolis* in the *Tanite* Nome; and it is also probable, that these Kings were in continual Wars with the Army of the *Shepherds*, who possessed the *Sethreite* Nome adjoining to it. And this was the Reason of so many Kings reigning in so small a Number of Years, most of them being slain in Battle.

The *Xoites* might also very probably be in like manner invaded by the *Shepherds* from *Memphis*; who, as *Josephus* relates from *Manetho*, endeavoured every where to extirpate and destroy the *Egyptian* Rulers; and to settle Satraps of their own all over the middle and lower *Egypt*.

(78) *Ptolemy* and *Pliny* make the *Xoite* a distinct Nome: but *Strabo* calls it an Island, and includes it in the *Sebennyte* Nome. Ἐν δὲ τῇ μεσογαίᾳ τῇ πρὸς τῷ Σεβεννίτικῷ καὶ Φαλίτικῷ τόματι ἔστι καὶ νῆσος καὶ πόλις ἐν τῷ Σεβεννίτικῳ Νομῷ. *Geog. lib. xvii. p. 1154.*

This is the most probable Account of so many Kings being found in the *Egyptian* Dynasties which lay in the Provinces invaded and conquered by the *Shepherds*.

The next, which is called the fifteenth Dynasty in the Order of *Africanus* in *Syncellus*, is that of the *Shepherd* Kings. This is the seventeenth Dynasty in the Order of *Eusebius*: and it was truly and undoubtedly the seventeenth Dynasty in the historical and chronological Order of *Manetho*: for it succeeded the sixteenth Dynasty of *Tbinites*; with which *Manetho's* History of *Egyptian* Kings, next after the *Cynic* Circle, began, as I have largely proved above in these Papers. But *Manetho* seems to have added out of some *Greek* fabulous Writers, which he owned he made use of, as *Josephus* informs us, two Dynasties of other *Shepherd* Kings, which, according to *Africanus*, were, one of them of thirty-two *Greek* Kings, who reigned five hundred and eighteen Years, but none of their Names are mentioned: the other was of other *Shepherds*, without any mention of their Names or Country, of which there were forty-three Kings, who, with forty-three *Diospolitan* *Theban* Kings, reigned an hundred and fifty-one Years. The Times of these two Dynasties, which made the sixteenth and seventeenth, and are six hundred and sixty-nine Years, were supposed to be contemporary with the two *Diospolitan* Dynasties and Part of the third which followed the *Shepherd* Dynasty, and were the eighteenth, nineteenth, and twentieth successive Dynasties of *Manetho*.

For we shall see hereafter from *Josephus*, that the eighteenth Dynasty immediately succeeded that of the *Shepherds* in *Manetho's* chronological Order; and consequently; that the other two *Shepherd* Dynasties intervening between this Dynasty and the eighteenth, if real, must be collateral with the eighteenth, nineteenth, and Part of the twentieth Dynasty, as just observed. But they were indeed merely fictitious Dynasties of *Shepherds*, no where heard of but in fabulous *Greek* Writers: and it is certain, that the *Greeks* had no Communication with the *Egyptians*, or Settlements amongst them, till many Centuries after this Time. I confess, it is suspicious that *Manetho* never had any such Dynasties as the sixteenth and seventeenth of *Shepherds* mentioned by *Africanus*;

canus; and that they were added by (79) *Africanus* to make up the Number of thirty Dynasties. The Reason of this Suspicion is, that *Josephus*, who gives a full and particular Account of the *Shepherd* Kings from *Manetho*, alledges him only, as relating, that six Kings, whose Names and Times he had mentioned, and their Posterity, ruled over *Egypt* five hundred and eleven Years. So that if *Manetho* had set down another Dynasty of *Shepherds*, the Times of their Reigns could be no more than two hundred and fifty-two Years; and contemporary with the eighteenth Dynasty.

Eusebius either knew nothing of the sixteenth and seventeenth Dynasties of the *Shepherd* Kings of *Africanus*; or knew that they were fictitious: for he has omitted them; and in order to make the *Shepherd* Dynasty the seventeenth, as it really was, he has filled up the Gap between the fourteenth and seventeenth with two fictitious Dynasties of his own. These he calls, the one the fifteenth Dynasty of *Diospolitan* Kings, who reigned two hundred and fifty Years, but mentions neither Names nor Number of Reigns: the other he calls the sixteenth Dynasty of five *Theban* Kings, who reigned an hundred and ninety Years.

Eusebius had no manner of Foundation for his fifteenth Dynasty; and makes no use of it in his *Chronicon*: and his sixteenth Dynasty is nothing but the Reigns of the five first Kings of *Thebes*, or the great *Diospolis* in the upper *Egypt*, whose Names are in the Catalogue of *Heratosthenes*; and who reigned, as *Eusebius* saies, exactly an hundred and ninety Years. Had *Eusebius* told the Names of his five *Theban* Kings, his Fraud would have been discovered: yet he has made a Dynasty of them, with which he begins his *Chronicon*; and which immediately preceeds his *Shepherd* Dynasty, which he calls the seventeenth *Egyptian* Dynasty.

This was an unpardonable Liberty, which the great *Eusebius* took, merely to serve an Hypothesis, and to suit the *Egyptian* to his own

(79) *Symeilus* saies of them, p. 63. ὁ μὲν Ἀφρικανὸς τὸν τὴν ἐκκαίδεκάτης καὶ ἑνναεκκαίδεκάτης διαστάσεως ἀνωρύμους ἐξέδωκεν. By which he seems to think they were *Africanus*'s own Addition.

Chrono-

Chronology. Therefore he made the sixteenth Dynasty, which was two hundred and fifty-three Years, no more than an hundred and ninety Years, that he might, according to his own Reckoning, bring *Joseph* under the following seventeenth Dynasty, and the *Israelites* into *Egypt* at the End of it; and absurdly supposes, that the *Egyptian* Kings, who reigned in this Dynasty, were called *Shepherds* on account of the *Israelites*. *Eusebius* also made the Time of the seventeenth Dynasty, which was two hundred and fifty-nine Years and ten Months, to be no more than an hundred and three Years, that he might bring the Reign of *Thucoris* to the *Æra* of *Troy*. Both these gross Errors were owing to his placing the Date or Epoch of the *Egyptian* Dynasties so many Years too low; and making their *Æra* suit the *Æra* of the Birth of *Abraham*; though in reality the sixteenth Dynasty began two hundred and twenty Years before his Date of the Birth of *Abraham*.

The great and most learned *Scaliger* (80) was aware of this Management of *Eusebius*, but did not know how to account for it: and he also fancied there were three Dynasties of *Shepherds*, as *Africanus* represented them, but without any Authority from *Manetho*. He might easily have seen that the Dynasty of *Greek Shepherds* was a mere Fiction, and an Impossibility: though he understood so little of the Order of the Dynasties, as to think *Manetho* made them all successive, and so to precede the Creation (81) of the World. The sixteenth Dynasty of *Eusebius* deceived our learned Bishop *Cumberland*, who fancied (82), that *Scaliger* found the Observation which he made about it, in his Copy of *Syncellus*, and that it was taken from *Eratosthenes*; all which is mere Fiction: but taking this for granted, he builds several Mistakes of his own upon it.

This unhappy Management of *Eusebius* with the Dynasties of *Manetho*, inventing one of an hundred and ninety Years to supply the Place of the real sixteenth of *Manetho*, which had two hundred and fifty three Years; and also shortening the following seven-

(80) *Animadvers.* in *Eusebii Chron.* p. 18. *Not.* in *Græca Euseb.* p. 412.

(81) *Canon Isagog.* lib. iii. p. 279.

(82) *Sanchoniatho*, p. 425-442.

teenth

teenth Dynasty of *Shepherd Kings*, as we shall see presently, to make them conformable to the Hypothesis of his own erroneous Chronology, this was a fatal as well as wilful Error in that great and learned Man, and has entirely overthrown the Credit of his Chronicon (otherwise a very valuable Work) in all the most ancient Times : and his Error has misled all other learned Chronologers ever since.

To the foregoing I must add another grievous Error of *Eusebius*, who confiding in some groundless Traditions (which were mere Fictions) of the *Jews*, about the Times of the *Israelitish* Judges; whereby they absurdly included the Times of Servitude in the Times of their Deliverance and Freedom ; and so shortened the real Time of them an hundred Years, has by following these Traditions, contracted the true Chronology of Scripture from the Exodus to the Foundation of the Temple, an entire Century: by which the Time of *Moses* is placed so many Years lower than it should be. And this *Eusebius* was induced to do, that the Time of *Moses* and the Exodus of the *Jews* might not precede the Reign of *Cecrops* and the *Attic* Æra, as it must have done many Years, according to his Computation, by the *Greek* Chronology of Scripture. Then, on the other hand, as the deducting an hundred Years from the Times of the Judges threw *Moses* several Years below the Reign of *Cecrops*, [with which to connect the Time of *Moses* and the Exodus, was a fixed Point in Chronology] he has added twenty Years to the Time between the Foundation of the Temple and the Birth of *Christ* ; ten of which are added to the Reign of *Amon*, from a corrupted *Greek* Copy. Nor is this all ; but to make *Cecrops* meet *Moses* as it were half way, he detracted fifty Years from the Epoch of his Reign ; and instead of placing him four hundred Years before the Destruction of *Troy*, as he has done in his *Præparatio Evangelica*, Book x. Chapter 9. in exact Agreement with the *Parian Marbles*, he has in his Preface to his Chronicon placed *Cecrops* three hundred and fifty Years only before the Æra of *Troy* : and presently after, in the same Preface, and in the Chronicon itself, he places *Cecrops* three hundred and seventy-five Years before that Æra ; and places *Moses* and the Exodus in the forty-sixth Year of his Reign. So, by his Computation, *Cecrops* is placed in the Chronicon one thousand five hundred and fifty-five

five Years before the *Christian* Æra, and *Moses* one thousand five hundred and ten Years before the same Æra. Lastly, *Eusebius*, by giving to the Reign of *Amon* twelve Years instead of two, which latter is the undoubted true Number, and which he himself gives him in his *Præparatio Evangelica*, Book x. Chapter 14. and by other Additions, has carried all the precedent Kings of *Israel* and *Judab* too high; and placed the Beginning of the Olympiads in the fiftieth Year of *Uzzia*, or *Azaria*, instead of the thirty-third Year of his Reign, which is the true Year. Thus one Error has caused many others, which run through the Chronology of *Eusebius*, and has filled it with great Imperfection.

Syncellus (83) very justly finds fault with *Eusebius* for confounding the Times of the Servitude of the *Israelites* with those of their Deliverance and Freedom under their Judges: but yet the Example of *Eusebius* has misled our greatest Chronologers.

I now proceed securely to the seventeenth Dynasty of the famed *Shepherd Kings*; and shall give their Order and Years, as they stood in *Manetho*, from (84) *Josephus*, who has preserved both with great Exactness. *Africanus* calls them *six Phœnician foreign Kings*, who conquered *Egypt*, and took *Memphis*: they built a City in the *Sethroite* (85) *Nome*, from whence they made an Irruption, and subdued the *Egyptians*.

(83) Οὐκ ἔστιν ὅτι ὡς ὁ Εὐσέβιος συναριθμῶν τοῖς ἑπτακλῶν χρόνοις οὐκ ἔστιν ἀποφύλων, ἀλλὰ μὴ λογιζόμενος αὐτοὺς ἰδίως ἰκάνεσθαι, ὡς ἡ γραφή—καὶ ἄ τινά, φησὶν, Ἑβραίων ἀφείδωσεν, προφανὲς ὅτι, ὡς καὶ ἐν ἄλλοις, ἀνίσταται τῇ γραφῇ. Chronograph. p. 164, 165.

(84) Cont. Apion. lib. i. p. 445. edit. Havercamp.

(85) The present Text of *Josephus* has the *Saïte* Nome, but *Sethroïte* Nome was his true Reading in *Manetho*, as *Africanus* and *Eusebius* both have it. Apud Syncel. p. 61, 62. And it is evident, that *Josephus* so wrote it, from his adding that it was situated on the East Side of the *Bubastite* Branch of the *Nile*; whereas the *Saïte* Nome lay many Miles Westward of this Branch of the *Nile*. The *Sethroïte* Nome was the most Eastern of the *Delta*; and extended Eastward of the *Nile*, and was the Entrance into *Egypt* from *Phœnicia*, whence the Shepherds came.

The

The seventeenth Dynasty of six Shepherd Kings.

1. *Salatis* (86) reigned 19 Years, A. M. 3444, ant. Ch. 1982. He conquered *Timaus*, Son (87) of *Bienaches*, the last *Tbinite* King of *Memphis*, of the Family of *Menes*.
2. *Bæon* reigned 44 Years, A. M. 3463, ant. Ch. 1963.
3. *Apachnas* (88) reigned 36 Years and 7 Months, A. M. 3507, ant. Ch. 1919.
4. *Apophis* (89) reigned 61 Years, A. M. 3543, ant. Ch. 1883.
5. *Janias* (90) reigned 50 Years and one Month, A. M. 3604, ant. Ch. 1822.

(86) *Africanus* and *Eusebius* both call the first *Shepherd* King *Saïtes*; and thence infer, that the *Saïte* Nome was so called from him. This Conjecture is merely founded on a wrong Reading. But the Nome might be called from *Minerva*, who had a Temple at *Saïs*; and one of her Names in the *Egyptian* Language might be *Saïs*: just as *Diana* was called *Bubastis* in that Language, as *Herodotus* informs us, lib. ii. c. 137. and was worshiped in the City of her Name, from which also the Nome was called. And indeed most of the ancient Cities of *Egypt* were named from the Deities who were worshiped in them; as *Diodorus Siculus* tells us, lib. i. p. 9. Rhod. But we learn from *Eratoſthenes* and *Plato*, that *Minerva* in the *Egyptian* Language was called *Net* or *Neith*. So *Eratoſthenes*, in his Interpretation of *Nitocris*, who is the twenty-second in his Catalogue of *Theban* Kings; and *Plato* in the Beginning of his *Timæus*.

(87) See below in the Dissertation on the Dynasty of *Shepherd* Kings.

(88) This King is called *Pachnan* in *Africanus*, and has sixty-one Years given him by an Error in the Copy of *Syncellus*. But *Syncellus* afterwards, p. 108. gives him thirty-six Years, which is the true Number.

(89) *Apophis* is the sixth King in the Copy of *Africanus*; but *Syncellus* afterwards, p. 108. puts him in the fourth Place, as *Josephus* does.

(90) This King is called *Staan* in *Africanus*: and *Syncellus*, p. 123. calls him *Setbos*, which is the Name of the first King of the nineteenth Dynasty. But *Africanus* and *Syncellus* both agree with *Josephus* in the Number of Years ascribed to his Reign: and no doubt *Josephus* has preserved the true Name. As for *Syncellus*, he alters Names at random and as he pleases, in a very blamable manner. In the fifteenth Year of this King, and the Year before *Christ* 1808, or the Year after, *Jacob* and his Family went into *Egypt*: the Famine began two Years before in his thirteenth Year, ant. Ch. 1810. *Eusebius* in his Disposition of this Dynasty, places the going of the *Israelites*

6. *Affis* (91) reigned 49 Years and two Months, A. M. 3654, ant. Ch. 1772.

The Sum total of this Dynasty is 259 Years and ten Months, from A. M. 3444, to A. M. 3704, reckoning the odd Months for a Year : and from An. ant. Ch. 1982 to An. ant. Ch. 1722.

In the thirty-seventh Year of the Reign of *Affis*, and the Year before *Christ* 1736, or rather in his thirty-sixth Year, and before *Christ* 1737, *Joseph* died, being an hundred and ten Years old, *Gen.* i. 26. He had been prime Minister to the fifth and sixth *Shepherd* Kings for the Space of fourscore Years, *Gen.* xli. 46. whence it appears that he was *thirty Years* old when he was advanced by *Pbaraoh Janias* to be Governor over all the Land of *Egypt*. It is plain from the Scripture-History of *Egypt* in the Time of *Joseph's* coming thither, compared with *Diodorus Siculus*, that the *Egyptians* had then lost their Liberty, and were a conquered People, and under an arbitrary Government. By the original Constitution of *Egypt* settled by *Menes* and his great Counsellor *Hermes* or *Thoth*, the whole Country was possessed by the King, the Priests, and the Soldiery ; who had each a (92) third Part of all the Lands, which they let out to farm at small Rents to the rest of the People, who were their Tenants. But it appears, that when *Joseph*

into *Egypt* in the latter End of the Reign of *Affis*, and but two Years before the Conclusion of it, *Chron.* p. 68. *Syncellus*, p. 62. saies, all agreed, that *Joseph* was Ruler in *Egypt* in the Reign of the preceding King *Apophis* : but it will appear evident from the Sum of the following Dynasties, that the true Year of the *Israelites* going into *Egypt* is that which I have given.

(91) This King is called *Archles* by *Africanus* and *Eusebius*. *Syncellus*, p. 123. calls him *Aseth*, and gives him no more than twenty Years ; and makes him the first King of the following eighteenth Dynasty, as noted above : and to make six Kings in this Dynasty, he adds a fictitious King, whom he calls *Certus*, and gives him twenty-nine Years. All which highly deserves Censure.

(92) *Biblioth.* lib. i. p. 66, 67. *Rhod.* *Herodotus* saies, every Soldier had twelve *Arura's* of Land allotted to him, lib. ii. c. 141. An *Arura* contained fifty Feet amongst the *Greeks* ; but amongst the *Egyptians* it was an hundred Cubits, or an hundred and fifty Feet square, lib. ii. c. 168. and so saies *Horus Apollo*.

was

was in *Egypt*, the King had let the People have the Property of the Land; but raised what Tribute or Taxes he pleased out of the Produce of it: only that some Lands were possessed by the Priests Tribute-free; out of the Revenue of which they were ^{used} to provide Sacrifices, and maintain the sacred Animals in the Temples. But the King had not only reserved the Land of *Goshen* for a Demesne; but a Right over every other Part of the Country. Therefore it is said *Gen. xli. 33, 34, 35, 36.* that *Joseph* advised *Pharaoh* [in order to provide against the seven Years Famine, which he foretold would follow seven Years of Plenty] to set a Governor and Officers under him over the Land, to take and lay up the fifth Part of the Produce of the Land of *Egypt* in the seven plenteous Years, for a Store of Food against the seven Years of Famine. Accordingly *Joseph* was made by *Pharaoh* Governor over all the Land of *Egypt*, *§ 41, 43.* and by the King's Command gathered all over *Egypt* the fifth Part of the Corn, and laid it up in the King's Granaries in every City; and by the King's Order sold it out to the *Egyptians*, *§ 56.* This plainly shewed that the Kings of *Egypt* were absolute Lords over all the Land; and did whatever they pleased with the Produce of it.

The same Thing appears from *Pharaoh* giving *Jacob* and his Family Leave to dwell with their Flocks and Herds, and to have Possessions in what Part of *Egypt* they liked best, *Gen. xlvii. 6, 27.* This Account exactly agrees to what *Manetho* related of the *Shepherd* Kings, that after their Conquest of *Egypt* they used to give their Soldiers an Allowance of Corn, and the rest of their Wages out of the Tribute and Corn which they annually gathered from the People. In what Proportion this Tribute of Corn was taken from the People before *Joseph* was Governor of *Egypt*, we cannot tell; but it plainly appears to have been at the Will of *Pharaoh*, without Limitation. But *Joseph*, out of his Humanity and Good-will to the *Egyptian* People, got a Law made, which continued to the Time of *Moses*, that the King should have no more than a fifth Part of the Produce of all the Land of *Egypt*, (except that of the Priests, which was to pay no Tribute) with which he was to maintain his Household and Soldiers, *Gen. xlvii. 24, 26.* It appears, that the King had some Demesnes besides in the Land of *Goshen*,

Ben, where his Cattle were kept, § 6. But however, this Law of *Joseph* [for which he has been blamed by those who were unacquainted with the *Egyptian* History] was a great Advantage and Happiness to the People of *Egypt*, as giving them a secure Property in four Parts of the Produce of their Land ; when before it was all subject to the King's Will and Pleasure ; and the Land itself his Property by Purchase : and this probably was as much as *Joseph* could obtain for them. By this Law the Revenue of the King was rather retrenched than increased ; who instead of the third Part of all the Land of *Egypt*, by the original Constitution of the Country, for the Maintenance of his Household and Dignity, whilst the Soldiers possessed another third Part, had only a fifth Part of the Produce for the Maintenance of his Court and Army likewise. And it was probably on account of the Benefit of this Law to the People, that *Moses* relates that it continued to his Time, *ch.* xlvii. § 26.

Another Thing in the sacred History shews that the Government of *Egypt* was in *Joseph's* Time altered from its original Constitution, and so shews, that it had been conquered by the *Shepherds*, and this is, that the People in general had a Property in the Lands they possessed, and could sell them, *Gen.* xlvii. 18, 19, 20. whereas at the first Settlement of the Government of *Egypt* the People were only Farmers and Tenants of the Lands of the King, Priests, and Soldiery. But the *Shepherd* Kings having destroyed the *Egyptian* Soldiery, gave their Lands to the People who had farmed them, and maintained their own Soldiers out of Taxes raised upon them, and out of the royal Demesne Lands : but they suffered the Priests to retain the Lands which formerly were settled on them Tribute-free, as appears from the same sacred History, § 22. *Diodorus Siculus* (93), to the same Purpose, relates, that *Belus* instituted a Priesthood in *Chaldæa* Tribute-free, as the *Egyptian* Priests were. This was about the Year before *Christ* 1540. if *Belus*, as is related, was the Father of *Ægyptus* and *Danaus*. And this is a remarkable Attestation to the Scripture-Account, that the

(93) Lib. i. p. 24. Rhod.

Priests

Priests were exempt from Tribute : and shews, this Law continued till after the Time of *Moses*.

It is observable, that in the latter End of the Famine which was in *Egypt*, Gen. xlvii. 23. the *Egyptians*, both of the upper and lower *Egypt*, sold their Lands to *Joseph* for Corn ; and also voluntarily submitted themselves to the King's Power, and sold themselves to be his Servants, *¶* 18, 19. promising to become *Servants to Pharaoh*, *¶* 19, 25. and it is said, *¶* 21. that *Joseph*, in consequence of this Bargain and Promise, removed the People from one End of the Borders of *Egypt* to the other. Which looks as if he had removed them from their old Habitations : but no such Thing is implied in the Text. The *Hebrew* Word *העביר* signifies only, that he made them pass or return every one to their Cities ; which Sense is followed by the *Syriac* and *Arabic* Versions, and the *Chaldee* Paraphrase : but the *Samaritan Hebrew* Text, the *Septuagint Greek* Version, and the *Vulgate*, read *העביר*, which signifies, that he made them subject or become *Servants to Pharaoh*, as they had promised, from one End of *Egypt* to the other : and this is, no doubt, the true Sense. The different Reading was occasioned by the Similitude of the *Hebrew* Letters *D* and *R* both in the *Masorete* and *Samaritan* Text. In the *Masorete Hebrew* Text it is *Heabir*, and in the *Samaritan* *Heabid* : and this latter Reading is confirmed by *¶* 19, 23, 25. So that *Joseph* took the Opportunity, by supplying the Wants of all the People in the general Famine, to put an End to all Oppositions and Wars which had been more or less carried on against the *Shepherd* Kings, from the Time of their Conquest of *Egypt*, by the tributary Princes and the Kings of upper *Egypt*, who all now submitted to the *Shepherd Pharaoh*, who reigned at *Memphis* : and a general Peace followed, which probably continued so long as *Joseph* [who had by a divine Foresight and wise Conduct saved the Lives of the whole Nation, as they confess, *¶* 25.] continued Governor of *Egypt*, which was to the End of his Life. And this Service of *Joseph* done to *Pharaoh*, by uniting all the People of *Egypt* under him, greatly contributed to procure the Favour shewn to the *Israelites* under this and the next Reign. But after the Death of *Joseph* the Provinces of lower *Egypt* revolted,

revolted, and being joined by those of the upper *Egypt*, the Wars were renewed, and the *Shepherd* Kings were at last driven out, and soon after began the Affliction and Bondage of the *Israelites* under the new reigning Family of *Egyptians*.

The Account of *Joseph's* Conduct in the Famine, was probably related in *Manetbo's* History, which is lost: and though it is not mentioned from him by *Josephus*, yet *Pompeius Trogus* gives an Account of it which he seems to have had from *Manetbo*, because he relates with it other Things which *Josephus* mentions from *Manetbo*. *Justin*, from *Trogus*, writes, “ that *Joseph* had the greatest Sagacity in foreseeing extraordinary Events; and was the first who discovered the Science of interpreting Dreams: and he perfectly understood the Administration both of human and divine Government: insomuch that he foresaw a Dearth many Years before it came upon the Land; and all the Inhabitants of *Egypt* had perished with a Famine, if the King had not by his Counsel commanded Corn to be laid up sufficient for many Years. And so great and many were the Proofs of his Wisdom, that what he delivered seemed not to come from a Man, but as an Oracle from (94) God.”

Thus we see, that both the Time and Circumstances of the *Egyptian* Nation when *Joseph* was advanced to be Governor of it, agree to the History of the *Shepherd* Kings, and to the Time of their Reign in *Egypt* only: and all our Chronologers have greatly mistaken the Time of their Dynasty; and on that account have not understood the Relation of *Moses* concerning *Joseph* and the *Israelites* coming into *Egypt*, their Settlement there, and Departure from it: to all which the History of the *Shepherd* Kings gives a Light entirely new, and not otherwise to be discovered. And this will further appear from other Observations to

(94). Prodigiorum sagacissimus erat (Joseph), et somniorum primus intelligentiam condidit; nihilque divini juris humanique ei incognitum videbatur: adeo ut etiam sterilitatem agrorum ante multos annos providerit; perissetque omnis *Ægyptus* fame, nisi monitu ejus rex edicto servari per multos annos fruges jussisset: tantaque experimenta ejus fuerunt, ut non ab homine, sed a Deo responsa dari viderentur. Hist. lib. xxxvi. c. 2.

be made on the following Dynasty, and in the larger Account of the *Shepherd* Kings to be added hereafter.

But to return. It is observable, that *Eusebius* has omitted two Reigns in the foregoing *Shepherd* Dynasty, namely, the third and fifth; and has besides contracted the Reigns of the other four, and made them (95) no more than an hundred and three Years: and he has the same Number in his *Chronicon*. *Syncellus* takes notice of this, and justly blames him for it: It was owing to his fixing the first *Egyptian* Dynasty to the Birth of *Abraham*; and to suit this Hypothesis, he has grievously mangled the *Egyptian* Chronology, and made it too short by many Years.

Josephus relates from *Manetho* (96), that the *Shepherd* Kings had continual Wars with the *Egyptians*, whom they endeavoured to destroy Root and Branch. This, as I have observed, gives a rational, and is the only probable Account of the short Reigns of those Kings of the *Egyptian* Dynasties, who lived in the Time of their Usurpation, and in the Provinces which they conquered, viz. of the seventh and eighth Dynasties of *Memphites*; the eleventh and thirteenth Dynasties of *Diospolitans*, and the fourteenth Dynasty of *Xoites*, as taken notice of above. At length the *Theban Diospolitans*, in the Reign of (97) *Misphragmutbosis*, the Father of *Amosis* the first King of the eighteenth Dynasty, being joined by the *Egyptian* Princes of the lower *Egypt*, conquered the *Shepherds*, and drove them out of all the other Parts of *Egypt*, except the *Sethroite* Nome, whither they forced them to retreat, and to shut themselves up in their Fortrefs of *Avaris*, or *Pelusum*, which they soon surrendered by Capitulation to *Amosis*, and went

(95) Apud Syncel. p. 62. Chron. p. 64.

(96) Καὶ οὗτοι μὲν ἐξ ἐν αὐτοῖς ἐκλήθησαν πρῶτοι ἄρχοντες, πολεμῶντες αἰὲν καὶ ποθέοντες μᾶλλον τῇ Αἰγύπτῳ ἐξορᾶν πῶς ῥίξαν. Cont. Apion. lib. i. p. 445.

(97) All the Copies of *Josephus* call this King (Αλιοφραγμαύθωσις) *Alisphragmutbosis*. But I make no Doubt that his true Name was (Μισφραγμαύθωσις) *Misphragmutbosis*; which is the Name of the sixth King of the eighteenth Dynasty, who was descended from him: and the Mistake was owing to the Copier writing ΑΛ for Μ.

into

into *Phœnicia*. Upon this the two Kingdoms of *Thebes* and *Memphis* became united under the *Theban Diospolitans*; and *Memphis* became the principal royal Seat of the *Egyptian* Kings ever after.

An ancient Book, called the (98) *Testament of the twelve Patriarchs*, saies, that the *Israelites* carried privately out of *Egypt* all the Bones of the Patriarchs but those of *Joseph*, ninety Years before their going out of *Egypt*, whilst the *Egyptians* were engaged in a War. As it is probable, that the *Israelites* would preserve the Bones of the Patriarchs, so if they carried them out of *Egypt*, before the Exodus under *Moses*, they must have done it during the last *Egyptian* War with the *Shepherds*; and might take the Opportunity when the *Shepherds* retreated from *Pelusium* into *Canaan*, of going along with them, and carrying the Bones of their Patriarchs and burying them in *Canaan*, with those of *Jacob*, in the Cave of the Field of *Macpelah*, Gen. l. 13. But *Levi* was still living when the *Shepherds* were driven out of *Egypt*, and did not die till seven Years after: and it was an hundred and twenty-nine Years from the End of the last War with the *Shepherds* to the Exodus of the *Israelites* from *Egypt*.

As we are beholden to *Josephus* for preserving entire the Years of the seventeenth Dynasty of the six *Shepherd* Kings of *Manetho*: so we are further greatly indebted to him for preserving the Years of the following famous Dynasty of *Diospolitans*; and the Years also of the two first Kings of the nineteenth Dynasty of the same *Diospolitans*. The Years are imperfect in *Africanus*, chiefly by the Omission of one Reign of sixty-six Years and two Months: and the Numbers are both imperfect and corrupt in *Eusebius*; though in one Reign he has helped us to the true Number, where the Number both of *Josephus* and *Africanus* is wrong.

I shall set down the Numbers from *Josephus's* first Book against *Apion*, p. 446, 447.

(98) In fin. Testament. Benjam. et Simeon. sect. 8.

The

The eighteenth Dynasty of seventeen Diospolitan (99) Kings.

1 *Amos* (1) (called by *Eusebius* and the Greeks *Amosis*) reigned 25 Years (2) and four Months, A. M. 3704, ant. Ch. 1722.

Africanus saies, that in the Reign of *Amosis* *Moses* led the *Israelites* out of *Egypt*. In this he followed the unhappy Mistake of *Josephus*, and led *Eusebius* into the same Error, as if the *Shepherds* who reigned in *Egypt* were the *Israelites*.

On this Foundation *Africanus* also placed the *Exodus* of the *Jews* in the Reign of *Phoroneus* the first King of *Argos*, in the latter End of whose Reign the *Shepherds* went out of *Egypt*; or in the Reign of his Son *Apis*, as others thought. This was a fatal Error in Chronology, of no less than 129 Years: and obliged *Africanus* to lengthen the Times of the *Jewish* Judges, to bring the *Exodus* up to the Time of *Amosis* and *Phoroneus*, and *Ogyges*.

This *Amosis* was related by *Manetho* to have abolished the barbarous Custom of sacrificing Men to *Lucina*, or *Juno*, at *Heliopolis*, as (3) *Porphry* acquaints us: and also at the City of *Eletbyia* in the

(99) *Africanus* and *Eusebius* have but sixteen Kings in this Dynasty. *Africanus* wants, through the Error of his Transcriber, the sixteenth King; and *Eusebius* has omitted the fourth: but they are both in *Josephus*.

(1) *Josephus* once calls this King *Thummosis*, cont. Apion. lib. i. p. 446. and in the same Page he is called *Tetbmosis*, as also in p. 460. If we can credit *Syncellus* (p. 63.) he had both Names: and he also observes, that the *Egyptian* Kings had two Names, and sometimes more, which is true. I have chose to call him by the Name which is given him by *Africanus* and *Eusebius*, and which is probably that which *Manetho* gave him. He is also called *Amosis* by *Porphry* from *Manetho*, De abst. lib. ii. p. 94. He is called *Amasis* corruptly for *Amosis*, by *Theophilus* Bishop of *Antioch*, lib. iii. ad Autolyc. p. 129. inter op. Just. M.

(2) The Years of his Reign are omitted in *Syncellus's* Copy of *Africanus*, but are set down in *Eusebius* from him: and also are in *Theophilus* from *Manetho*, Ad Autolyc. lib. iii.

(3) Καίλιουσι δὲ ἐν Ἡλίῳ πόλει τῆς Αἰγύπτου τὸν τῆς ἀνθρωποκτονίας νόμον Ἀμωσις ὃ μαρτυρεῖ Μανηθὸς ἐν τῷ πρῶτῳ ἀρχαῖσμι καὶ δισσεύας, ἰδύοντο δὲ τῇ Ἡρᾷ, καὶ ἰδοιμάζοντο, καθάπερ οἱ ζήλυμενοι καθαροὶ μάχοι καὶ συσφεγγιζόμενοι· ἰδύοντο δὲ τῆς ἡμέρας τεττάρης· ἀνθ' ὧν κλέινουσ ἐκέλευσεν ὁ Ἀμωσις τὰς ἰσας ἐπιτίθεσθαι, De Abst. lib. ii. p. 94. And here it is proper to observe that *Porphry*, in saying the *Egyptians* sacrificed Men to *Juno*, means that they sacrificed them to *Lucina*.

upper *Egypt*, as we are told by *Plutarch* (4), who adds, that the Men who were sacrificed were called *Typhonians*, from *Typhon* the Murderer of *Osiris*: to whom and to his Queen *Isis*, who was also called *Juno*, *Lucina*, and *Luna*, and by the *Egyptians* *Elethya*, they were offered in Sacrifice. *Amosis* abolished these Sacrifices, and ordered Images of Wax to be offered instead of them. This barbarous Rite of offering human Sacrifices was first practised in *Pœnicia*, in the Worship of *Saturn* and *Astarte*; and from thence was carried into *Egypt*, and practised in the Worship of *Osiris* and *Isis*. It might be instituted in *Egypt* before the Time of *Osiris* and *Isis*, by the first *Thoth* or *Hermes*, who might after the *Pœnician* Manner offer them to *Astarte*, called in *Egypt* *Elethya*, as *Isis* afterward was. Either *Hermes*, or some of the *Cabiri*, were probably the first Institutors of human Sacrifices in *Egypt*; and I am inclined to think they were used before the Time of the *Egyptian Shepherd* Kings; and even before the Time of *Abraham*.

Further, *Amosis* was the new King of *Egypt* who knew not *Joseph*, *Exod.* i. 8. He could not know him, because *Joseph* had been dead fourteen Years before he became King of that Part of *Egypt*

na, called *Elethya*, but whom the *Greeks* called *Juno*. For *Herodotus* saies, that the *Egyptians* told him they had no Deity called by the Name of *Juno*, ὅτι ᾧ δὴ μὴ—*Hērēs* ἢ *Ἰσίης*, etc. Αἰγυπτίοισι αἰεὶ καλε τὰ ἐνόμαζα ἐς ἐν τῇ χώρῃ—τῶν δὲ ἑ φασὶ θεῶν γινώσκουσιν τὰ ἐνόμαζα, lib. ii. c. 50. p. 110.

(4) Καὶ ᾧ ἐν *Idithyas* πόλει ζῶντος ἀνθρώπου κατεκίμπεσαν· ὡς *Μανθεῶν* ἰσόρηκε, *Τυφόνος* καλῆς, *De Isid. et Osir.* p. 380. where *Idithyas* is a corrupt Writing for *Eilthyas*, who was the *Egyptian Lucina*, and had a Temple and City dedicated to her in the upper *Egypt*; where *Strabo* mentions them, viz. *Eilthyas* πόλιν ἢ ἱερὸν, *Geog.* lib. xvii. p. 1171. It is also mentioned by *Ptolemy*, p. 108. And *Diod. Sic.* lib. i. p. 12. *Rhod.* mentions *Eilthyas* as an ancient Goddess, who had a City dedicated to her in *Egypt*. And he relates, that the *Egyptians* anciently sacrificed Red-haired Men at the Tomb of *Osiris*, because *Typhon* was supposed to be of that Colour, lib. i. p. 99. *Wessell.* *Herodotus* had not heard of these human Sacrifices; and so thinks the *Egyptians* never sacrificed Men, lib. ii. c. 45. but he was mistaken. The *Greeks*, as we find from *Theocritus*, knew that *Lucina*, or *Juno*, who presided at Child-bearing, was called *Ilithya*; where he calls the Labour of Child-bearing,

—χαλεπὸν βίβλ' *Eilthyas*. *Idyl.* xxvii. § 28. See *Additions*

where

where the *Israelites* and *Joseph* dwelt; and who had been greatly favoured by the *Shepherd* Kings. But this new King having driven the *Phœnician* Shepherds out of *Egypt*, presently became severe to the *Israelitish* Shepherds who stayed behind; brought them under Bondage, and put them to hard Labour in *Mortar and Brick*, and in all manner of Service in the Field; and all their Service was exacted with Rigour, *Exod. i. 13, 14.* This was probably in the ninth Year of his Reign, when *Levi* was dead, who was the last of *Joseph's* Brethren, and survived him twenty-one Years. Upon *Levi's* Death the Afflictions of the *Israelites* began, *Exod. i. 6.* And this Severity to the *Israelites* was the natural Effect of the Change of the *Egyptian* Government. For as the *Hebrews* had long been favoured, and prospered under the *Phœnician Shepherd* Kings; and were mightily encreased in Number under their Government, it is natural to think that the *Egyptians*, who hated *Shepherds*, *Gen. xvi. 32—34.* both as having long tyrannized over them, and also as making no Scruple of killing and eating the Animals which they accounted sacred, *Sheep, Cows, and Goats*, which the *Egyptians* adored as Gods, would, as soon as they had extirpated the *Shepherds*, and got an *Egyptian* King upon the Throne, take the most effectual Measures in their Power to keep the *Jews* under a severe Subjection and Service: lest, in case of a War, they should join with their Enemies [the *Phœnicians*, who might endeavour to recover *Egypt* into their Hands again] and fight against them, and get them up out of the Land, *Exod. i. 10.* Therefore the new King of *Egypt*, who arose, and knew not *Joseph*, § 8. or regarded the Benefits he had done to the Kingdom during his Administration of the Affairs of it, after he was settled in the Kingdom, took Methods to diminish the Number and Strength of the *Israelites*, and to put the Government out of any Fear or Danger from them. Therefore, as *Moses* relates, He made their Lives bitter by an hard Bondage in *Mortar and Brick*, and all manner of Labour in the Field; and tasked them in their Work with Rigour. But the more the *Egyptians* afflicted them, the more they encreased and multiplied, § 12, 13.

Josephus (5) saies, that after the Death of *Joseph* the *Egyptian*

(5) *Antiq. Jud. lib. ii. c. 9.*

Kingdom was translated to a new Family ; that is, one different from that under which Joseph was chief Ruler of Egypt. Josephus adds, that the Egyptians now forced the Israelites to labour in building Pyramids ; making Cuts to receive the Water of the Nile ; in walling their Cities ; and in raising Banks, to keep the Nile from flowing into them. But with regard to the Building of Pyramids Josephus is mistaken, none of them being so ancient as the Time of the Israelites Sojournment in Egypt.

The eighteenth Dynasty of seventeen Diospolitan Kings,

- 2 *Chebron* the Son of *Amos* reigned 13 Years, A. M. 3729, ant. Ch. 1697. He is called *Chebros* by *Africanus* ; but *Eusebius* with *Josephus* calls him *Chebron* : as does also *Theophilus* in his third Book to *Autolycus*.
- 3 *Amenophis* (6) reigned 20 Years and 7 Months, A. M. 3742, ant.

(6) In the twelfth Year of the Reign of *Amenophis*, and the Year before *Christ* 1673, *Moses* was born. This King had not a Son, and his Daughter *Thermutis*, as *Josephus* calls her (*Antiq. Jud. lib. ii. c. 9. p. 99. Haverc. see the Notes there*) or *Merris*, as *Artapanus* calls her, and the paschal Chronicle from him, educated *Moses*. She was married to *Chenephres*, a Nomarch of one of the Provinces above *Memphis*, and was barren ; and this was the Reason of her adopting *Moses*, and bringing him up as her own Son. *Artapan. apud Euseb. Præp. Ev. lib. ix. c. 27. Phil. Jud. vit. Mos. p. 604. edit. Paris. Chron. Pasch. p. 63. Amenophis*, in the tenth Year of his Reign, and two Years before the Birth of *Moses*, An. ant. Ch. 1675. published that barbarous Edict mentioned *Exod. i. 22. whereby he charged all his People to drown every Male-Child of the Israelites, that should thenceforth be born. This Edict, which was a general one, must have been published a Year or two before the Birth of Moses, or between the Birth of Aaron (who was three Years older than Moses, Exod. vii. 7.) and that of Moses ; otherwise their Mother Jachebed would have been equally concerned to have concealed his Birth, as she was the Birth of Moses, of which yet no Notice is taken. And indeed the Relation of Moses, concerning his own Birth, immediately following the Account of the Edict, without any mention of the Birth of his elder Brother Aaron, supposes that Aaron was born before the Publication of it : and so there was no Occasion to conceal his Birth. The Paschal Chronicle, p. 63, places the Edict in the Year in which Moses was born.*

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- Ch. 1684. *Artapanus* calls him by Mistake *Palmanothus*. Apud Euf. Pr. Ev. lib. ix. c. 27.
- 4 *Amesses* his Sister reigned 21 Years and 9 Months, A. M. 3763, ant. Ch. 1663. *Syncellus* from *Africanus* calls her *Amerfis*.
- 5 Her Son *Mephres* (7) reigned 12 Years and 9 Months, A. M. 3785, ant. Ch. 1641. *Syncellus* from *Africanus* calls this King *Misaphris*; but *Theophilus* Bishop of *Antioch* calls him *Mephres*; and *Eusebius* from *Africanus* calls him *Miphris*.
- 6 *Misphragmutbosis* (8) his Son reigned 25 Years 10 Months, A. M. 3797, ant. Ch. 1629. His Name in *Josephus* is *Mephramuthosis*, and *Theophilus* Bishop of *Antioch* calls him *Methrammutbosis*: but as *Africanus* and *Eusebius* agree in the Name *Misphragmutbosis*, I have put it down.
- 7 His Son *Tutbmofis* (9) reigned 9 Years 8 Months, A. M. 3823, ant.

(7) In the first Year of the Reign of *Mephres*, the *Æthiopians* invaded *Egypt*; and ravaged the whole Country as far as *Memphis*: when, as *Josephus* relates, *Moses* (being 31 Years old, as the Paschal Chronicle saies, p. 63.) commanded an *Egyptian* Army against them, and drove them out of *Egypt* with a great Slaughter: and besieged and took the Capital of *Æthiopia*; and married the King's Daughter. Antiq. Jud. lib. ii. c. 10. This War lasted ten Years, as the Paschal Chronicle relates, p. 63. See *Artapanus* apud Euseb. Præp. Ev. lib. ix. c. 27.

(8) In the first Year of the Reign of *Misphragmutbosis*, *Moses* being 45 Years of Age fled into *Midian*, Exod. ii. 15. St. Stephen, Acts vii. 23. saies he was full 40 Years old at that Time, according to the received Opinion of the *Jews*. But if he was no more than 40 Years old when he went into the Land of *Midian*, he must have gone thither in the eighth Year of *Mephres*. *Moses* himself does not relate how old he was at this Time. But it appears from what is said, Exod. ii. 23. that one King only died, and another succeeded in the Interval of his Flight and Return: and the Reigns of these two Kings, in *Manetho*, made no more than 35 Years and an half. St. Stephen's Words only imply, that *Moses* was full 40 Years old (as he was and more;) and this was the general prevailing Opinion of the *Jews*.

(9) By the Scripture Account it appears plain, that the Reign of the *Egyptian* King, who was drowned in the *Red Sea*, was a short one: for it represents *Moses* being sent by God to deliver the *Israelites* from their cruel Bondage, within a few Years after the Death of the *Pharaoh*, from whom *Moses* had fled into *Midian*. See Exod. ii. 23, 24, 25. And agreeably hereto it is observable, that the Reign of *Tutbmofis* is the shortest of all the pre-
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Ch. 1603. He is called *Tbmofis* in *Josephus* ; but as *Theophilus* Bishop of *Antioch*, *Africanus* and *Eusebius* agree in the Name *Tutbmofis*, I have set it down.

- 8 *Amenophis* his Son reigned 30 Years 10 Months, A. M. 3833, ant. Ch. 1593. This *Amenophis* was thought to be the *Memnon* who had a vocal Statue, which every Day at Sun-rising, when the Rays fell upon it, uttered a Sound like that of the String of an Harp when it breaks. But this will be more particularly discoursed of hereafter.
- 9 His Son *Orus* reigned 37 Years 5 Months, A. M. 3864, ant. Ch. 1562. *Josephus* gives this King only 36 Years and 5 Months ; and *Eusebius* gives him 38 Years. *Africanus* gives him 37 Years, which I take to be the true Number : and it was easy for the Transcriber of *Josephus* to write $\Lambda\varsigma'$ i.e. 36. for $\Lambda Z'$ i. e. 37. *Theophilus* Bishop of *Antioch* gives him 35 Years and 5 Months, which is an Error.

ceding Reigns, and almost the shortest of the whole Dynasty. In the tenth Year of the Reign of this King, A. M. 3833, and the Year before *Christ* 1593, *Moses* led the *Israelites* out of *Egypt* on the 15th Day of the Month *Nisan*, at the vernal Equinox ; and delivered them from the Slavery which they had endured for about 129 Years. This agrees so nearly with the Scripture Chronology, that we cannot err more than one Year : for the Exodus was either in the Year before *Christ* 1593 or 1592, by the true Scripture Account, as I have shewn in preceding Papers ; and most probably in the Year 1593. The learned Reader cannot but be affected with this surprising Agreement between the *Egyptian* and Scripture Chronology.

The *Ichthyophagi*, a People who lived near the South End of the *Sinus Arabicus*, called the *Red Sea*, had an ancient Tradition preserved amongst them, of an extraordinary Ebb or Reflux of the *Arabian* Gulph, by which it was dried to the very Bottom, and the Land appeared ; and that by as an extraordinary sudden Flow, the Sea returned again into the Channel it had before. Apud Diod. Sic. lib. iii. p. 174.

This seems plainly to have been an imperfect Tradition of the miraculous dividing and drying of the *Arabian* Gulf, or *Red Sea*, when the *Israelites* passed through it on dry Land : the History of which the *Egyptians* endeavoured to suppress, and disguised it on account of the Disaster and Destruction which befel their Nation, when their King and his whole Army was drowned in pursuing the *Israelites* who had been their Slaves.

10 *Acen-*

- 10 *Acenbres* his Daughter reigned 32 Years 1 Month, A. M. 3901, ant. Ch. 1525. *Josephus* and *Eusebius* (who calls this Queen *Achenberjes*, and in his Chronicon *Acenceres*) give her no more than 12 Years; and *Theophilus* Bishop of *Antioch* 12 Years and 3 Months. But this by no means agrees with the true Sum of this Dynasty, as *Josephus* himself twice gives it from *Manetho*. I have therefore followed the Number of *Africanus* (who calls her *Acherres*) which is 32 Years, adding the odd Month from *Josephus*.
- 11 *Rathos*, or *Ratbotis* her Brother reigned 39 Years, A. M. 3933, ant. Ch. 1493. This Number is preserved by *Eusebius*, who calls this King *Athoris*; perhaps he wrote *Arothis*. *Africanus* gives him but 6 Years, and *Josephus* 9 Years. His Transcriber wrote Θ i. e. 9. for ΛΘ, i. e. 39. For the Sum of the Dynasty requires this Number; and so it may be depended on: yet *Eusebius* in his Chronicon gives him but 7 Years: but, as I have observed, he shortens Reigns in his Chronicon very arbitrarily, to suit them to the Hypothesis of his own Chronology.
- 12 *Acencheres* reigned 12 Years 5 Months, A. M. 3972, ant. Ch. 1454. *Africanus* gives this King the same Number of Years, leaving out, as usual, the odd Months, but calls him *Chebres*. *Eusebius* calls him *Cencheres*, leaving out the initial *A*. and gives him 16 Years, and in his Chronicon 18 Years.
- 13 A second *Acencheres* his Son reigned 12 Years 3 Months, A. M. 3984, ant. Ch. 1442. *Africanus*, who calls this King *Acberres*, gives him also 12 Years: but *Eusebius*, who also calls him *Acherres*, gives him but 8 Years, which are 4 Years too few, as he gave the preceding King 4 Years too many.
- 14 *Armais* reigned 4 Years 1 Month, A. M. 3997, ant. Ch. 1429. *Africanus* calls him *Armeses*, and gives him 5 Years, because he left out the odd Months of the two preceding Reigns. *Eusebius* calls him *Armes* in *Syncellus*, and *Armais* in his Chronicon, and gives him also 5 Years. He adds, that this King was the *Danaus* who was expelled from *Egypt* by his Brother *Ægyptus*, and fled into *Greece*, and seized upon the Kingdom of *Argos*. But
this

this Account has no Foundation in History that we know of; and agrees not with the Time of *Danaus* coming into Greece, which was about 60 Years before, or in the Year before *Christ* 1486. And by the Computation of *Eusebius* in his Chronicon, it was the Year before *Christ* 1473, when he reigned at *Argos*. *Theophilus* gives him 4 Years and 1 Month.

- 15 *Rameffes* his Son reigned 1 Year 4 Months, A. M. 4001, ant. Ch. 1425. *Eusebius* omits this King.
- 16 *Armefses Miammi* his Son reigned 66 Years 2 Months, A. M. 4002, ant. Ch. 1424. This King is omitted in *Syncellus's* Copy of *Africanus*, by the Carelessness of the Transcriber, and the Similitude of the Name to that of the preceding King. *Theophilus* Bishop of *Antioch* calls him *Messes Miammi*. *Eusebius* calls him *Ammeses* in *Syncellus*, and gives him 68 Years: but he calls him *Remesses* in his Chronicon.
- 17 *Amenoph*, or *Amenophis* his Son reigned 19 Years 6 Months, A. M. 4068, ant. Ch. 1358. *Eusebius* calls him (10) *Menophis*, and gives him 40 Years. This Dynasty contains exactly 384 Years, from A. M. 3704 to A. M. 4088. and from An. ant. Ch. 1722, to An. ant. Ch. 1338: besides the 9 Years of *Armais*.

(10) This King is called *Memophis* by *Eusebius* in *Syncellus*; but in his Chronicon he calls him *Menophis*, leaving out the prefix *A*. *Eusebius* gives this King 40 Years in his Chronicon, as he does here; and this merely to bring the preceding King *Remesses*, as he calls him, up to the Time of *Aegyptus*, whom he makes to be the same King; as he makes *Armais* the King before him to be *Danaus*, omitting the intermediate fifteenth King. *Eusebius* could not but know, that *Manetbo* did not suppose *Rameses*, who preceded *Amenophis*, to be *Aegyptus* the Brother of *Danaus*; but that he expressly said, that *Setbos* who succeeded *Amenophis*, and who was also called *Rameffes*, or *Rameses*, was the *Aegyptus* who was the Brother of *Danaus*. *Manetbo* mistook in making *Setbos* to be *Aegyptus*, whose Age agreed not to the Time of *Setbos*, as will be shewn hereafter. But *Eusebius* did not mistake *Manetbo* by a Similitude of Names, but wilfully corrupted him, and made him suppose not *Rameses* who was called *Setbos*, but a prior King called also *Rameses*, or *Rameffes*, to be *Aegyptus*, that *Aegyptus* might be placed right in point of Chronology, according to his Computation, in which *Manetbo* erred many Years. But these Liberties of learned Men are

Josepbus relates (11) from *Manetho*, that *Sethos* or *Sethosis*, whom *Manetho* called also *Rameffes* or *Ramestes*, and *Ægyptus*, succeeded his Father *Amenophis*: and whilst he went upon his warlike Expeditions both by Sea and Land, he left his Brother *Armais* (whom he thought to be the *Greek Danaus*) Procurator of *Egypt*. *Sethos* in his Expeditions invaded and conquered *Cyprus*, *Phœnicia*, *Media*, and *Assyria*, and many Cities and Provinces of the East, or *India*. At his Return he deposed his Brother *Armais* for his Male-administration of the Kingdom, and forced him to fly into *Greece*. In these Exploits *Sethos* spent nine Years, as we infer from the Account of *Josepbus*. For he saies from *Manetho*, that the Time from the Expulsion of the *Shepherds* to the Retreat of *Armais* (called *Danaus*) into *Greece* (12), was 393 Years; and this he repeats soon after. The eighteenth Dynasty contained, as I have shewn, 384 Years; and the nine Years Govern-

neither reasonable nor pardonable, as misleading those who depend upon them.

(11) Cont. Apion. lib. i. p. 447.

(12) Ibid. and p. 460. where *Josepbus* having mentioned the Years of the seventeen Reigns above to *Sethos*, and related his Expeditions, adds, δὴλόν ἐστιν ἐκ τῶν εἰρημίων ἐτῶν τὴν χρόνον συλλογισθέντι, ὅτι οἱ καλέμενοι ποιμένες—τεῖσι ἢ ἐννεήκοντα ἢ τελακοσίους πρόθεν ἔτισιν ἐκ τῆς Αἰγύπτου ἀπαλλαγνύτες, τὴν χώραν ταύτην ἀπώκησαν, ἢ Δαναὸν εἰς Ἀργεῖον ἀφικέσθαι—ἀπὸ δὲ τούτων μέγαζον τῶν βασιλείων κατ' αὐτὸν ἐστὶν τελακοσία ἐννεήκοντα τρία ἔτη μέχρι τῶν δύο ἀδελφῶν Σέθου ἢ Ἑρμαίου, ὧν πῶν μὲν Σέθου Αἰγύπτου, πῶν δὲ Ἑρμαίου Δαναὸν μενομενομένην Φησὶν ὅν ἐκβαλὼν ὁ Σέθου ἐβασίλευσεν ἔτη ΝΘ. i. e. 59. And this agrees to the Account of *Diodorus Siculus* (lib. i. p. 51.) that *Sesoftris*, whom he calls *Sesofsis*, spent nine Years in conquering *Asia*, and the northern Parts of *Europe* as far as *Thrace*. *Africanus* and *Eusebius* agree to the same Number of Years for the Conquests of *Sesoftris*; but mistake him, as I observed before, for another *Sesoftris*, who reigned in the twelfth Dynasty of *Manetho*. But this *Sethos*, or *Sethosis*, was the great Warrior whom the *Greeks*, *Herodotus*, *Strabo*, and others, called *Sesoftris*. His true Name was *Sethos*, and by a *Greek* Termination added made *Sethosis*: but commonly called *Sesoftris*. His Time is fixed by *Manetho*: but I shall hereafter more largely consider it, as being a Point which has been much debated, but never rightly understood by any of our learned Chronologers, ancient or modern. I shall just observe here, that *Aristotle* makes *Sesoftris* many Years older than *Minos* King of *Crete*: πολὺ γὰρ ὑπερέχει τοῖς χρόνοις τὴν Μίνω βασιλείαν ἢ Σεσώστριν, Repub. lib. vii. c. 10. p. 436. He lived a Century before *Minos*.

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ment of *Armais* under *Sethosis* made it 393 Years. *Sethos* therefore, the first King of the nineteenth *Diospolitan* Dynasty, began to reign after his Return from his warlike Expeditions in the Year of the World 4097, and the Year before *Christ* 1329; and here *Manetho* began his Reign: and *Josephus* assures us from him, that from this Time he reigned fifty-nine Years; and after him his eldest Son *Rampses* reigned sixty-six Years; all which together, from the Expulsion of the *Shepherds*, *Josephus* (13) saies, *Manetho* reckoned 518 Years.

By this inestimable Remain of *Manetho*, preserved by *Josephus*, we are secure of the Term of the eighteenth Dynasty, and the greatest Part of the nineteenth, which stood as follows, *viz.*

Nineteenth Dynasty of five Diospolitan Kings.

[*Armais* was Procurator of *Egypt* 9 Years, in the Absence of *Sethos*. Syncel. p. 155. A. M. 4088, ant. Ch. 1338.]

1 *Sethos* (14) Son of *Amenophis* reigned 59 Years after *Armais*, A. M. 4097, ant. Ch. 1329.

In the Copy of *Africanus* he has no more than 51 Years; and in the Copy of *Eusebius* 55 Years, in all the MSS. both of *Pontacus* and *Scaliger*. But *Josephus* has preserved the true Number. *Sethos* has no more than 59 Years given him, because his Brother *Armais* ruled 9 Years in his Absence at the Beginning of his Reign. But *Sethos* - (whose Deputy *Armais* was) properly reigned, or was King of *Egypt*, 68 Years. And *Syncellus* and *Eusebius* both give to *Rameses* or *Sethos* (whom they after *Manetho* call *Ægyptus*) 68 Years. *Syncellus* saies, he reigned 68 Years (p. 41.) where, by a Mistake of the Transcriber, he is called the seventh instead of the first of the nineteenth Dynasty. *Syncellus* gives him the same Number of Years in two other Places (p. 155, 160.) in both which he calls him rightly *Rameses*. And *Eusebius* gives *Rameses*, or

(13) Ibid. p. 460, 464. lib. i. Jos. cont. Apion.

(14) The famous canicular Period commenced in the eighth or ninth Year of his Reign, in the Year before *Christ* 1321, or 1322, when the Year was found to contain 365 Days and a Quarter.

Rameses

Remeses as he calls him, whom he thought *Ægyptus*, a Reign of 68 Years, both in his Chronicon and in the Dynasties of *Manetho*: but he puts him in the fifteenth Place of the eighteenth Dynasty, to bring his Time nearer to that of *Ægyptus* and *Danaus*, according to his usual Management of the Dynasties. However, the Time of the Reign of *Sethos*, called also *Rameses* or *Rameffes*, is fixed and certain; though *Manetho* was mistaken, and led *Josephus* and others into the same Error, by supposing *Sethos*, or *Rameffes*, to be *Ægyptus*. But it will be proper to note, that there will be no Difference in our Chronology, if we give 393 Years to the eighteenth Dynasty, ending at the Death of *Amenophis*, as may be inferred from the Words of *Josephus* above-cited; and give 59 Years only to *Sethos*, and include in them the Term of the Government of his Brother (15) *Armais*. By this Reckoning, and to make the eighteenth Dynasty contain 393 Years, I should be inclined to give *Amenoph*, Father of *Sethos*, 29 Years and 6 Months, instead of 19 Years and 6 Months: and this, because he seems plainly to be the *Mæris* of *Herodotus*, who was succeeded, as he saies, by *Sesoftris*: and as he made the Lake called after his Name, and built the Labyrinth near it, these two Works could scarce possibly be finished in a Reign of 19 Years and a half. The Labour of the Lake alone exceeded, as *Herodotus* thought, that of the largest Pyramid, which was 20 Years in building: and the Labyrinth was also a far greater Work than any of the Pyramids; though at first it seems to have been nothing so large as it was afterwards made by the twelve Kings, or Regents, mentioned by *Herodotus*. However, I would not alter the Years of the Reign of *Amenophis* without Evidence or Authority; and leave this Point to the Judgment of the Learned. But be it as it will, it alters nothing in the Certainty of our Chronology in this Dynasty.

Nineteenth Dynasty of five Diospolitan Kings.

2 *Rampses* (16) Son of *Sethos* reigned 66 Years, A. M. 4156, ant.

(15) But *Syncellus* very absurdly gives to *Armais* nine Years, and also 68 to his Brother *Sethos*, or *Rameffes*, p. 55, 160.

(16) This *Rampses*, *Rampes*, or *Rameffes* being cured of a Blindness by
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Ch. 1270. *Syncellus* from *Africanus* calls him *Rapsaces*, and gives him only 61 Years. *Eusebius* from *Africanus* calls him *Rapses*, but he calls him *Ramses* in his *Chronicon*, and gives him his right Number of 66 Years.

The next King was called *Amenophis* by *Manetho*, but he assigned no Years to his Reign. *Josephus* calls him a fictitious King. *Manetho* related that he had a Son called *Sethon*, and *Rampses* from the Name of his Grandfather: and that, upon an Invasion made by the *Shepherds*, who had been sent for out of *Syria* to assist the *Jews* against him, *Amenophis* had sent him, when he was but five Years old, to a Friend abroad, and he himself fled into *Æthiopia*. That after thirteen Years he returned into *Egypt* with a great Army, and his Son with another, with which they conquered the *Shepherds* and drove them out of *Egypt*. This King however is set down by *Africanus*, who gives him 20 Years, and calls him *Ammenephtes*. *Eusebius* calls him by the same Name in *Syncellus*, but by his right Name *Amenophis* in his *Chronicon*, and gives him 40 Years. But as *Manetho* had not set down any Years to his Reign, it is most probable that he included them in the Years of the Reign of his Son *Rampses*.

Eusebius has unaccountably omitted this King; and gives to the next King *Ammenemes* 26 Years instead of 5 Years, as *Africanus* has it. So that *Ammenephtes*, or *Amenophis*, and *Ammenemes*, make 66 Years in *Eusebius*: and *Ramses* and *Ammenemes* make 65 Years in *Africanus*. I shall upon the Authority of *Josephus*, from *Manetho*, give no Years to the Reign of (17) *Amenophis*; and give 54 Years to the Reign

the Urine of a chaste Woman, as he was directed by the Oracle of *Latona* at *Butus*, was afterward ordered to erect two Obelisks to the Sun, or God of *Heliopolis*, which he accordingly did. They were in Height each an hundred Cubits, and eight Cubits in Breadth: and each made of one Stone. *Herodotus* calls him *Pheron*, and *Pliny*, *Nuncoreus*; but both agree that he was the Son of *Sesostris*, called *Ramses*, *Ramses*, or *Rampses*: and *Diodorus Siculus* saies, that he took this which was his Father's Name after he came to the Crown, *Biblioth. lib. i. p. 54. Herodot. lib. ii. c. cxl. Plin. lib. xxxvi. c. 11.* He ordered the Obelisks to be erected in the eleventh Year of his Reign, in the Year before *Christ* 1260.

(17) *Herodotus* never heard of the third King *Amenophis*: for he supposes
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of his Son *Rampses*, or *Rameses* (instead of 60 as *Africanus* has them) which is necessary to make this Chronology consistent with itself; and which also renders it consistent with the Scripture-Chronology in following Reigns: and this small Alteration is the more allowable, as we do not know the Years which *Manetho* gave to the Reign of this King; and as it makes the whole Dynasty differ no more than four Years from the Sum of it in the old *Egyptian* Chronicle; whereas the Sum of *Africanus* exceeds it 16 Years.

Remaining Kings of the nineteenth Dynasty.

[*Amenophis*, Son of *Rampses* or *Rameses*, — no Years assigned.]

3 *Rameses* (18) or *Rampses*, Son of *Amenophis*, (called also *Setbon*) reigned 54 Years, A. M. 4222, ant. Ch. 1204.

4 *Ammenemes* reigned 5 Years, A. M. 4276, ant. Ch. 1150.

5 *Thuoris* reigned 6 Years, A. M. 4281, ant. Ch. 1145.

The Sum of this Dynasty is 190 Years, from A. M. 4097. to A. M. 4287. and from An. ant. Ch. 1329. to An. ant. Ch. 1139.

but one King between *Sesostris* (or *Setbos*) and the King in whose Reign *Troy* was taken (which was the second *Rampses* or *Rameses*) lib. ii. c. 102, 111, 112.

(18) *Pliny* saies, that *Troy* was taken in the Reign of *Rameses*: and it was taken in the twenty-first Year of his Reign, and the Year before *Christ* 1184. *Pliny* adds, that he set up an Obelisk 40 Cubits high at *Heliopolis*; and another hard by, in the Palace where the sacred Bull *Mnevis* was kept: *Ramises autem is, quo regnante Ilium captum est, quadraginta cubitorum [obeliscum in Solis urbe posuit] idem digressus inde, ubi fuit Mnevidis regia, posuit alium longitudine undecenis* (*Pliny* probably wrote undecentum) pedibus, per latera cubitis quatuor. Hist. Nat. lib. xxxvi. c. 8. *Harduin* did not see the Error of the Reading *undecenis*, which supposes the Obelisk to be no more than *eleven Feet* in Length, which is the least Obelisk ever known, besides the Disproportion of the Base, which was six Feet on every Side, to the Height: Yet *Pliny* supposes this to have been a very large Obelisk; so that an hundred and twenty thousand Men were employed in making it. And *Harduin* himself supposes it to be that famous and prodigious Obelisk, which Pope *Sixtus* the Fifth ordered to be erected in the Plain before the *Lateran* Church: and this Obelisk *Kircher* makes in Height an hundred and

This

This and the foregoing Dynasty contain 583 Years in twenty-two Reigns: yet *Syncellus* (19) pretends, that *Josephus* had given from *Manetho* five hundred and ninety-four Years to twenty-three Reigns; and that they were those of the seventeenth, eighteenth, and nineteenth Dynasties of *Manetho*, whose Reigns, he saies, made five hundred and ninety-two Years. By this gross Mistake *Syncellus* supposes the six *Shepherd* Kings of the seventeenth Dynasty of *Manetho* were included in the twenty-three of *Josephus*, than which nothing can be more false and absurd. For the six *Shepherd* Kings of the seventeenth Dynasty, with the seventeen Kings of the eighteenth Dynasty, alone made twenty-three Reigns, (and so *Josephus* reckoned them) and six hundred and forty-three Years, and ten Months, by the Reckoning of *Josephus*. But the Numbers of the present Copies of *Josephus* in the seventeenth and eighteenth Dynasties make exactly five hundred and ninety-three Years and ten Months in twenty-three Reigns: so these and no other are the Reigns and Dynasties mentioned by *Josephus*; nor does he mention more than the Years of the two first Reigns of the nineteenth Dynasty. And this also shews, that the Numbers of *Josephus* were the same (though corrupt) in the Age of *Syncellus*, as they are now. It shews also the great Carelessness of *Syncellus*, that he did not see, that the Numbers of *Josephus* were corrupt, and that he had reckoned in the seventeenth and eighteenth Dynasties six hundred and forty-three Years, as is most evident.

Africanus and *Eusebius* (20) say, that *Thuoris*, the last King of the preceding Dynasty, is he whom *Homer* calls *Polybus*, the Husband of *Alcandra*, in whose Reign *Troy* was taken. But *Homer's* *Polybus* dwelt at *Thebes*, whereas *Thuoris* reigned at *Memphis*: so nothing could be inferred from *Homer* about *Thuoris*. The Name of the *Theban* King, in whose Reign *Troy* was taken, was *Amuthantæus*, the thirty-eighth King of the Catalogue of *Eratoſthenes*. We learn from

thirty-two Feet with the Pedestal and Base, Oedip. Ægypt. vol. ii. tom. 3. p. 164.

(19) Χρόνον ἡμῶν ἐξέθετο Αἰγυπτίων βασιλείων κγ' (xxiii) ἐτῶν ᾗ φ'δ' (dxciv) Chronograph. p. 103, 104.

(20) Chron. p. 93. See Hom. Odyss. lib. iv. v. 126.

Herodotus

Herodotus (21), whom the *Egyptian* Priests informed in the Matter, that the *Memphite* King who reigned when *Troy* was taken, could not be *Thuoris*, because he reigned at *Memphis* when *Paris* was driven with *Helena* into *Egypt*, as he was sailing with her to *Troy*: and the same King, whom *Herodotus* calls *Proteus* by a *Greek* Appellation, still reigned at *Memphis* when *Menelaus* came thither in his Return back from *Troy*, which was ten Years after *Paris* had been with him. *Thuoris* therefore reigning no more than six Years, could not be the King of *Egypt* who reigned in the Time of the Destruction of *Troy*. *Herodotus* gave Credit to the Relation of the *Egyptian* Priests; and thinks, that *Homer* knew, that *Paris* as well as *Menelaus* had been in *Egypt*. I also observe, that (22) *Diodorus Siculus* saies, the *Egyptians* called this King *Cetes*, whom the *Greeks* called *Proteus*; and related the same Things of him as to his Skill in the Winds, and changing himself into all kinds of Forms. Now *Cetes*, *Cet*, or *Ceth*, may be a Corruption of *Setb*, or *Setban*, which was one of the Names of *Rameses*, as *Josephus* informs us from *Manetho*. *Diodorus* adds, that he was succeeded by his Son *Remphis*, whom (23) *Herodotus* calls *Rhampfnitus*; but *Ammenemes* reigned between them for five Years, and is omitted by *Herodotus*.

The third Volume of Manetho's Dynasties.

The 20th Dynasty of 12 *Diospolitan* Kings, whose Names are not set down. They reigned 135 Years according to *Africanus*, whom I follow: but 178 according to (24) *Eusebius*. They reigned from A. M. 4287 to A. M. 4422, and from the Year ant. Ch. 1139 to the Year ant. Ch. 1004.

(21) Lib. ii. c. 112—120.

(22) Biblioth. lib. i. p. 56. Rhod.

(23) Lib. ii. c. 121.

(24) *Eusebius* has added to this Dynasty 43 Years, to bring *Thuoris* up to the Time of the Destruction of *Troy*, which I have shewn was in the Reign of *Rameses*, who might be the *Remphis* of *Diodorus Siculus*, and *Rhampfnitus* of *Herodotus*: and the Story of *Proteus* may be a Fiction.

Though

Though the twelve Kings of this Dynasty are not set down in the Copies of *Africanus* and *Eusebius*, yet half of them are preserved in *Herodotus* and *Diodorus Siculus*, which two Historians relate, that the three famous (25) Pyramids in the *Libyan Egypt*, near *Memphis*, were built by three Kings of this Dynasty, viz. the 8th, 9th, and 10th. And *Pliny* tells us the Number of Years in which Time they were all built. These are curious Observations, and deserve the Attention of the learned Reader.

Diodorus Siculus tells us, that the six first Kings of this Dynasty were wholly addicted to Luxury and Indolence, and did nothing worthy of Note. The seventh was called *Nilus*; he made several Cuts and Canals to receive the Water of the *Nile*, and to convey it into the Country; and from him the *Nile* (26) received its Name. These seven

(25) These were not the first Pyramids: for *Herodotus* relates, that *Mæris*, who preceded *Sesoftris*, and probably was his Father, and who made the famous Lake called after his Name, erected in the middle of it two Pyramids each of a Stadium, or 600 Feet in Height; and that half of them only was seen, and the other half lay under Water, which was fifty Paces, or three hundred Feet, in Depth. Upon each of these Pyramids was placed a Colossus of Stone, or Marble, sitting on a Throne, which were the Statues of himself and his Queen, as *Diodorus Siculus* saies, (lib. i. p. 48.) *Herodot.* lib. ii. c. 149. These Pyramids could not be later than the Time of making the Lake; and therefore they must be built about the Year before *Christ* 1338, or 1340.

(26) The 37th King of *Thebes* is also called *Nilus*: but he lived some Years before the Destruction of *Troy*, as appears from the Catalogue of *Eratosthenes*. And it is probable, that both he and the *Memphite* King *Nilus* were so called from the sacred River *Nibal*, *Nile*, which was not known by that Name to the *Greeks*, till after the taking of *Troy*. Therefore *Homer* calls it *Ægyptus* only, though it was known by the Name of *Nilus* when he wrote: but Propriety obliged him to give it the Name it was called by in the Times he wrote of. See *Odyss.* iii. § 300. and lib. iv. § 477, and § 581. on which last Verses the old Scholiast remarks: "Αἰγυπία ὁ Νεῖλος πρότερον ἐκαλεῖτο. And *Eusebius* saies; Αἰγυπία, ὃ ἐστὶ Νεῖλος—ὃν Ὁμηρὸς μὲν ἔτι καλεῖ. Ἡσιόδοσος δὲ ὡς ἂν νεώτερος Νεῖλον ἤδη καλέμενον οἶδεν αὐτόν. *Com.* p. 187. See his *Com.* ad *Dionys.* *Geog.* § 222. "Ὁμηρὸς τοῖς ἀρχαίοις ἐχρήσατο ὀνόμασιν—καὶ τότε καὶ Αἰγυπίων τὸν ποταμὸν εἶπεν, ὃ Νεῖλον. *Pausan.* *Bœot.* p. 315. edit. *Francos.* 1583. *Nilus*—etiamnum *Siris*, ut ante nominatus per aliquot millia, et in totum *Homero* *Ægyptus*. *Plin.* *Hist. Nat.* lib. v. c. 9. See *Plut.* de fluminibus.

Kings

Kings after *Rampfinitus* are omitted in *Herodotus*, and all reigned but about forty Years to the Year before Christ 1099.

After *Nilus* reigned *Cheops*, whom *Diodorus Siculus* calls *Chemmis* or *Chembes*; and both he and *Herodotus* agree, that he built the first and largest (27) Pyramid in *Libya*; which *Diodorus* saies was 120 Furlongs, or fifteen Miles distant from *Memphis*, and 45 Furlongs (28) from the *Nile*. It was twenty Years in building, and employed, as the *Egyptian* Priests told *Diodorus*, three hundred and sixty thousand Men. The Length of each Side was seven hundred Feet; and the Height more than six hundred Feet; and the Square of the Top was six (29) Cubits. *Diodorus* adds, that it was built not less than a thou-

(27) *Herodot.* lib. ii. c. 124. *Diodor. Sic.* lib. i. p. 56, 57. *Herodotus* saies, the Stones with which this Pyramid was built, were with incredible Labour brought from the Mountains of *Arabia*: and Mr. *Greaves* tells us, that Mount *Sina* in *Arabia*, which reached to the *Red Sea*, was full of Rocks of that speckled kind of Marble of a red Colour mixed with Spots of black and white, huge Blocks and Pillars of which are seen in the Pyramids and Obelisks. Vol. ii. p. 473, 474.

(28) The *Arabians* and *Egyptians* reckoned a Mile no more than seven Stadia, or Furlongs. So *Kircher.* *Oedip. Ægypt.* vol. ii. p. 285. And *Suidas* reckoned it seven and a half, amongst the *Greeks*. It was eight Stadia amongst the *Romans*, or nearly eight, as *Plutarch* saies, in *Gracchus*. A Mile being reckoned seven Furlongs and a half, the Distance was just six Miles from the *Nile*. *Strabo* saies, the Mountain on which the three Pyramids stood, was no more than 40 Stadia, or five Miles, from *Memphis*. *Geog.* lib. xvii. p. 1161.

(29) *Greaves* found the Measure at Top 13 Feet square, and 280 Parts of a 1000, or above a quarter, vol. i. p. 99. and perhaps one Tier of Stone, or the uppermost, may have fallen since the Time of *Diodorus*: and *Pliny* was mistaken in making the Square of the Top 25 Feet. His Words are: *Latitudo a cacumine pedes xxv.* *Hist. Nat.* lib. xxxvi. c. 12. *Harduin* found it in his MSS. *Altitudo a cacumine pedes xv.* S. where it is plain, that *Latitudo*, which the old Editions have, is the true Reading. And then *Pliny* made the Square at the Top to be 15 Feet and a half; which differs very little from the Measure of Mr. *Greaves*, the *English* Foot being larger than the *Roman*. *Harduin*, the Editor of *Pliny*, taking *Altitudo* to be the true Reading of *Pliny*, and seeing that 15 Feet and a half were vastly short of the Height of this Pyramid, whose Base was 883 Feet on every Side, most absurdly interprets *Pliny's* 15 Feet to be (*quindecim millia pedum*) fifteen thousand Feet; which makes the Pyramid as extravagantly too high (for it

sand Years before his going into *Egypt*: so it was probably built about the Year before *Christ* 1077; or 1017 Years before he went thither, which was sixty Years before the *Christian* *Æra*. I suppose this Pyramid to be built in the twenty-third Year of *Cheops*; and that he reigned fourteen Years after, in all thirty-six Years, to the Year before *Christ* 1063. *Herodotus* relates (30), that in the building of this Pyramid an hundred thousand Men were employed by turns for three Months, and so in the Space of a Year four hundred thousand Men were employed; which may be the Truth of that which the *Egyptian* Priests told *Diodorus*. *Herodotus* (31) also saies, that it was twenty Years in building: That each Side of the Base was eight hundred Feet, and the Height the same; and that each Stone was no less than thirty Feet in Length. The Expence in Onions, Parsly, and Garlick only for the Labourers amounted to 1600 Talents of Silver: and this was mentioned in *Egyptian* Letters engraved upon (32) the Pyramid.

Herodotus (33) saies, the second Pyramid was built by *Chephren*, the Brother of *Cheops*; and that it was less than the first. He measured them both, but gives us not the Dimensions of the second. *Diodorus* (34) also saies, that *Chephren*, the Brother of the preceding King, built the second Pyramid: but he adds, that some said, that he was not his Brother, but his Son, who was called *Chabryes*: he observes likewise, that it was less than the first Pyramid, each Side of the Base being no more than a Stadium, or six hundred Feet. *Chephren* reigned thirty-five Years, to the Year before *Christ* 1028.

was but little more than 600 Feet high) as 15 Feet and a half made it too low. But *Harduin* had no Notion of Proportion in these Buildings.

(30) Lib. ii. c. 124.

(31) Ibid. And *Mela* saies the same of the Length of the Stones, *Geog.* lib. i. c. 9.

(32) *Herodot.* l. ii. c. 125. and *Diod. Sic.* lib. i. p. 58. *Stephanus*, by a gross Error, makes the Expence to amount to ten thousand five hundred Talents, voc. *Πνεγμίδης*. *Pliny* has 1600 Talents in *Harduin's* MSS. lib. xxxvi. c. 12. and this is his true Reading; and not 1800, as the Editions have it.

(33) Ibid. c. 127.

(34) Lib. i. p. 57.

The

The third (35) Pyramid was built by *Mycerinus*, Son of *Cheops*, as *Herodotus* saies; but his Grandson, and the Son of *Chephres*, or *Chabrias*, as *Diodorus Siculus* was told. His Name was engraved on the North Side of it, as *Diodorus* relates. It was much less than that of his Father, each Side of the Base being no more than about 300 Feet, as *Herodotus* and *Diodorus* agree; and less in Height by (36) twenty Feet, as *Herodotus* is understood. *Diodorus* saies, that *Mycerinus* did not live to finish it. He reigned only about nine Years, to the Year before *Christ* 1019. *Diodorus* adds, that there are other three Pyramids, besides the fore-mentioned, in *Libya*. One of these was in the *Arfinoite* Nome, and two in the *Memphite* Nome, all near the Labyrinth, as (37) *Pliny* informs us: or they rather seem to be those which (38) *Strabo* mentions to be on the same Mountain with the three before described. *Diodorus* tells us further, that neither the *Egyptians*, nor those who have wrote about the Pyramids, are agreed who were the Builders of them. That some ascribe them to the Kings before

(35) *Herodotus* lib. ii. c. 134. *Diod. Sic.* lib. i. p. 58. This Pyramid is about a Furlong distant from the second, as Mr. *Greaves* observed, vol. i. p. 145. edit. 1737.

(36) Mr. *Greaves* conjectures, that there is an Error in the Copy of *Herodotus*, and that he wrote *πεντακοντίων* (D), instead of *ἑξακοί* (xx), for he thinks this Pyramid must have been less than that of *Cheops* by five hundred Feet in Height, as it was less by so many Feet on every Side. But *Herodotus* might mean, that it wanted 20 Feet in its Height, as having not been finished, according to the Relation of *Diodorus Siculus*. Or else, though the Base of this Pyramid was far less than the Base of that of his Father *Cheops*, he might make it almost equal in Height. As all the Copies of *Herodotus* have *ἑξακοί* (xx), the learned Reader must judge of the Probability of his Meaning. But the true Meaning of *Herodotus* is given us by his first Translator *Laurentius Valla*, who renders his Words, as expressing this Pyramid (which was quadrangular) *to be on every Side less than three Plethra by twenty Feet, i. e.* it wanted twenty of three hundred Feet. For the Height is not mentioned by *Herodotus*. *Vicinis pedibus ex omni parte (nam est quadrangularis) breviorum quam trium jugerum.* Edit. Rom. 1475. Nor is the Height mentioned by *Diodorus*.

(37) *Hist. Nat.* lib. xxxvi. c. 12.

(38) *Geog.* lib. xvii. p. 1161. And *Diodorus*, p. 58. saies, they were each in the Base two hundred Feet; and these were said to have been built (by the three Kings before mentioned) for Sepulchres for their Queens.

E e 2.

mentioned;

mentioned ; and others ascribe the first and greatest to *Armaeus*, (who was Brother of *Sesofstris*) the second to *Amasis*, or *Ammosis*, (not the King who lived in the Reign of *Cambyfes*, but a far older King mentioned by *Diodorus* (39) next to *Sesofstris* the second, Son of the great *Sesofstris*) the third was ascribed to (40) *Inaron*, or *Maron*, who was the next King but one after *Amasis*, or *Ammosis* ; and the same with him who is called *Mendes*, and was said to have built the Labyrinth. *Strabo* saies, that on the Brow of a Mountain, forty Furlongs distant from *Memphis*, many Pyramids are erected which were the (41) *Sepulchres of the Kings*. Of these, he adds, three are of the greatest Note ; and two of them are reckoned amongst the (42) *Wonders of the World*. They are a Stadium, or 600 Feet in Height, foursquare at the Base, and the Height somewhat exceeds the Length (43) of each of the Sides : and one of these Pyramids is a little bigger than the other. They stand contiguous to each other on the same Plain. The third is at some Distance from the other two, and stands upon an higher Part of the Mountain, and is much less.

(39) Lib. i. p. 54.

(40) *Inaron* is a Corruption of *Maron*, which is the true Reading, and the Transcriber wrote *W* instead of *M*.

(41) *Strab. sup.* *Diodorus Siculus* saies the same, lib. i. p. 58. and those Writers, *Stephanus*, in voc. *Nicetas*, *Nonnus*, and the Author of the *Etymologicum magnum*, were grossly mistaken, who thought they were built for Granaries in the Time of *Joseph*. They were Buildings altogether unfit for Storehouses, their Forms rendering them the least capacious of any. Nor were they built till many Centuries after the Death of *Joseph* : and it is most probable, that the first of these three was built by *Cheops*, as *Herodotus* relates ; and that they were all intended for royal Sepulchres. But before these Pyramids were built for royal Sepulchres, there were two sepulchral Temples, one for the Kings of *Memphis*, at the Labyrinth in the *Arfinoite* Nome : the other adjoining to the Temple of *Memnon*, on the West Side of the *Nile*, a little above *Thebes*, where the *Theban* Kings were buried.

(42) *Diodorus Siculus* saies the same, lib. i. p. 57.

(43) Mr. *Greaves* saies, this is a Mistake : and that the Height is not equal to the Length of the Sides. *Diodorus Siculus* made the same Observation, lib. i. p. 57. and also late Travellers have observed the same. See *Greaves's Works*, vol. i. p. 94.

Pliny

Pliny (44) justly calls these Pyramids an idle, foolish, and vain Expence of Money. The three, he saies, whose Fame has filled the World, and which are conspicuous to all who sail up or down the *Nile*, are situated on a stony (45) and barren Mountain between *Memphis* and the *Delta*. They are less than four Miles distant from the *Nile*; six Miles from *Memphis*, and adjoining to the Village called *Busiris*. There is placed before them a prodigious Sphinx (46), which is in Compass round the Forehead 102 Feet; in Length it is 143 Feet; and from the Belly to the Top of the Head it is 62 Feet. Dr. *Pocock* (47) saies, that the Neck and Head only were above Ground when he saw it; and that it is twenty-seven Feet in Height; that the lower Part of the Neck is thirty-three Feet wide; and that it is twenty Feet from the Forepart of the Neck to the Back; and thence to the Hole in the Back it is seventy-five Feet; and the Hole five Feet long: from whence to the Tail, he thinks, it is thirty Feet. So by this Reckoning the Sphinx was from the Forepart of the Neck to the Tail 130 Feet. So if the Head was 13 Feet in Length, the whole Length was 143 Feet, as *Pliny* relates; and not one hundred and thirteen Feet, as the Doctor, by an Oversight, saies *Pliny* made it. The Sphinx was cut out of the solid Rock. In the hinder Part is a Cave under ground of a Bigness answerable to the Head, and this was probably a (48) Burying-place. *Pliny* (49) saies, it was thought, that King *Amasis*, or rather *Armais*, as several of his Copies have it, was buried in it. The largest Pyramid, as *Pliny* relates in the same Place, employed three hundred and sixty thousand Men for twenty Years in building it: and all the three

(44) Hist. Nat. lib. xxxvi. c. 12.

(45) *Herodotus* saies the same, Τὸ δὲ πρὸς Αἰγύπτῳ ἑὸν ἄλλο πέ-
πρινον τείνει, ἐν τῷ αἰ πυραμίδες ἵκταισι, lib. ii. c. 8. And it is more probable,
that the Stone of which the Pyramids were built, was dug out of the Moun-
tain on which they stood, than that it was brought (as *Herodotus* and other
ancient Historians relate) from the Stone-Quarries of *Arabia*, near the *Red*
Sea, at incredible Labour and Expence.

(46) Hist. Nat. lib. xxxvi. c. 12.

(47) Observations on *Egypt*, p. 46. See his Note there.

(48) Ray's Collection of Travels, vol. ii. p. 452.

(49) Lib. xxxvi. c. 12.

were made in the Space of seventy-eight Years and four Months. This Pyramid, he saies, is on every Side 883 Feet in Length; the Breadth at the Top is fifteen Feet and a half, as observed before to be the true (50) Reading of *Pliny*. The second Pyramid, by his Computation, is 737 Feet on each Side: and the third is 363 Feet.

Herodotus cited above, saies, that each Side of the largest Pyramid is 800 *Græcian* Feet; and a *Græcian* Foot is reckoned no more than a 24th Part, or half an Ince more than a *Roman* Foot (51). So if a Stadium was 600 *Græcian* Feet, and 625 *Roman* Feet, a Stadium and a third Part, or 800 *Græcian* Feet, would be no more than 833 Feet and four Inces in *Roman* Measure: and this is almost 50 Feet less than *Pliny's* Measure. The *Roman* Foot contains 967 such Parts as the *English* Foot contains a 1000; or is as 967 to 1000. The *Greek* Foot is to the *English* as 1007 to 1000: and the *Paris* Foot is to the *English* as 1068 to 1000. The *Greek* is also to the *Roman* Foot as 1041 nearly to 1000; or is a little more than half an Ince larger than the *Roman*. *Pliny* must have reckoned the *Roman* Foot in Proportion to the *Greek* much less than Mr. *Greaves* makes it; and *A. Gellius* makes it two Inces less. For he saies, that (52) *Herodotus* wrote, that the Body of *Orestes*, which was found buried under ground, was seven *Cubits* in Length, i. e. saies he, twelve Feet and a quarter. By this Computation the *Græcian* Cubit of 18 Inces was 21 *Roman* Inces; and this brings *Pliny's* Account nearer to that of *Herodotus*.

The Length of the Sides of the largest Pyramid is found to be nearly the same as *Herodotus* made it, or 800 *Græcian* Feet, which answer to 680 Feet of *Paris*. Father *Fulgence* of *Tours*, a mathematical Capuchin, found the Breadth of this Pyramid on each Side to be 682 *Paris* Feet: and *M. Chazelles* found it the same (53). Our learned

(50) Lib. xxxvi. c. 12.

(51) *Greaves*, Vol. i. p. 233.

(52) *Herodotus*—inventum esse sub terra scripsit Orestis corpus cubitâ longitudinis habens septem: quæ faciunt pedes duodecim et quadrantem. Noct. Attic. lib. iii. c. 10. p. 236, 237. *Herodot.* lib. i. c. 67, 68.

(53) See the History of the Royal Academy of Sciences translated into *English*, vol. i. p. 379.

Mr.

Mr. *Greaves* (54) measured it A. D. 1638. and found it at first to be in its perpendicular Height 481 *English* Feet; but upon a second Calculation he found the perpendicular Height to be very nearly 499 *English* Feet. So that *Herodotus* must have computed the Height, not by the perpendicular, but by the inclining Ascents, which are equal to the Latitude. The Length of the Sides Mr. *Greaves* found to be 693 *English* Feet; but the *English* Foot is something less than that of *Paris*; and 723 of them are equal only to 680 Feet of *Paris*.

The Author of the Life of Mr. *Greaves*, prefixed to his Works, saies, that 682 *French* Feet correspond to 728 *English* Feet: and the Height of the Pyramid found to be 77 Toises (of six Feet each) and a half, is 498 *English* Feet; which is but one Foot less than Mr. *Greaves* made it. The *English* Foot is nearly a 15th Part less than that of *Paris*. But the Breadth of Mr. *Greaves's* Measure is 35 Feet less than those of *Chazelles* and *Fulgence*; which is a considerable Difference. Mr. *Greaves* found the second Pyramid, which is contiguous to the first, to be of the same Height, and the Sides of the same Length with it. The third is far less than the other two: and neither the second nor third have any visible Entrance into them. These three lie near together: but there are several others scattered up and down in the *Libyan* Desert: one, twenty Miles distant from the three above-mentioned, is as large as the largest of them. The whole Number of Pyramids in the *Libyan* Desert is reckoned to be (55) eighteen.

There was also by the Relation of *Abulfeda*, an *Arabian* Historian, a Pyramid in *Thebais*, which was thought to be the largest in *Egypt*: and (56) *Kircher* saies, there were others there; but they were those in *Libya* and near *Memphis*; and *Abulfeda* also was mistaken: for there were no Pyramids in *Thebais*, as appears from Dr. *Pocock's* Travels all through the upper *Egypt*: and *Abulfeda* may speak only of the Obelisks of *Thebais*, where there are many still remaining, which Dr. *Pocock* mentions and describes very exactly.

(54) See the first Volume of his Works, p. 94. and Life prefixed, p. 14. and the second Volume, p. 393, 394. also Life prefixed, p. 21, 23, 24.

(55) *Greaves*, vol. i. p. 155.

(56) *Oedip. Ægypt.* tom. i. p. 39.

Father (57) *Wansleb*, who saw the Pyramids near *Memphis* several times, saies, they are not built with Marble, as some relate, but with a white sandy Stone very hard — that they stand upon a Rock covered over with white Sand — that the greatest hath but 206 Steps — that the Stones of the biggest Pyramid are not equal; for some of the undermost are four Feet high; some three Feet and a half; and five Feet long. The Stones of the middle are three Feet and five Inches high: and the uppermost Stones are but two Feet high, and three and a half long.—The Sides of the Pyramids are not equal; for in the greatest it is visible, and so in the others, that the North Side is longer than that which stretches from East to West.—In all the Pyramids there are very deep Wells cut square, as he saw in more than ten, which he supposes to have been Sepulchres.—The great Pyramid is 520 Feet high, upon a Base of 682 Feet square. The Platform at Top is sixteen Feet and two thirds square, and is composed of twelve large Stones: yet this from below appears to the Eye a sharp Point. A strong Man cannot throw a Stone from the Top so as to make it fall beyond the Steps or Basis of the Pyramid.

The Height (58) of *St. Paul's Church* taken in the Year of our Lord 1312, when it was finished, was, as *Dugdale* relates, 534 Feet, viz. the Height of the Tower from the Level of the Ground was 260 Feet; and the Height of the Spire above it was 274 Feet. But the Measure taken at the building, and set down in a Tablet, makes the whole Height no more than 520 Feet. Whence it is probable, that the Spire was raised from fourteen Feet below the Battlements, which rose so many Feet above the Foundation of the Spire, and then the Accounts agree. By this Computation the Height of *St. Paul's Church* was 21 or 22 Feet more than that of the largest Pyramid, as taken by Mr. *Greaves*: but about 34 Feet less, according to *Chazelles* and *Wansleb*. The Height of the new Church of *St. Paul* is from the Pavement to the Top of the Cross 344 Feet and nine Inches, to which the Height

(57) Collection of Voyages and Travels by Ray, vol. ii. p. 449—451.

(58) Camden's Britannia by Bishop *Gibson*.

from

from the Level of the Ground to the Pavement must be added : so that it is far lower than the old Church was. But to return :

I have differed from *Herodotus*, whom *Diodorus Siculus* follows, in the Years of the Reigns of *Cheops*, and his Brother *Chephren*. The *Egyptian* Priests told *Herodotus*, that *Cheops* (59) reigned fifty Years; and that his Brother *Chephren*, who succeeded him, reigned fifty-six (60) Years, in all 106. But it is not at all probable, that two Brothers should reign successively 106 Years : nor is there any Instance of this in any of the Dynasties of *Manetho*. Therefore, to solve this Difficulty, some of the *Egyptian* Priests related, as *Diodorus* tells us, that *Cheops* was not succeeded by his Brother, but by his Son, called *Chabryis*. This is contrary to the Account of *Herodotus*, who saies, that *Mycerinus* was the Son of *Cheops*, who succeeded in the Kingdom after his Uncle *Chephren*. Further, the Years ascribed by *Herodotus* to the two Kings before-mentioned will not at all agree with the Years of this Dynasty of *Manetho*, which are no more than 135 in twelve Reigns : nor admit of so many Years being given to the Reigns of two Kings, without shortening the Reigns of the rest too much. Nor also will the Numbers of *Herodotus* on any Supposition agree with the Space of Time which *Pliny* assigns from ancient Historians for the building of all the three Pyramids, which is 78 Years and 4 Months. For if the first was finished only in the last Year of the Reign of *Cheops*, having been 20 Years in building, there remain only 58 Years and 4 Months, for the Time of building the other two : and *Chephren* being supposed to reign 56 Years of this Term, two Years and no more remain for the Reign of *Mycerinus*, and his building the third Pyramid, which he did not live to finish : whereas *Herodotus* supposes *Mycerinus* to reign 9 Years, if not more. For after he had reigned some Time, and his beloved only Daughter was dead, he was told by the Oracle, that he should

(59) Lib. ii. c. 127.

(60) Ibid. c. 128. It is certain, and *Herodotus* himself intimates, that his Accounts of the *Egyptian* Kings before *Psammitichus*, were very imperfect : but from his Reign, he saies, he had a perfect Knowledge of the *Egyptian* History, lib. ii. c. 154.

live (61) six Years, and die in the seventh. So that the Historians, whom *Pliny* took his Relation from, must have reckoned the Reigns of *Cheops* and *Chepbren* much less than *Herodotus* has done : and *Manetho* must have done the same.

I shall only observe further with regard to the foregoing Discourse on the Pyramids, that, as they were all built in the Provinces of the *Memphite* Nome, it is most probable, that they were built by the Kings who reigned at *Memphis*, the capital City of the middle and lower *Egypt* : and it does not seem probable, that any of them were built so early as the first Dynasty of *Egyptian* Kings. Neither is it at all likely, that the *Shepherd* Kings would spend their Treasures, or the Labour of their Men, in such expensive and enormous Structures of so little Use. And as these great Works were more easily erected after the Expulsion of the *Shepherd* Kings, when *Egypt* was free from Wars, with which it had been for many Years wasted, and had recovered Strength and Riches, and the Kingdoms of the upper and lower *Egypt* were united under the *Diospolitans* ; it is most credible, that *Herodotus* has given us the Founders of the three most ancient Pyramids after those of *Mæris* ; and it appears, that the first of the three is above a Century later than the Destruction of *Troy* : and the third was built but a few Years before the Foundation of *Solomon's* Temple was laid.

The eleventh King of the 20th Dynasty was called *Afybis*, who built the (62) Eastern Porch of the Temple of *Vulcan*, which was the largest and most beautiful of them all ; he also built a Pyramid of Brick, with an Inscription upon it. He reigned about 14 Years, from the Year before *Christ* 1019, to the Year before *Christ* 1005.

Herodotus does not relate the Measures of this Pyramid, built by *Afybis*, of Brick ; but it is probably that which *Dr. Pocock* saw near *Dasbour*, not far South from *Memphis*. It is built with unburnt Bricks made of the Earth dug out of the *Nile*, and which was mixed with chopped Straw, in order to bind the Clay together, according to the most ancient Way of making Bricks in *Egypt* and *Phœnicia*, and

(61) Lib. ii. c. 133.

(62) Lib. ii. c. 136.

many .

many of the Eastern Countries : and which the *Egyptians* still use in many of their Buildings, especially in the upper *Egypt*. Dr. *Pocock* (63) measured it, and found it to be 157 Feet on the North Side, and 210 Feet on the West Side, and 150 Feet high.

Afyebis was the *Pharaoh* King of *Egypt*, whose beautiful Daughter *Solomon* married, 1 *Kings* iii. 1. and built for her an House, or Apartment, which was a Porch raised with Pillars, 1 *Kings* vii. 8. and was probably after an *Egyptian* Model.

The last King of the 20th Dynasty was called *Anyfis*, and was blind. He probably reigned no more than a Year, and was driven out by the *Tanites*, whose King *Smedes* succeeded him in the Year before *Christ* 1004. His Reign appears to be short, by the Account of *Herodotus*, who mentions not any one Thing done in it : but he relates, that *Sabacon*, the *Æthiopian* (64), invaded *Egypt* with a great Army ; upon which *Anyfis* fled into the Marshes, and *Sabacon* reigned fifty Years in *Egypt*. But it is a gross Mistake in *Herodotus* to make *Sabacon* succeed *Anyfis*, when there were four Dynasties between them, and 274 Years. And so many there must have been, and more, by *Herodotus's* own Calculation. For he reckons more than seven hundred (65) Years between the Flight of *Anyfis* into the Marshes, and the Flight of *Amyrtæus* into the same Marshes, which lay in a little Island called *Elbo*. It appears from the Dynasties of *Manetho*, that the Time from *Anyfis* to the Flight of *Amyrtæus* was about 610 Years ; and from *Sabacon* to *Amyrtæus* was 328 or 330 Years ; and *Amyrtæus* reigned six Years : and so it was about 274 Years from the Flight of *Anyfis* to *Sabacon*.

But *Diodorus Siculus* is guilty of a no less Mistake than *Herodotus* is : for he reckons but one Reign, viz. (66) of *Bocchoris*, between *Mycerinus* and *Sabacon*, and makes *Bocchoris* succeed *Mycerinus*. And

(63) Travels, p. 53.

(64) Lib. ii. c. 137.

(65) ἑξακόσια, etc. lib. ii. c. 140. If *Herodotus* wrote ἑξακόσια, i. e. 600, the Time exactly agrees with the Dynasties of *Manetho*: otherwise there is an Error of an hundred Years.

(66) Biblioth. lib. i. p. 59.

as *Herodotus* omits all the Reigns between *Anyfis* and *Sabacón*, so *Diodorus* omits all the Reigns between *Mycerinus* and *Bocchoris*, whom *Sabacón* succeeded. *Diodorus* was aware, that (67) many Reigns intervened between *Mycerinus* and *Sabacón*; but he thought they intervened between *Bocchoris* and *Sabacón*: whereas in reality they are the Reigns of the 21st, 22d, and 23d Dynasties of *Manetho*, which intervene between *Anyfis* and *Bocchoris*; and *Sabacón* immediately succeeded *Bocchoris*.

Thus we see the vast Importance of the Dynasties of *Manetho* for ascertaining the Time of History, by which we are able to free the ancient and most valuable Histories of *Herodotus*, and *Diodorus Siculus*, from Embarrassments in Chronology and Confusion of History, in which, without them, we must for ever have been entangled and involved.

The twenty-first Dynasty of seven Tanite (68) Kings.

- 1 *Smedes*, who in the Copy of *Eusebius* is called *Smendes*, and *Semendis*, in his Chronicon, reigned 26 Years, A. M. 4422, ant. Ch. 1004.

(67) Having related, that *Bocchoris* succeeded *Mycerinus*, he adds: Πολλοῖς δ' ὕστερον χρόνις ἐβασίλευσε τῇ Αἰγύπτῳ Σαβακόν, τὸ μὲν καὶ Ἰθίοψ, etc. *Ibid.* that is, a long Time after *Bocchoris*, *Sabacón*, an *Æthiopian*, reigned over *Egypt*.

(68) This is the first Dynasty of *Tanite* Kings, who came from *Tanis* in the *Delta*, and succeeded the *Diospolitans*, and reigned at *Memphis* over the middle and lower *Egypt*. The *Diospolitans* now reigned only in the upper *Egypt*, where they lived at *Thebes*; which the preceding Kings had enlarged to that Greatness and Magnificence, which made it equal, if not superior, to *Memphis*. The Walls, as *Diodorus Siculus* relates (lib. i. p. 42.) were 140 Stadia, or seventeen Miles and an half in Compass; and the City was adorned with large and lofty Buildings, and magnificent Temples—even the Houses of private Persons were raised some four and some five Stories high. He adds, that this was not only the most flourishing and renowned City of *Egypt*, but of all others in the World. *Homer* said it had an hundred Gates, and maintained twenty thousand Chariots, with Men and Horses belonging to them, *Iliad* ix. v. 381—4. It was probably in the Height of its Glory in the Days of *Homer*, who lived in the Beginning of

2 *Pfusen*

2 *Psusen* or *Susen* reigned 46 Years, A. M. 4448, ant. Ch. 978. In the Copy of *Eusebius* he has no more than 41 Years.

This King is the Scripture *Susac* (סוסע) 1 K. xiv. 25. And it appears from the Scripture History, that he reigned at the Time assigned in the Dynasty. For it is said, 1 K. xi. 40. that *Jeroboam* fled from *Solomon* into *Egypt*, unto *Susac* King of *Egypt*. This was in the latter End of the Reign of *Solomon*. Therefore *Susac* was King of *Egypt* before the Death of *Solomon*. *Solomon* died in the Year before *Christ* 977. *Susac* therefore began to reign very probably in the Year before *Christ* 978.

this Dynasty. Notwithstanding, *Memphis* was somewhat larger than *Thebes*; and was more conveniently situated both for Trade and Empire, as it commanded the Navigation of the *Nile*: and therefore in ancient Times the Kings of *Egypt* made it the Seat of their Empire, and left *Thebes* to be governed by Vice-roys. See *Mel. Geog.* lib. i. c. 9. *Strab.* lib. xvii. p. 1160 and 1170. *Herodot.* lib. ii. c. 15. *Plin. Hist. Nat.* lib. xxxvi. c. 14. *Diod. Sic.* lib. i. p. 60. *Tanis* is the City called *Zoan* in Scripture. *Numb.* xiii. 22. *Pf.* lxxviii. 12, 43. *Esa.* xix. 11, 13. *Ezech.* xxx. 14. in which Places the Septuagint render it by *Tanis*. It is derived from the *Hebrew* טַן *Tson*, or *Tsan*, i. e. in *Greek* *Tan*, and with the Termination *Tanis*. For the *Greeks* not having a Letter answering to the *Hebrew* (צ) *Tzad*, or *Tsad*, render it by a simple *T*. and also by an *S*. Hence *Syria* was called from טַן *Tsur*, or *Sur*, the Name of *Tyre*, the capital City of *Phœnicia*, which was comprehended in *Syria*, and from whence it had its Name: and *Tyre* in *Hebrew* טַן *Tsur*, or *Sur*, was anciently called *Sar*, and *Sarra*, with a *Latin* Termination. Hence *Juvenal.* Sat. xi. 38. writes,

pietæ sarrana ferentem

Ex humeris aulæa togæ, i. e. *Tyria*.

A. Gellius, lib. xiv. c. 6. saies *Tyros* was called *Sarra*. *Festus* observes the same. Hence *Emmianus* saies, *Pœnos Sarra oriundos*. *Fragm.* and *Servius* ad *Virgil.* Georg. ii. v. 506. observes, quæ nunc *Tyros* dicitur, olim *Sarra* vocabatur.

Tanis was one of the most ancient Cities of the lower *Egypt*: it was probably built by *Osiris*, or *Menes*. *Moses* saies (*Num.* c. xiii. 22.) that *Hebron* was built seven Years before *Zoan*, or *Tanis* in *Egypt*. Now *Josephus* tells us, that the Inhabitants of *Hebron* reckoned that Town to have been built 2300 Years when he wrote, *De Bel. Jud.* lib. v. p. 895. He wrote in the thirteenth Year of *Domitian*, A. D. 94. So by this Reckoning *Hebron* was built in the Year before *Christ* 2206. and *Tanis*, or *Zoan*, in the Year before *Christ* 2199. in the thirty-seventh Year of *Menes*, according to *Manetho*.

In

In the *Greek* Version of the Septuagint he is called *Sufacim*: but *Josephus* read it *Sufac*. The final N (ן) and Caph K (ך) in the *Chaldee*, or modern *Hebrew* Letters; and N and K in the *Samaritan*, or ancient *Hebrew* Letters, are so much alike, that it was easy for a Copier to write *Sufac* or *Sufec*, for *Susen*: and whether the right Name is *Sufac*, *Sufec*, or *Susen*, is no great Matter. *Sufac* or *Susen* was a very powerful Prince. In the sixth Year of his Reign, and in the fifth Year of the Reign of *Rehoboam* King of *Judah*, and the Year before *Christ* 973, he invaded *Judæa* with a prodigious Army, which consisted of twelve hundred Chariots, and sixty thousand *Egyptian* Horsemen, and People (who were Footmen) without Number, 2 Chron. xii. 2, 3. *Josephus* (69) saies, the Footmen were four hundred thousand. These were *Lubims* or *Libyans*, *Troglodytes* (70), called *Sukkiims*, and *Æthiopians*. *Susen*, or *Sufac*, was probably incited to this Expedition against *Rehoboam* by *Jeroboam*, who had fled to him from *Solomon*, and had lived in great Esteem with him, till the Death of *Solomon*, 1 K. xi. 4. and married his Daughter, as the (71) *Paschal* Chronicle and *Syncellus* relate. *Sufac*, or *Susen*, having taken the fenced Cities of *Judæa*, which *Rehoboam* had built and fortified, 2 Chron. xi. 5—12. he marched with his Army to *Jerusalem* and took it: and having plundered the Temple of its Treasures, and of the Shields of Gold which *Solomon* had made; and also carried away all the Treasures of the King's Palace, and made *Rehoboam* become his Tributary, he left *Jerusalem* and returned into *Egypt*, 2 Chr. xii. 4, 8, 9. 1 K. xiv. 25, 26. *Josephus* (72) thought, that *Herodotus* by Mistake ascribed the Exploits of *Sufac* to *Sesostris*: but this is a gross Error in *Josephus*: for *Sesostris* is not related by *Herodotus* to have gone with an Army to *Jerusalem*; much less to have plundered the *Jewish Temple* and the King's Palace, which were not then in Being,

(69) Antiq. Jud. lib. viii. c. 10. p. 449.

(70) The *Æthiopians* and *Troglodytes* were first conquered by *Sesostris*, Herodot. lib. ii. c. 110. Strab. Geog. lib. xvi. p. 1114. and lib. xvii. p.

1138.

(71) P. 92. Syncel. Chronogr. p. 184.

(72) Antiq. Jud. lib. viii. c. 10.

nor

nor some Centuries after the Expedition of *Sesostris*. Besides, the Expedition of *Sesostris* reached almost all over *Asia*: but the Expedition of *Susac* was only against *Jerusalem*. And as there was no Similitude in the Actions of *Sesostris* and *Susac*; and no less than a Difference of 350 Years and more in the Times of their Reigns, it must appear strange, that such great Men as Sir *John Marsham*, and Sir *Isaac Newton*, should imagine *Sesostris* and *Susac* to be the same King of *Egypt*, without the least Evidence from History, and contrary to the Relations concerning *Sesostris* in *Herodotus*, and all ancient Writers, as well as to the most authentic *Egyptian* Records preserved in the Dynasties of *Manetho*.

Twenty-first Dynasty of seven Tanite Kings.

- 3 *Nephecheres*, or *Nephercheres*, as *Eusebius* calls him, reigned 4 Years, A. M. 4494, ant. Ch. 932.
- 4 *Amenophthis* reigned 9 Years, A. M. 4498, ant. Ch. 928.
- 5 *Oschor* reigned 6 Years, A. M. 4507, ant. Ch. 919.
- 6 *Psinaches* or *Pinaches* reigned 9 Years, A. M. 4513, ant. Ch. 913.
- 7 *Psusennes* or *Susennes* reigned 30 Years, A. M. 4522, ant. Ch. 904.

This King has no more than 14 Years in *Syncellus's* Copy of *Africanus*. But this must be an Error of the Transcriber; for the Sum total is 130 Years; and requires this Reign to be 30 Years to complete that Sum.

The Sum total of this Dynasty is 130 Years, both in *Africanus* and *Eusebius*, from A. M. 4422, to A. M. 4552. and from the Year ant. Ch. 1004, to the Year ant. Ch. 874.

Concerning the Age of Homer and Hesiod.

As the two most ancient *Greek* Poets, *Homer* and *Hesiod*, flourished under the foregoing Dynasty, I shall here set before the learned Reader the Account of their Times, which is given us by the most ancient Writers.

Herodotus

Herodotus (73) saies, that *Hesiod* and *Homer* (whom he makes Contemporaries) lived no more than 400 Years before his Time, or about the Year before *Christ* 445. So by his Account they flourished about the Year before *Christ* 845. But *Homer* must be older, if *Lycurgus* made (74) a Collection of his Poems after his Death; this must have been about the Year before *Christ* 884. But the (75) ancient Author of the Life of *Homer*, ascribed to *Herodotus*, saies, that *Homer* was born 622 Years before the Expedition of *Xerxes* into *Greece*; and if so, he was born in the Year before *Christ* 1102. and he flourished by the same Author's Account 168 Years after the War at *Troy*, and so in the Year before *Christ* 1015. This shews that the Author of *Homer's* Life could not be *Herodotus*. The *Parian* Marbles place *Hesiod* in the Archonship of *Megacles* 672 Years (which is probably the true Reading) before the latest Term of them, which was in the Year before *Christ* 264. and so he flourished in the Year before *Christ* 936. And *Homer* is placed twenty-nine Years later, in the Year before *Christ* 907. about which Time he probably lived. *Aristophanes* (76) makes *Hesiod* older than *Homer* by the Order of the Poets, which he mentions. *Philochorus* (77), who flourished about the Year before *Christ* 220, placed *Homer* 180 Years after the Destruction of *Troy*, i.e. in the Year before *Christ* 1003. And *Tatian* (78) puts him in the same Time. *Aristarchus* (79) thought *Homer* lived 140 Years after the Taking of *Troy*, or in the Year before *Christ* 1044. *Apollodorus* made *Homer* (80) flourish 100 Years after the *Ionic* Migration, and 240 Years after the War at *Troy*, that is, in the Year before *Christ* 943. *Euthymenes* (81), in his *Chronicon*, made *Homer* contemporary with

(73) Lib. ii. c. 53.

(74) See Fabric. Biblioth. Gr. tom. i. p. 270, 271. *Heraclides* saies, that *Lycurgus* had them from the Ancestors of *Creophylus*, and first brought them into *Peloponnesse*. Ad fin. *Ælian*. Var. hist. edit. Rom. 1545.

(75) Vit. *Homer*. ad fin. Hist. *Herodot*. p. 573.

(76) Ran. § 1065.

(77) Apud Cl. Alex. Strom. lib. i. p. 326.

(78) Orat. cont. Gr. p. 166.

(79) Apud Clem. Alex. Strom. i. p. 327.

(80) Ibid.

(81) Ibid.

Hesiod,

Hesiod, and to be born at *Cbios* 200 Years after the taking of *Troy*, or in the Year before *Christ* 983 : but he mistakes in saying it was in the Archonship of *Acastus*, who died in the Year before *Christ* 1014. *Archemachus* (82) agreed with *Eutbymenes*.

Eratosthenes (83) placed the Age of *Homer* an hundred Years after the Destruction of *Troy*, that is, in the Year before *Christ* 1083. *Sosibius* the (84) *Laconian* made *Homer* flourish ninety Years before the Olympiads, or in the Year before *Christ* 866. *Crates* (85) carried his Age as much too high, to the Time of the Return of the *Heracleidae*, or eighty Years after the taking of *Troy*, and so in the Year before *Christ* 1103.

A. Gellius (86) saies, that *Cassius Hemina* in his Annals placed *Homer* and *Hesiod* more than 160 Years after the Destruction of *Troy*, that is, 1023 Years or more before the *Christian* Æra. And *Cornelius Nepos* in his Chronicon placed *Homer* 160 Years before the Building of *Rome*, i. e. in the Year before *Christ* 913. And *Solinus* followed this Account. *Velleius Paterculus* (87) saies *Homer* flourished 950 Years before his Time. He wrote his History in the seventeenth Year of *Tiberius*, and the Year of *Christ* 30. So by his Reckoning, *Homer* flourished 920 Years before the *Christian* Æra. He also makes *Hesiod* contemporary with *Caranus*, in the Year before *Christ* 814. *Suidas*, under the Name of *Hesiod*, saies, that *Porphyry* and many others made *Homer* an hundred Years older than *Hesiod*; and *Hesiod* to flourish only thirty-two Years before the Olympiads. By this Account *Homer* flourished 132 Years before the Olympiads, or in the Year before *Christ* 908. This agrees with the *Parian* Marbles in the Time of *Homer*, and may be nearest the Truth. It agrees also

(82) Ibid.

(83) Apud Clem. Alex. ubi sup. and so in Tatian. cont. Græc. and Euseb. Chron.

(84) Ibid.

(85) Ibid. and in Tat. cont. Græc.

(86) Noct. Attic. lib. xvii. c. 21. *Cassius Hemina* flourished in the Year ant. Ch. 145.

(87) Hist. Rom. lib. i. p. 20.

nearly with the Relations of *Cornelius Nepos*, and *Velleius Paterculus*.

Eusebius (88) places *Homer* in the first Year of *Agrippa Sylvius*, in the Year before *Christ* 914: and he saies, that *Apollodorus* the Grammarian, and *Euphorbus* the Historian, and *Cornelius Nepos*, placed him 124 Years before the Building of *Rome*, and 100 Years before the first Olympiad, or the Year before *Christ* 876. But it appears from *A. Gellius*, that *Cornelius Nepos* placed him higher: and *Scaliger* (89) judges rightly, that *Euphorbus* is a corrupt Writing for *Ephorus*, who wrote a Treatise about *Homer*. *Cyril* (90) makes *Homer* and *Hesiod* flourish together, 164 Years after the taking of *Troy*, that is, in the Year before *Christ* 1019.

A. Gellius (91) saies, that *Philochorus* and *Xenophanes* made *Homer* older than *Hesiod*: but others, and amongst them *L. Accius* the Poet, and *Ephorus* the Historian, made *Hesiod* older than *Homer*. *Eustathius*, in his Commentary on the fourth Book of the *Ulysses* of *Homer* (p. 187.) thinks *Hesiod* to be younger than *Homer*. *Varro* (92) said it was uncertain which was the more ancient Poet; but that there was no doubt but that they lived some Years together. This he inferred from an Epigram (93) wrote upon a Tripod; which was related to be dedicated to the Muses on Mount *Helicon* by *Hesiod* himself, upon his having obtained a Victory in Poesy over *Homer* at *Chalcis*. From the Sum of the foregoing Testimonies concerning the Age of *Homer* and *Hesiod*, we may infer that they were Contemporaries (though *Homer* might be the elder Poet) and flourished together in the Years before *Christ* 910—920, or a few Years before. *Hipparchus* (94), the eldest

(88) Chron. Num. 1101.

(89) Animadvers. in Euseb. Chron. p. 58. 2d Col.

(90) Cont. Julian. p. 11.

(91) Noct. Attic. lib. iii. c. 11.

(92) Apud A. Gell. ibid.

(93) Ἡσίοδος Μύσαις Ἐλκάνισι τὰνδ' ἀνέθηκε,

Ἰμνῷ νικήσας ἐν Χάλκει θεῶν Ὅμηρον.

(94) Ἰππάρχος, ὃς τῶν Πεισιφράτη παίδων ἦν πρεσβύτατος ἡ σοφώτατος—τὰ Ὅμηρον πρῶτον ἐκόμισεν εἰς τὴν γλῶσσαν ταυτίν, ἡ ἡνάγκασε τὰς ῥαψῶδὰς παναθλωμένοις ἐξ ὑπολήψεως ἐφεξῆς αὐτὰ διΐταί. Plat. Lysif. But *Lycurgus* had Son

Son of *Pisistratus*, was the first who brought *Homer's* Poems to *Athens*, and ordered them to be sung alternately at the *Pentaeteric* Festival of the *Panathenæa* : but they were sung before at all the public *Grecian* Games. The Manner of singing them was alternately by several Persons, one beginning where another left off.

Twenty-second Dynasty of three Bubastite Kings.

- 1 *Sesonchis*, or *Sesenchosis*, as *Eusebius* calls him, reigned 21 Years, A. M. 4552, ant. Ch. 874.
- 2 *Osorth*, or *Osorthon*, as *Eusebius* calls him, reigned 15 Years, A. M. 4573, ant. Ch. 853.
- 3 *Tacelothis* reigned 13 Years, A. M. 4588, ant. Ch. 838.

Sum total is 49 Years, from A. M. 4552, to A. M. 4601 ; and from the Year ant. Ch. 874, to the Year ant. Ch. 825.

The old *Egyptian* Chronicle calls these Kings *Tanites*, and makes their Reigns three only, and forty-eight Years. I have chose to follow the Copy of *Eusebius*, which has three Reigns and forty-nine Years.

In *Syncellus's* Copy of *Africanus*, there are the same Number of Years in the Reigns of the three Kings of this Dynasty, whose Names are set down : but there are also six more Reigns without any Names ; and the Years of the Reigns are lumped together, *viz.* the third, fourth, fifth, have twenty-five Years ; the seventh, eighth, ninth, have forty-two Years. These Reigns are superfluous and inconsistent with the Chronology of the preceding and following Dynasties ; and *Manetho* either knew nothing of them, or did not reckon them in his Dynasties, *Pontacus* found no more than three Reigns in all his MSS.

brought them to *Lacedæmon* long before ; and they were sung at the public Games. *Pisistratus*, the Father of *Hipparchus*, is generally thought to have first brought *Homer's* Poems unto *Athens* : But *Hipparchus* was the first who by a Law ordered them to be chanted at the great *Panathenæic* Festival, instituted in Honour of *Minerva*. See Meurs. *Pisistrat.* c. ix. Menag. Not. ad *Diog. Laert.* p. 21. edit. Lond. and Fabric. *Bibl. Gr.* tom. i. p. 270.

of the Chronicon of *Eusebius*: and the old *Egyptian* Chronicle, as observed above, had no more: though it mistook *Tanites* for *Bubastites*, by which latter Name this Dynasty is called by *Manetho*, both in the Copy of *Africanus* and *Eusebius*. The City *Bubastus*, or *Bubastis*, had a Nome belonging to it. It is situated on the East of the *Delta*, below *Heliopolis*. *Diana*, the Daughter of *Osiris* and *Isis*, was worshipped there, who was called in the *Egyptian* Language (95) *Bubastis*, and the City was so called from her. This City is mentioned with *Heliopolis* by the Prophet *Ezekiel*, ch. xxx. 17. where the *Hebrew* Word *Pibset*, or rather *Pibsat*, is rendered *Bubastus* by the *Septuagint* *Greek* Version, and the *Latin* Vulgate; and by *Jerome* in his Commentary on the Text. This City was said to be built by *Isis*, as is declared by an ancient Inscription in *Egyptian* Characters, engraved on a Pillar at *Nysa*, which *Diodorus Siculus* (96) mentions. And it is probable, that it was built about the same Time with *Pelusum*, called in Scripture *Sin*, and in the old *Egyptian* Records *Abaris*, or *Avaris*: which *Plutarch* (97) relates to have been built by *Isis*, after the Death of *Osiris*, or *Menes*.

These two Cities must therefore have been built between the Years before *Christ* 2173 and 2164; because *Isis* lived only nine Years after *Osiris* or *Menes*.

Twenty-third Dynasty of four Tanite Kings.

- 1 *Petubates*, or *Petubastes* as *Eusebius* has it, reigned 40 Years, A. M. 4601, ant. Ch. 825.
- 2 *Osorchos*, whom *Eusebius* calls *Osorton*, reigned 8 Years, A. M. 4641, ant. Ch. 785.
- 3 *Psamms* reigned 10 Years, A. M. 4649, ant. Ch. 777.
- 4 *Zet* reigned 31 Years, A. M. 4659, ant. Ch. 767.

The Sum of this Dynasty is 89 Years, from A. M. 4601 to A. M. 4690; and from the Year ant. Ch. 825 to the Year ant. Ch. 736.

(95) Herodot. lib. ii. c. 59, 137, 156. Strab. Geog. lib. xvii. p. 1158.

(96) Biblioth. lib. i. p. 24.

(97) De Isid. et Osir. p. 357.

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The *Tamite* Line, which reigned in the twenty-first Dynasty, was now restored. *Eusebius* has but three Kings and forty-four Years. But in the next Dynasty, *Eusebius* has forty-four Years in one Reign, of which it consists; and *Africanus* has but six Years. So that in the two Dynasties *Africanus* has seven Years more than *Eusebius*.

Twenty-fourth Dynasty of one Saite King.

Bocchoris (98) the *Saite* reigned 6 Years, A.M. 4690, ant. Ch. 736.

(98) *Sais* is the most western Nome but one of the *Delta*. It was formerly esteemed the Metropolis of the lower *Egypt*. *Minerva* was worshiped in a Temple there, *Herodot.* lib. ii. c. 28, 59, 163, 170. ἡ Σαῖς μητρόπολις τῆς κάτω χώρας ἐν ἣ τιμῶσι τὴν Ἀθλῶαν, *Strab. Geog.* lib. xvii. p. 1153. And *Solon* saies the same in *Plato's Timæus*, p. 1043. The *Saites* worshiped Sheep, as *Strabo* relates, τιμῶσι Σαῖται πρόβατον, *Geog.* lib. xvii. p. 1167. And *Sais* was thought to be named from the Sheep, which was called *Sais* in the *Egyptian* Language. *Charax* said, that *Sais* was the *Egyptian* Name of *Minerva*: Σαῖς δὲ κατ' Αἰγυπτίους ἡ Ἀθλῶα λέγεται, *Tzetz. Schol.* in *Lycoph.* p. 23. But *Solon*, in *Plato's Timæus*, p. 1043. saies, the *Egyptians* called *Minerva*, the tutelar Goddess of *Sais*, *Neith*: Αἰγυπτίσι μὲν τὸνομα Νηθ· Ἑκλῳισι δὲ ὡς ὁ ἐκείναι λόγῳ, Ἀθλῶα. So that *Sais* was more probably so called from the Sheep worshiped there. See *Kircher. Oedip. Ægypt.* tom. i. c. 3. p. 20. who saies, that in the *Coptic* Language *Esoi* signifies a Sheep. *Herodotus* tells us, that all the *Saite* Kings of *Egypt* were buried in the Temple of *Minerva* in that City, lib. ii. c. 169. From *Sais* *Cecrops* carried the first *Egyptian* Colony that went into *Greece*, and settled in *Attica*, and built *Athens*, which he consecrated to *Minerva* the tutelar Goddess of *Sais*, *Diod. Sic.* lib. i. p. 24. and *Theopompus* and others related, that the *Athenians* were a Colony of the *Egyptians*, See *African.* apud *Euseb. Præp. Evang.* lib. x. p. 491. But these were not the original Inhabitants of *Attica*; but settled there many Years after it had been depopulated by a Flood; and the first Inhabitants were destroyed or fled: for the *Egyptian* Priests owned to *Solon*, that *Attica* had been peopled many Ages before *Cecrops* went thither, as it really had. But the *Athenians* very absurdly pretended, that the *Saites* were a Colony from *Attica*. See *Diod. Sic.* lib. v. p. 328. and *Proclus*, in *Timæo Plat.* p. 30. *Bocchoris* was esteemed to be a very just Prince, and of great Penetration; and lived a very temperate Life. The *Egyptian* Laws, concerning Commerce and Contracts are said to have been made by him. See *Diod. Sic.* lib. i. p. 71, 85. *Athen. Deipnos.* lib. x. p. 418. The *Egyptians* reported, that in the Reign of *Bocchoris* a Lamb was brought forth with eight Feet, two Tails, two Heads, and four Horns,
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He was related to be the Son of *Neochabis*, as *Athenæus* calls him, *Deipnos.* lib. x. p. 418. or *Nectabis*, as *Pliny* calls him, *Hist. Nat.* lib. xxxvi. c. 13. This Dynasty ended A. M. 4696, ant. Ch. 730.

Twenty-fifth Dynasty of three Æthiopian Kings.

- 1 *Sabacou* (99) reigned 8 Years, A. M. 4696, ant. Ch. 730.
- 2 *Sevechus* Son of *Sabacou* (1) reigned 14 Years, A. M. 4704, ant. Ch. 722.

which spake with an human Voice, *Ælian.* *Hist. Animal.* lib. xii. c. 3. And both *Africanus* and *Eusebius* relate its speaking with an human Voice, *Syn-cel.* p. 74, 75.

(99) This is the King called *So* in Scripture, 2 Kings xvii. 4. with whom *Hofbea* King of *Israel* entered into a League against the King of *Assyria*, which caused the Captivity of the Ten Tribes. He is called in the *Hebrew* שו, which the *Alexandrine* Copy of the *Greek* Version renders Σωα, *Soa*. The *Aldine* and *Vatican* Copies renders it Σαβα. The *Hebrew* may be read *Sava*, i. e. *Saba*. The Time of his Reign agrees with that of *Hofbea*. *Herodotus* relates, that *Sabacou* was King of *Æthiopia*, and by the Advice of the Oracle invaded *Egypt* with a great Army, and conquered it. *Africanus* saies, that he took *Bocchoris* Captive, and burnt him alive. *Herodotus* and *Diodorus Siculus* represent him to be a most merciful and pious Prince. *Herodotus* saies, that instead of punishing Delinquents with Death, he made every Offender, according to the Greatness of his Crime, work in raising the Ground of the City where he dwelt. Hereby the Ground of the Cities was raised much higher than it was before. This was a great public Benefit to the Cities of the middle and lower *Egypt*, which were subject to be overflowed by the *Nile*. After this King had reigned eight Years, he dreamed that a Personage appeared to him [the *Theban Jupiter*, saies *Diodorus Siculus*] and advised him to summon all the Priests of *Egypt* together, and to cut them asunder; and *Diodorus* adds, to pass between the Parts of their severed Bodies with his Guards. The Barbarity and Impiety suggested by this Dream so frightened him, that he abdicated the Government, and resigned it to his Son, and retired into *Æthiopia*, that he might not be tempted to commit so horrid and impious a Crime, and thereby bring some divine Judgment upon him. *Herodot.* lib. ii. c. 137, 138, 139. *Diod. Sic.* lib. i. p. 59. *Diodorus Siculus* supposes *Sabacou* to have reigned but a few Years: but *Herodotus* makes him reign fifty Years, which is a gross Error. And indeed the Years of the Kings Reigns before *Psammitichus* were very imperfectly known to *Herodotus*, as he confesseth.

- (1) *Herodotus* calls this King *Setbon*, and makes him a Priest of *Vulcan*, in
3 *Tarcus*,

3 *Tarcus*, or *Taracus* (2), reigned 18 Years, A. M. 4718, ant. Ch. 708.

This Dynasty contained 40 Years, from A. M. 4696, to A. M. 4736; and from An. ant. Ch. 730, to An. ant. Ch. 690. *Diodorus Siculus* was told, that four *Æthiopian* Kings had reigned in *Egypt*, but not successively; and that the Times of their Reigns were something less than 36 Years, lib. i. p. 41. This shews, by his Account, that

which he seems to have been mistaken. He relates, that he was invaded by *Senacherib* King of *Assyria*, probably because he had assisted *Hezekiah* King of *Judab*; the *Egyptian* Soldiery, whom he had used ill, would not go with him to Battle: but he had an extraordinary Deliverance from the *Assyrians*, by an Army of Field Mice who ran into the Camp of the *Assyrians*, who lay before *Pelusium*, in the Night; and gnawed in pieces their Quivers and Bow-strings, and the Straps of their Shields, so that being disarmed they fled, and many of them were slain, lib. ii. c. 141. But this was a mere *Egyptian* Fable; and the Truth was that which is related in the following Note.

(2) *Tarcus*, or *Tarachus*, is probably the *Tirbakab* mentioned in Scripture, 2 Kings xix. 9. *Eesai*. xxxvii. 9. He is called in the Septuagint Version *Tbaraca*, and *Jerome* calls him *Taraca*, which is the true Reading of the *Hebrew*. He was King of *Æthiopia* and *Arabia* above *Syene*, which was the Boundary between *Egypt* and *Æthiopia*; and his Kingdom reached to the west Side of the *Arabian* Gulf. He might be a younger Son of *Sabacon*, and so succeeded his Brother *Sevechus* in the Kingdom of *Egypt*. When *Senacherib* laid siege to *Pelusium*, in the Year before *Christ* 712, he marched, as *Josephus* relates, with a great Army to assist the *Egyptians* against *Senacherib*, purposing, after fighting with *Senacherib*, if he beat him, to have marched directly through the Wilderness of *Arabia* into *Chaldea* and the *Assyrian* Territories: but upon the Approach of his Army to *Pelusium*, *Senacherib* raised the Siege, and in a Fright left the Country, and marched to join his Army in *Judea*, which he soon after saw to be almost all destroyed in one Night by a Pestilence sent from God, *Joseph*. Antiq. Jud. lib. x. c. 1. See *Jerome's* Com. in *Eesai*. c. xxxvii. tom. iii. p. 289. This is a more probable Account of the Deliverance of the *Egyptians* from the *Assyrians* than the Story of the Field-Mice, which the *Egyptians* told *Herodotus*. *Berosus* also related in his History, that *Senacherib* invaded *Egypt*. *Joseph*. and *Jerom*. *ibid*. This King is mentioned by *Strabo*, who calls him *Tearcho* the *Æthiopian* King; and saies, he was related to have marched as far as to the Pillars of *Hercules*, *Geog*. lib. xv. p. 1007. If *Tarca*, or *Taraca*, King of *Æthiopia*, was not the Brother of *Sevechus*, or him who was King of *Egypt*, he was an *Æthiopian* King of the same Name.

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the *Egyptians* thought *Sabakon* reigned but a few Years. And it was probably from the Relation of *Diodorus*, that *Eusebius* added a fourth *Æthiopian* King, which he absurdly put in the Beginning of the following Dynasty.

Concerning the Æthiopian Kings of the twenty-fifth Dynasty, and the Æthiopian Antiquities.

These Kings seem to be those who reigned about *Meroe*, and the Borders of the upper *Egypt*; and where the Inhabitants were not black, but distinct from the black *Æthiopians*. *Diodorus Siculus* (3) saies, they were not black; and were by all agreed to be the original Inhabitants of their Country. They related, that they were the first Worshipers of the Gods; and that Sacrifices and other religious Ceremonies were first instituted amongst them: and that *Homer* has intimated as much, by representing *Jupiter* and the rest of the Gods going to feast on the annual Sacrifices offered to them in *Æthiopia*. Nay, the *Æthiopians* said, as *Diodorus Siculus* adds, that the first Inhabitants of *Egypt* were a Colony from *Æthiopia*, carried thither by *Osiris*; because *Egypt*, so called, was at first all overflown with the Sea; till the *Nile* carried Soil from *Æthiopia*, by which the Earth was by Degrees raised above the Sea, and made dry and habitable. This Account would be plausible, if it was true that in the most ancient Times the lower *Egypt* was all a Sea, and that the *Mediterranean* and *Red Sea* joined: but as this is improbable, so the first Inhabitants of *Egypt* most probably came from *Phœnicia*, and settled in the *Arabian* and *Libyan* Nomes (out of the Reach of the overflowings of the *Nile*,) and some of them from *Arabia*, migrated into the upper *Egypt*, and thence in Time passed into the middle and lower *Egypt*, as soon as it was dry and habitable. But the *Æthiopians* further alledged, that many of the *Egyptian* Laws were the same with those of the *Æthiopians*: and that the Custom of deifying their Kings, their funeral Pomp and Ceremonies, the symbolical Forms of their Images, and their Letters were all derived from the *Æthiopians*. For (they said) whereas the

(3) Lib. iii. init. p. 144, etc.

Egyptians had peculiar Letters amongst themselves which were vulgar, and used and understood by all; and also sacred Letters, so called, which were understood by the Priests only, and delivered to them from their Fathers, as a Secret not to be taught to the People; the *Æthiopians* used these sacred Letters in common.

The Polity of the Priesthood, their Habits and Purifications, were alike in both Nations.

The *Æthiopians* had also, as well as the *Egyptians*, *Hieroglyphic* Letters or Figures, made in the Forms of various Beasts, and Parts of the human Body; and also like Smiths and Carpenters Tools and Implements. The Sense of these Letters did not consist in a Composition of Syllables and a grammatical Construction of them: but the Figures themselves had a Signification expressed by their several Attitudes, which was attained by long Study, and preserved by the Exercise of the Memory. *Diodorus* further observes, that the Kings of *Æthiopia* were chosen out of the Priests, as the ancient *Egyptian* Kings were.

All the foregoing Relations of the *Æthiopians* are only concerning those who inhabited the Island *Meroë*, and other Parts bordering on the upper *Egypt*; and whom *Diodorus* distinguisheth from the black *Æthiopians*, who inhabited the Country above *Meroë*. These latter, *Diodorus* observes, believed some of the Gods, as the *Sun* and *Moon*, and the World itself, to be of an eternal and incorruptible Nature: and that others were of a mortal Nature, and were deified for their Virtues and Beneficence to Mankind. These were *Isis*, *Pan*, *Hercules*, and *Jupiter*, whom they worshiped: and this shews, that these *Æthiopians* received their Gods from *Egypt*; and it is probable, that the white *Æthiopians* about *Meroë* were a Colony from the upper *Egypt* originally: or else that upon the first general Dispersion of Mankind, a Colony of the Family of *Cush* passed over the southern Mouth of the *Arabian* Sea, which is opposite to the *Troglodytes*, and is no more than sixteen Furlongs over, as *Diodorus* (4) relates; and is now

(4) Lib. iii. p. 172.

called the Strait of *Babelmandel*, and first settled in *Æthiopia*, and spread towards the upper *Egypt*.

As the *African Æthiopians* seem to be the Descendants of *Ludim* (5), the eldest Son of *Mizraim*; if the *Mizraites* first went through *Arabia*, and passed the *Arabian Gulf* near *Æthiopia* into *Africa*, the *Ludim* might settle at first in the Country called *Æthiopia* about *Meroë* near the upper *Egypt*, and thence spread to the western Parts of *Africa*: and others of the *Mizraites* might settle near them in the upper *Egypt*, which was probably inhabited before the middle and lower *Egypt*. So that the *Æthiopians* might be, and probably were, original Inhabitants of their Country, as well as the *Egyptians* were of theirs. The *Egyptians* being a more polite and learned People might, and probably did, communicate many of their religious and civil Institutions and Ceremonies to the *Æthiopians*. And if the *Æthiopians* had in common Use the sacred Letters of the *Egyptians*, they were probably the first Letters invented by *Taaut* or *Thoth*, the Son of *Mizraim*, and communicated to all his Family; and which the *Egyptians*, after the Rise of their Mysteries and secret hieroglyphical Theology and Physics, used only in their mysterious Theology and natural Philosophy which was mixed with it; and had other Letters for the Use of the People and civil Affairs. But this Account of the *Æthiopian* Letters being the sacred *Egyptian* Letters is not, I think, at all probable.

That the Empire of these *Æthiopian* Kings lay above *Siene*, and reached to the west Side of the *Arabian Gulf*, or *Red Sea*, and comprehended that Part of *Arabia* which adjoined to it, appears from *Josephus*, who relates, as I observed above, that *Taracha* purposed, after fighting with *Senacherib*, if he overcame him, to have marched directly through the Wilderness of *Arabia* into *Chaldæa*, and the *Assyrian* Territories. So that *Taracha* was not King of *Arabia* called *Cush* in Scripture, or of *Arabia Felix*, as Interpreters understand it: but of that *Æthiopia* which extended to the southern Part of the *Arabian Sea*, and lay above the upper *Egypt* and adjoined to it. *Hero-*

(5) See *Bochart. Geog. Sac. p. 271*, etc.

dotus (6) mentions *Æthiopians* and *Arabians* who dwelt above *Egypt*. So that *Cush* may be rightly rendered either *Æthiopia* or *Arabia*: and the northern and exterior *Æthiopia*, bordering upon *Egypt*, anciently comprehended *Arabia* on the west Side of the *Arabian Sea*. This Observation will clear the Translation of the *Greek* Interpreters rendering *Cush* by *Æthiopia*, when it signifies *Arabia*, either on the east or west Side of the *Arabian Sea*. *Homer* and *Herodotus* (7) agree that there were two Nations of *Æthiopians*. One was the western and *African*, above *Egypt*; the other was the eastern and *Asiatic*, who dwelt beyond the *Persian Gulf* towards *India*.

And it is probable, that a Colony of the Posterity of *Cush*, whose original Settlement was in *Arabia*, on the *Asiatic* Side, might pass over the Strait at the Bottom of the *Arabian Gulf*, out of *Arabia Felix* into the *African Æthiopia*, as early as *Mizraim's* Descendants went into the upper *Egypt*: and this may be the Reason that both *Æthiopia* and *Arabia* are called *Cush* in Scripture.

Twenty-sixth Dynasty of nine Saite Kings.

- 1 *Stepbinatis* reigned 7 Years, A. M. 4736, ant. Ch. 690. In the Copy of *Eusebius*, *Ammeris* an *Æthiopian* is added before *Stepbinatis*, and has 12 Years given him; but this is an absurd Addition, because this Dynasty was of *Saite* Kings only, who were now restored.
- 2 *Necbepso* reigned 6 Years, A. M. 4743, ant. Ch. 683. He is called *Nerepso* in *Syncellus's* Copy of *Africanus*. He was an *Egyptian* Hierophant (8), before he was elected King, on account of his eminent Wisdom and Knowledge. The *Egyptians* used to choose

(6) Lib. vii. c. 69. p. 408. See *Strab.* lib. i. p. 68. also p. 57. and *Cellar. Geog. Antiq.* lib. iv. c. 8. p. 951, 952.

(7) *Herodot.* sup. *Homer* writes,

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἰούλας
Αἰθίοπας, τοὶ δὲ δαΐαιαι ἔχουσι ἀνδρῶν.

Οἱ μὲν δυασομένεσσι ὑπερίοντο, οἱ δ' ἀνιόντες. *Odyss.* A. γ' 22, etc.

(8) See *Jul. Firmic. Mathes.* lib. iv. p. 107. and lib. viii. p. 216.

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their Kings from amongst the eminent (9) Priests and Warriors: and if a Warrior was made a King, he was first to be instructed by the Priests in their secret and mystical Philosophy and Theology.

- 3 *Nechao* reigned 8 Years, A. M. 4749, ant. Ch. 677. This first *Nechao* is omitted in the first Edition of *Eusebius's* Chronicon, Venet. 1483. but the 8 Years of his Reign are added in their proper Place without a Name. *Pontacus* supplied the Name from 9 MSS. Not. in Euseb. Chron. p. 363.

- 4 *Psammitichus* reigned 54 Years, A. M. 4757, ant. Ch. 669.

This King revolted from the *Affyrians* after the Death of *Afarhad-don*, who made the *Egyptians* tributary when *Nechao* his Father was King (10). He made an Expedition into *Palestine-Syria*, and conquered the Country as far as *Ashdod*, or *Afotus*, which he took after a Siege of twenty-nine Years. This opened the Way to the Conquest of *Phœnicia* and *Cœle-Syria* in the following Reign. The Expedition of *Psammitichus* is mentioned by (11) *Diodorus Siculus*.

Herodotus omits all the Reigns between *Setbon*, or *Sevechus*, and *Psammitichus*; and *Diodorus Siculus* omits all between *Sabacon* and *Psammitichus*. *Herodotus* had a very imperfect Account of the *Egyptian* Kings before *Psammitichus*; but from his Reign he had a perfect Knowledge of the *Egyptian* History: and it is owing to his exact Numbers of the following Reigns of this Dynasty, that we are able to determine the true Sum of it. Two of the Reigns, *viz.* the 5th and 7th, in *Syncellus's* Copy of *Africanus* are evidently wrong, as we shall see: as also the 4th, 5th, 6th, and 8th, in the Copy of *Eusebius*. *Herodotus* (12) saies, *Psammitichus* was the Son of *Necao*. *Eusebius* has given no more than forty-five Years to his Reign in *Syncellus*, and forty-four Years in his Chronicon: but *Herodotus* (13) agrees with the Copy of *Africanus*, and relates that *Psammitichus* reigned fifty-four Years: in which we must include the Time of the eleven Asso-

(9) Plut. de Isid. et Osir. p. 354.

(10) Herodot. lib. ii. c. 157.

(11) Lib. i. p. 61. See 2 Kings ch. xxiv. 7.

(12) Lib. ii. c. 152.

(13) Ibid. c. 157.

ciate Kings who reigned with him, and which *Diodorus Siculus* makes to be fifteen Years, lib. i. p. 76. Weft.

Twenty-sixth Dynasty of nine Saite Kings.

5 *Nechao* the second, Son of *Pfammitichus*, reigned 16 Years, A. M. 4811, ant. Ch. 615.

This King has but fix Years in the Copies of *Africanus* and *Eusebius* in *Syncellus*, and the same in the Chronicon of *Eusebius*. But *Herodotus* (14) saies he reigned sixteen Years. And that this is the true Number of *Manetho*, is further confirmed from the Scripture Account of this King, called *Pharaoh Necho*, 2 K. xxiii. 29. 2 Chron. xxxv. 20. Jerem. xlv. 2. In all which Places the *Greek* and vulgate Versions have *Nechao*, which is the true Reading. The *Hebrew* Word (נכו) may be read *Necho*, or *Neco* as *Herodotus* writes it: or more truly *Nechao*, the middle Letter Aleph (א), which is omitted, being restored.

Nechao was a very enterprizing Prince. In the Beginning of his Reign he attempted to make a Canal from the *Nile* to the *Red Sea*. It was begun at the *Pelusiæ* Branch, or Mouth of the *Nile*, a little above the City *Bubastis* at *Phaccusa*; and was carried thence a little bending, towards *Arabia* into the *Red Sea*, near *Pithom* a City of *Arabia*, which *Herodotus* calls *Patumus*, or *Arfinoë* as *Diodorus Siculus* relates. *Nechao* spent six or seven Years in this great Undertaking, and lost the Lives of one hundred and twenty thousand Men in the Work; and was not able to finish more than half of it. Thus it remained till the Reign of *Darius* Son of *Hystaspis*, who went on with the Work, but left it unfinished. *Ptolemy Philadelphus* completed this great and most useful Work: and built a Lock in a convenient Part of it to keep up the Water, and to let Vessels through it as there was Occasion. The Length of this Canal was four Days Sail, and so broad that two Vessels, each of three Heights or Rows of Oars on a Side, might sail (14) a-breast in it. *Herodotus* saies, that *Nechao* was the first Undertaker of

(14) Ibid. c. 159.

(15) Ibid. lib. ii. c. 158. *Diodor. Sic.* lib. i. p. 29, 30.

this

this Canal : but (16) *Strabo* saies, it was begun by *Sesostris* before the *Trojan War* : and adds, that others related that it was first begun by the Son of *Pſammitichus* (i. e. *Nechao*.) The Breadth was an hundred Cubits; and the Depth sufficient to carry a Vessel of the greatest Burthen. *Pliny* (17) saies it was forty Feet in Depth.

After *Nechao* (18) was forced to desist from making the Canal, he bent his Thoughts to naval and military Affairs. He built two Fleets of Ships, one in the northern, or *Mediterranean*, and the other in the *Arabian*, or *Red Sea*. He sent a Convoy of the Fleet which was in the *Red Sea*, with *Phœnician* Sailors, to explore the Coast of *Africa* : and commanded them to sail round to the Pillars of *Hercules*, and to pass thence into the northern Sea, or *Mediterranean*, and return that Way back into *Egypt*. They spent two Years in coasting *Africa*, and in the third Year they arrived at the Pillars of *Hercules*, and passed them and sailed back to *Egypt*. This was the first Discovery that *Africa* was surrounded with Sea to the South and West. This King, in the (19) eighth Year of his Reign, and the Year before *Christ* 608, slew *Josiah* the King of *Judah* in Battle at *Megiddo*, when he opposed his March against the King of *Assyria*, whilst he was going to fight against *Carchemish* by *Euphrates*. At his Return he took *Jerusalem*, and put *Judæa* under Tribute; and deposed *Jeboakaz*, and carried him Captive into *Egypt*; and made *Jeboiakim* his Brother King in his stead, 2 K. xxiii. 29, 33, 34. The Prophet *Jeremiah* mentions him in the fourth Year of *Jeboiakim*, ch. xvi. 2. when his Army was routed by *Nabuchadnezzar* at *Carchemish*; by which Defeat he not only lost *Carchemish*, which he had taken three Years before, but also was driven out of his Conquests in *Syria*, and confined

(16) *Geog. lib. xvii. p. 1156—1158. Pliny, lib. vi. c. 29. and Aristot. Meteorol. lib. i. c. 14. agree with Strabo.*

(17) In the common Editions of *Pliny* it is thirty Feet, but *Harduin* found it forty Feet in his Manuscripts.

(18) *Herodot. lib. ii. c. 159. lib. iv. c. 42.*

(19) *Scaliger* by a great Mistake places the Death of *Josiah* in the seventeenth Year of *Nechao*, or last of his Reign, not considering that *Nechao* was living in the fourth Year of *Jeboiakim*, *Canon. Isagog. lib. iii. p. 292.*

to (20) his Territories in *Egypt*. *Herodotus* (21) makes mention of the Victory of *Nebao* over the *Syrians*, as he calls the *Jews*, and at *Megiddo*, which he calls *Magdolum*.

Twenty-sixth Dynasty of nine Saite Kings.

6 *Psammitichus* the second, Son of *Nebao*, reigned 6 Years, A. M. 4827, ant. Ch. 599. He is called *another Psammuthis* by *Africanus* and *Eusebius*: but it should be *another Psammitichus*, there being no *Psammuthis* before.

Herodotus (22) calls this King *Psammitis*, and gives 6 Years to his Reign, as *Africanus* does. But *Eusebius* has given him 17 Years in *Syncellus*, and 12 Years in his *Chronicon*; which he did on purpose to bring up the preceding King *Nebao* to the Time he is mentioned in Scripture. I have before taken notice of the Liberties which *Eusebius* takes, in contracting or lengthening the Reigns of the Kings of *Manetho's* Dynasties, merely to make their Times suit his Chronology, which is unpardonable.

7 *Vapbris* his Son reigned 25 Years, A. M. 4833, ant. Ch. 593.

This is the *Pharaoh Hophra* of Scripture, *Jerem.* xlv. 30. where the *Latin Vulgate* renders the Word *Ephree*; the *Greek Interpreters* *Vapbre*. *Syncellus* from *Africanus* gives this King no more than 19 Years; but *Eusebius* from *Africanus* has preserved the true Number of *Manetho*, which is 25 Years; though he unaccountably altered it in his *Chronicon*, and made it 30 Years. *Diodorus Siculus* (23) gives him 22 Years. But 25 is the true Number, and is confirmed by *Herodotus* (24), who calls this King *Apries*, and saies he reigned 25 Years. This Number is also further confirmed by the Time of this King, and also of the foregoing King *Nebao*, in the Scripture Account of them. In the Reign of this King the *Jews* fled into *Egypt*.

(20) *Jos. Antiq. Jud. lib. x. c. 6.*

(21) *Lib. ii. c. 159.*

(22) *Ibid. c. 161.*

(23) *Lib. i. p. 62.*

(24) *Lib. ii. c. 161.*

after

after the Destruction of the Temple, and the Murder of *Gedaliah*, 2 K. xxv. 26. Jerem. xliii. 7. this was in the Year before *Christ* 586, and in the 8th Year of *Vapbris*, or *Vapbres*.

Vapbres, or *Apries*, invaded *Phœnicia* (25) both by Sea and Land, and took *Sidon* and other Cities belonging to it. *Herodotus* (26) saies, he made War upon *Sidon*, and fought the *Tyrians* also by Sea. And *Diodorus* saies, he gained a great Victory at Sea over the *Phœnicians* and *Cyprians*, and returned to *Egypt* with immense Spoil.

8. King *Amosis*, or *Amasis*, reigned 44 Years, A. M. 4858, ant. Ch. 568.

Eusebius calls this King *Amasis* in his *Chronicon*, and gives him no more than 42 Years both there and in *Syncellus*. But *Herodotus*, who also calls this King *Amasis*, confirms the Number of *Africanus*, and saies that he reigned 44 Years. *Diodorus Siculus* by mistake gives him 55 Years. *Amasis* was an excellent (27) Prince, and renowned for his Justice, Equity, and great Wisdom. He made many good Laws relating to the *Nomarchs*; and kept the whole Kingdom in great Regularity and Order. He was a great Friend to *Polycrates*, who reigned at *Samos*; and endeavoured to make him desist from his tyrannical Usage of the Citizens, and Strangers who came into his Country: and when he could not prevail, he renounced all Friendship with him, and foretold his Ruin.

Plutarch (28) relates, that *Solon* went into *Egypt* in the Beginning of his ten Years Travels, or voluntary Seceſſion from *Athens*, after he had delivered his Laws to the People of that City. And *Herodotus* (29) informs us, that *Solon*, after he had given his Laws to the *Athenians*, engaged them by Oath to observe them for ten Years. Upon this he set out on his Travels, and went first into *Egypt* and conversed with *Amasis*; and afterwards to *Sardis* and conversed with *Craesus*. Hence it is evident, that all our Chronologers are mistaken in the

(25) Diod. Sic. lib. i. p. 62.

(26) Lib. ii. c. 161.

(27) Diod. Sic. lib. i. p. 85. see also p. 62.

(28) Vit. Solon. p. 92, 94.

(29) Lib. i. c. 30.

Time

Time when *Solon* was *Archon*, and wrote his famous Laws. *Diogenes Laertius* (30) has led them into the Error, who relates from *Soficrates*, that *Solon* was *Archon*, and wrote his Laws in the third Year of the 46th Olympiad, which was the Year before *Christ* 594. And *Eusebius* nearly follows this Account, and placeth him in the second Year of this Olympiad. But as *Plutarch* intimates, that he had examined the Chronological Canons from which Writers had formed different Accounts of the Time of *Solon*; and that it appeared to him from the best Evidence, that *Solon*, after he had given his Laws to the *Athenians*, set out on his ten Years Travels, and went into *Egypt* and other Places, and returned in the Year when *Pisistratus* set up his Tyranny, which was in the Year before *Christ* 561, according to the *Parian* Marbles; it hence appears, that if he had been abroad full ten Years, he must have wrote his Laws in the Year before *Christ* 571. But it appears from *Plutarch*, that he was sent for home, before he had finished his intended ten Years Travels, to appease a dangerous Sedition which had enflamed *Athens*; and was formed by three different Parties, of which *Pisistratus*, the Head of one of them, prevailed against the other two, and set up a Tyranny.

This Account agrees exactly with *Herodotus*, who saies that *Solon* conversed with *Amasis*, which could not be sooner than the Year before *Christ* 568. And this being the same Year or the following after he had delivered his Laws to the *Athenians*, he must have wrote those Laws at soonest in the Year before *Christ* 569, and so returned to *Athens*, after he had been absent about eight Years.

It appears also from (31) *Plato*, that *Solon* was in *Egypt* in the Reign of *Amasis*; and returned home upon account of the Sedition and Troubles which happened at *Athens*, upon the Tyranny set up by *Pisistratus*. *A. Gellius* (32) carries the Time of *Solon's* Laws fourteen Years higher than I have done. He saies, that they were wrote in the thirty-third Year of the Reign of the elder *Tarquin* at *Rome*, that

(30) In *Solon. vit.* p. 15.

(31) *Timæ.* p. 1042, 1043. *Ficin.*

(32) *Noct. Attic. lib. xvii. c. 21.*

is, in the Year before *Christ* 583; for *Tarquin* was made King the second Year of the forty-first Olympiad, in the Year before *Christ* 615, as *Dionysius Halicarnassensis* (33) informs us. But as *Solon* conversed with *Amasis* in *Egypt* in the Year before *Christ* 568, and with *Cræsus* at *Sardis* in the Year before *Christ* 561: and this was in the Interval of his ten Years Travels begun immediately after he was Archon, and wrote his Laws, as *Herodotus* and *Plutarch* agree; we must conclude, that *Solon* was Archon and wrote his Laws not till the Year before *Christ* 569 at soonest. *Heraclides* (34) of *Pontus*, a Disciple of *Plato*, and afterwards of *Aristotle*, said, *Solon* lived many Years after *Pisistratus* had set up his Tyranny. If he lived to the Time of *Thespis* acting his first Tragedy at *Athens*, as *Plutarch* relates, and also *Diogenes Laertius*, he must have lived to the Year before *Christ* 536, where the *Parian* Marbles place *Thespis* acting his first Tragedy, called *Alceſtis*. And this is an Argument, that *Solon* did not write his Laws so soon by many Years as Chronologers have supposed. For if he was Archon in the Year before *Christ* 594, and lived to the Year 536, as he must have done, or later; and died in the eightieth Year of his Age; he must have been Archon when he was no more than twenty or twenty-one Years of Age; which cannot be supposed.

Upon the whole, in the Uncertainty of the Time of *Solon* and his Laws, the Testimony of *Plutarch*, who had consulted several of the most approved Historians, and examined their ancient Chronology; and of *Herodotus*, the most faithful as well as ancient Historian, is principally to be relied on. If *Solon* conversed with *Cræsus* before his Return from his ten Years Travels, *Cræsus* must have begun to reign about the Year before *Christ* 562. But if he began to reign in the Year before *Christ* 556, as the *Parian* Marbles say, his Converse with *Solon* must have been in *Solon's* second Travels, after he left *Athens* upon *Pisistratus* setting up his Tyranny. And this is highly probable: because *Cræsus* was in the Height of his Glory when *Solon* came to him, and had conquered all the lesser *Asia*, as far as the River *Halys*:

(33) Hist. Rom. lib. iii. p. 184.

(34) Apud Plut. Solon. p. 96.

and

and therefore must have reigned some Years. So that if *Cræsus* began to reign in the Year before *Christ* 562, it was probably five or six Years after when *Solon* came to *Sardis*: and so in *Solon's* second Travels. Sir *Isaac* (35) *Newton* places the Legislature of *Solon* in the Year before *Christ* 562. But I think he places it too low by about seven Years. *Herodotus* (36) relates, that *Amasis* built some large Colossal Statues and huge Sphinxes: but saies nothing of Obelisks. But the most wonderful Work done by *Amasis*, was his removing an entire Chapel, all cut out of one solid Rock, from the City *Elephantis* to the Temple of *Minerva* at *Sais*, which was twenty Days Sail from *Sais*. In this Work two thousand chosen Master Workmen were employed for three Years. The Dimensions of this Chapel without were in Length twenty-one Cubits; and it was fourteen Cubits wide, and eight Cubits high. Within it was eighteen Cubits and twenty Digits long, twelve Cubits wide, and five Cubits high. It was erected in the famous Vestible which he had built to the Temple of *Minerva*.

The twenty-sixth Dynasty of nine Saïte Kings.

9. *Pfammacherites*, or *Pfammenitus*, Son of *Amasis*, as *Herodotus* calls him, reigned six Months, A. M. 4902, ant. Ch. 524. *Herodotus* (37) agrees with *Manetbo*, that he reigned six Months. *Eusebius* has omitted this Reign. The Sum of this Dynasty is 166 Years and six Months, from A. M. 4736 to A. M. 4902, and from An. ant. Ch. 690 to An. ant. Ch. 524.

The twenty-seventh Dynasty of eight Persian Kings.

1. *Cambyfes* reigned 3 Years, A. M. 4901, ant. Ch. 525.

In the fifth Year of his Reign over *Persia* he conquered *Egypt*, as the Copies of *Africanus* and *Eusebius* agree. In *Syncellus's* Copy of

(35) Chronol. p. 124.

(36) Lib. ii. c. 175.

(37) Lib. iii. c. 14.

Africanus, *Cambyſes* is ſaid to reign ſix Years after the Conqueſt of *Egypt* in the fifth Year of his Reign: whereas he reigned in all but eight Years, according to the aſtronomical Canon, which throws into his Reign the ſeven Months of *Oropafteſ*, or *Smerdiſ* the Magian. The Miſtake might eaſily come from the Tranſcribers writing 5 (*i. e.* 6) for 7 (*i. e.* 3.) If the Year before *Chriſt* 524 was the fifth of *Cambyſes*, then he began to reign in *Persia* in the Year before *Chriſt* 528. But as it is more probable, that *Cambyſes* invaded *Egypt* in the Year before *Chriſt* 525, in the ſecond Year of his Reign, or Beginning of his third, juſt after the Death of *Amafis*, there muſt be an Error of one Year in the Epoch of the Reign of *Amafis*: and then the Number of *Africanus*, who makes *Cambyſes* reign ſix Years after his Conqueſt of *Egypt*, will be right; and *Cambyſes* will reign to the Year before *Chriſt* 519, and begin to reign in the Year before *Chriſt* 527, eight Years being aſſigned to his Reign: and this I take to be the Truth. *Diodorus Siculus* tells (38) us, that *Amafis* died at the Time when *Cambyſes* made his Expedition into *Egypt*, in the third Year (ending) of the ſixty-third Olympiad, which was the Year before *Chriſt* 525. And that this was in the ſecond Year (ending) of *Cambyſes*, appears from the concurrent Teſtimonies of the moſt ancient Greek Hiſtorians. *Herodotus* (39) makes *Cambyſes* ſtay ſeveral Years in *Egypt*; and it appears from what he ſaies in the Beginning of his ſecond Book, that ſoon after he came to the Throne of *Persia* he prepared for his Expedition againſt *Egypt*. *Cteſias* (40) related, that *Cambyſes* invaded *Egypt* in the Beginning of his Reign, and ſoon after the Death of *Petiſacas*, who was put to Death in the laſt Year of *Cyrus*; and he adds, that *Cambyſes* died about ſix Years after; ſo he muſt have conquered *Egypt* in the End of the ſecond Year of his Reign. *Dion* (41) in his *Persic* Hiſtory, and *Lynceas Naucratis* in his third Book of the *Egyptian* Hiſtory, ſuppoſe, that *Cambyſes* made War againſt *Egypt* ſoon after the Death of *Cyrus*,

(38) Lib. i. p. 62.

(39) Lib. iii.

(40) Excerpt. ad fin. Herodot. p. 639, 640, 641.

(41) Apud Athenæi Deipnoſ. lib. xiii. p. 560.

to revenge the Injury done to his Mother *Neitētis*, whom *Amasis* put upon *Cyrus* for his own Daughter; but she was the Daughter of *Apries*, whom *Amasis* had dethroned and slain. *Herodotus* (42) and *Ctesias* said, that *Neitētis* was sent by *Amasis* to *Cambyſes* instead of his own Daughter; and that she discovered the Fraud of *Amasis* to *Cambyſes*, and persuaded him to make War against *Amasis*, and to revenge the Death of her Father. But this Account is not probable, because *Neitētis* must have been too old to be a Concubine to *Cambyſes*, her Father *Apries* having been dead above forty Years, when she is related to have been sent to *Cambyſes*: and therefore she must have been sent to *Cyrus*, and was the Mother of *Cambyſes*. *Amasis* died whilst *Cambyſes* was on his Expedition against him; and his Son *Pſammacherites*, whom *Herodotus* calls *Pſammenitus*, reigned when he arrived with his Army on the Borders of *Egypt*. *Cambyſes* having beat the *Egyptian* Army, and taken *Memphis* after a short Siege, he gave (43) *Pſammenitus*, who was seized there, his Life, on account of a generous Compassion he had shewed to a poor old Friend; and suffered him to live at his Court. But soon after detecting him in a Conspiracy to induce the *Egyptians* to a Revolt, he made him drink a Potion of Bull's Blood, which killed him. After this, *Cambyſes* slew the *Egyptian* Bull *Apis*, which had just then appeared; and put to Death many of the *Egyptians* of *Memphis*, who were celebrating his Appearance with great Solemnity: and ordered the Priests to be scourged. At this Time, it is probable, that some of the Priests fled into *India*, where they instituted the Worship of the *Apis*, not known amongst the *Indians* before. *Kämpfer* (44), in his *Japanic* History, very rationally supposes, that the Worship of the sacred Bull (which he erroneously calls a Cow, as others do an Ox) amongst the *Siameſe*, *Benjans*, and other *Indian* Nations, was derived from *Egypt*, and was instituted by their great *Sacat Budha*, who died about the Year before *Christ* 536, according to their *Soncarad*, or ecclesiastical Epocha. This falls within a few Years of the Time when

(42) Lib. iii. init. Ctes. apud Athenæum, sup.

(43) Lib. iii. c. 10—15, etc. Ctesias by a great Mistake called this King *Amyrtæus*, apud Phot. Cod. lxxii. p. 111.

(44) Vol. i. p. 38.

Cambyfes conquered *Egypt*. So that it is probable, as *Kæmpfer* saies, that some *Egyptian* Priest of *Memphis*, to whom the *Indians* gave the Name of *Budha Siaka*, or the *great Saint*, fled at that Time with others into *India*, and taught, with other *Egyptian* Superstitions, the Worship of the *Apis*. The *Egyptian* Priests also taught them to build Pyramids for Sepulchres; and the Pyramid mentioned by *Clemens of Alexandria* (45), under which the Bones of one of their Gods were buried, might be the Sepulchre of their great Saint *Budha Siaka*.

The twenty-seventh Dynasty of eight Persian Kings.

2. *Darius*, Son of *Hystaspis*, reigned 36 Years, A. M. 4907, ant. Ch. 519.
3. *Xerxes* the Great, Son of *Darius*, reigned 21 Years, A. M. 4943. ant. Ch. 483. *Eusebius* gives *Xerxes* no more than twenty Years in his Chronicon: but in *Syncellus* he has twenty-one Years in the Copy of *Eusebius* as well as of *Africanus*: and the astronomical Canon of *Ptolemy* gives him the same Number of twenty-one Years, adding the Months of the Reign of *Artabanus* to compleat them.
4. *Artabanus* reigned seven Months, A. M. 4964, ant. Ch. 462.
5. *Artaxerxes* reigned 41 Years, A. M. 4964, ant. Ch. 462.
Eusebius gives him no more than forty Years both here and in his Chronicon. But the *Ptolemaic* Canon gives him forty-one Years, reckoning to his Reign the Months of *Xerxes* the Second, and *Sogdianus*.

It is observable, that the Years of the whole Reign of *Artaxerxes* are set down in the Dynasty. But *Thucydides*, *Ctesias*, and *Diodorus Siculus* (46) relate, that in the Beginning of the Reign of *Artaxerxes*, the *Egyptians* revolted, and set up *Inarus*, a *Libyan*; who defeated the *Persian* Army of four hundred thousand Men; and slew *Achæmenes*,

(45) Strom. lib. iii. p. 539. Edit. Potter.

(46) Thucyd. Hist. lib. i. p. 67. Ctes. Cod. Phot. lxxii. p. 119, etc. Diod. Sic. lib. xi. p. 458. Wesfcl.

or

or *Achæmenides*, their Leader, who was a Son of *Darius*, and whom his Brother *Xerxes* had made Governor of *Egypt*, after he had entirely reduced it to his Obedience in the second Year of his (47) Reign. But afterwards *Megabyzus* fought him with an Army of two hundred thousand Men, and defeated the Army of *Inarus* with a great Slaughter. *Inarus* himself fled to *Byblus*; and was afterwards delivered up to the *Perfians*, and crucified. *Amyrtæus*, who had raised another Rebellion at the same Time with *Inarus*, was defeated, and fled into an Island situated in the Marshes, where he was secured by the Morasses from the *Perfians*: and here he reigned over the Islanders till the Death of *Darius*. The *Perfians* gave his Son *Pausiris* the Government of the Province (48) of *Saïs*; as they also let *Thannyra*, the Son of *Inarus* (49) succeed him in the Kingdom of *Libya*. This was agreeable to the Custom of the *Perfians*, who gave the Governments of those Kings who rebelled, to their Sons. *Inarus* having never been in Possession of the Kingdom of *Egypt*, is the Reason that he was not set down in the Dynasty.

6. *Xerxes* the Second reigned 2 Months, A. M. 5005, ant. Ch. 421.
7. *Sogdianus* reigned 7 Months, A. M. 5005, ant. Ch. 421.
8. *Darius*, Son of *Xerxes*, reigned 19 Years, A. M. 5006, ant. Ch. 420. The Sum of this Dynasty is 124 Years and 4 Months, (and this is the Sum of the old Chronicle) from A. M. 4901 to A. M. 5025, and from An. ant. Ch. 525 to An. ant. Ch. 401. See above in the Observations on the Reign of *Cambyfes*: and this Dynasty contains a Year and four Months more than the *Ptolemaic* Canon, on account of the odd Months. But thus it stood in the *Egyptian* Annals.

The twenty-eighth Dynasty of one Saïte King.

Amyrtæus, the *Saïte*, reigned 6 Years, A. M. 5025, ant. Ch. 401.
After the Death of *Darius* the *Egyptians* revolted from the *Per-*

- (47) Herodot. lib. vii. c. 7.
- (48) Herodot. lib. iii. c. 15.
- (49) Ibid.

fians,

fians, and brought old *Amyrtæus* out of the Marshes of the Island *Elbo*, where he had lived above fifty Years, and he recovered the Kingdom, which the *Persians* under *Cambyjes* had taken from the *Saites*. *Eusebius* in his *Chronicon* places this Revolt in the eleventh Year of *Darius*: if so, *Amyrtæus* must have reigned fifteen Years; which is a gross Error, in which *Usher* has followed him.

The twenty-ninth Dynasty of four Mendesian Kings.

1. *Nepherites* reigned 6 Years, A. M. 5031, ant. Ch. 395. *Diodorus Siculus*, lib. xiv. p. 297, saies, this King, whom he calls *Nephereus*, was King of *Egypt* in the first Year of the 96th Olympiad, that is, in the Year before *Christ* 396, or 395. This agrees to *Manetho*. *Diodorus* also mentions one *Psammiticus*, descended from the old *Psammiticus*, as reigning in *Egypt* between *Amyrtæus* and *Nepherites*, in the first Year of the 95th Olympiad, *i. e.* in the Year before *Christ* 400, lib. xiv. p. 264. He might be the Son of *Amyrtæus*, and reign with his aged Father: or *Diodorus* mistook him for *Amyrtæus* himself.
2. *Achoris* reigned 13 Years, A. M. 5037, ant. Ch. 389: *Eusebius* in his *Chronicon* gives this King but twelve Years: though his Copy of *Africanus* has thirteen Years. *Diodorus Siculus* saies, *Achoris* was King of *Egypt* in the third Year of the 98th Olympiad, *i. e.* in the Year before *Christ* 386, lib. xv. p. 328. But he might have reigned then three or four Years.
3. *Psammuthis* reigned one Year, A. M. 5050, ant. Ch. 376.
4. *Nephorotes* reigned 4 Months, A. M. 5051, ant. Ch. 375. *Eusebius* adds a fifth King, whom he calls *Muthis*, and gives one Year to his Reign; but he has rightly omitted him in his *Chronicon*. This Dynasty contains 20 Years and 4 Months, from A. M. 5031 to A. M. 5051, and from An. ant. Ch. 395, to An. ant. Ch. 375, and four Months.

The

Thirtieth Dynasty of three Sebennyte Kings.

- 1 *Neftanebes* (50) reigned 18 Years, A. M. 5051, ant. Ch. 375.
 - 2 *Teos* (51) reigned 2 Years, A. M. 5069, ant. Ch. 357.
 - 3 *Neftanebes* the second reigned 18 Years, A. M. 5071, ant. Ch. 355.
- The Sum of this Dynasty is 38 Years, from A. M. 5051, to A. M. 5089, and from An. ant. Ch. 375, to An. ant. Ch. 337.

The History of this last Dynasty of *Manetho* is very confused in *Diodorus Siculus*: but according to *Manetho*, it ended either in the Year before *Christ* 338 or 337; for he added at the End of this Dynasty, that *Ocbus* King of *Persia*, in the twentieth Year of his Reign, reduced *Egypt* again under the Dominion of *Persia*: he forced *Neftanebes* to fly into *Æthiopia* (52); and hereby an End was put to the Kingdom of *Egypt*, after it had stood from the Reign of *Menes* to the End of the Reign of *Neftanebes* the second, the Term of 1897 Years, the *Æthiopic* and *Persian* Dynasties included. *Ocbus* having subdued *Egypt*, demolished the Walls of the strongest Cities: he also plundered the Temples of their Treasures, and carried away their ancient Records, which afterwards the *Egyptian* Priests (53) purchased of *Bagoas*,

(50) He is called *Neftabis* by *Pliny*, Hist. Nat. lib. xxxvi. c. 9. and also by *Diogenes Laertius*, lib. viii. p. 235. *Diodorus Siculus* saies, *Neftanebus* was King of *Egypt* in the third Year of the 101st Olympiad, i. e. in the Year before *Christ* 374: nearly to *Manetho's* Chronology, for he might reckon his Reign to commence a Year or two before, lib. xv. p. 358. In his Reign *Eudoxus* came into *Egypt* to study the *Egyptian* Learning; and was recommended to *Neftanebes* by *Agefilaus* King of *Lacedæmon*, *Diog. Laert.* lib. viii. p. 235.

(51) *Teos* was Cousin Germain to *Neftanebes*, *Plut.* vit. *Agefil.* p. 617. He is called *Tachos* by *Diodorus Siculus*, lib. xv. p. 397. and also by *Plutarch* sup. But he is called *Taos* by *Aristotle*, *Oeconom.* lib. ii. p. 507, ex margin. *leſt.* *Diodorus* saies, he rebelled against *Artaxerxes* (*Mnemon*) in the last Year of his Reign, which he places in the third Year of the 104th Olymp. or the Year before *Christ* 362. But this is a Mistake: for *Artaxerxes* died either in the Year before *Christ* 359, according to the *Ptolemaic* Canon, or in the Year before *Christ* 357, according to the *Parian* Marbles, and *Manetho*.

(52) *Diod. Sic.* lib. xvi. p. 448.

(53) *Ibid.* p. 449.

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the chief Minister of *Ochus*, with a great Sum of Money. By the preceding Computation, the twentieth Year of *Ochus* fell in the Year before *Christ* 337; and *Ochus* must begin to reign not before the Year before *Christ* 357, which is two Years later than the *Ptolemaic* Canon placeth his Reign. But the *Parian* Marbles place the Reign of *Ochus* in this Year: and here it was probably fixed in the *Egyptian* Annals.

Syncellus (54) tells us, that *Manetho*, in Imitation of the old *Egyptian* Chronicle, made his thirty Dynasties to consist of 113 Generations or Reigns. But by a strange Mistake he has made these 113 Reigns to begin with *Menes*, and to make up his Number has added several Reigns, merely for the purpose, that are no where to be found in any of *Manetho's* Dynasties. And it is plain from his own (55) Account of the Matter, that the 113 Reigns of the thirty Dynasties comprehended the Gods, Demigods, Heroes, and mortal Kings. I have shewn above how the Chronicle contained exactly this Number: and the thirty Dynasties of *Manetho* comprehend but two Reigns more, if five of the Reigns, which are less than a Year, are left out, as they are in the old Chronicle. For the whole Number of mortal Kings will then be eighty-six, to which fourteen Reigns of Gods and Demigods, and fifteen Reigns of Heroes of the *Cynic* Circle being added, they will make in all 115 Reigns.

From the Observation of *Syncellus*, that in the thirty Dynasties of *Manetho* there were Kings of no more than five distinct *Egyptian* Provinces and Families, besides the Gods, Demigods, and Heroes, it is evident that all the rest of them, viz. the several Families of *Memphites*, the *Elephantines*, the *Heracleots*, the *Diospolitans* of lower *Egypt*, and the *Xoites*, were no Part of *Manetho's* thirty successive Dynasties; but were added only as being collateral and contemporary to the two first Dynasties which succeeded the *Heroes*, and began with *Menes*; who by all Historians was acknowledged to be the first mere mortal King of *Egypt*.

(54) Chronograph. p. 52.

(55) Περὶ ἰθὺν Αἰγυπτιακῶν πέντε ἐν τελευσίᾳ βασιλείᾳ Ἰσορέ τῶν λεγομένων παρ' αὐτοῖς θεῶν καὶ ἡμιθέων καὶ νεχῶν καὶ θνητῶν, Chronograph. p. 40. see p. 51, 52.
It

It does not appear, that either *Eusebius*, or *Georgius Syncellus*, ever saw the Dynasties of *Manetho* themselves ; but only the Transcripts of them in *Africanus*. And *Eusebius* frequently alters the Years of the Reigns, sometimes by Additions and sometimes by Diminutions : but never alledges the Authority of *Manetho* for his Numbers ; and it is plain that he made the Alterations of the Years of the Reigns merely to suit his own Chronology, which is manifestly wrong. *Eusebius* also did not consider, that all the successive Dynasties of *Manetho* were of Kings who reigned at *Memphis*, the only Metropolis of the middle and lower *Egypt*, as *Thebes* was of the upper. So instead of beginning the *Egyptian* Dynasties with the first Dynasty of *Tbinites* who reigned at *Memphis*, and which was the true sixteenth Dynasty of *Manetho*, and contained 253 Years, as *Africanus* had it, and which he himself reckoned to contain 252 Years : instead of this he has given us a fictitious sixteenth Dynasty of *Tbebens*, who reigned 190 Years ; and which were in Reality the Reigns of the first five Kings of *Thebes*, which in the Catalogue of *Eratoſthenes* make exactly 190 Years. These Years, which are fewer by sixty-three than the Term of the sixteenth Dynasty (though he gives them for the Years of that Dynasty) *Eusebius* makes to commence at the Birth of *Abraham*, though in Truth *Abraham* was not born till 138 Years after the Beginning of the Reign of *Menes*, or the Commencement of the sixteenth Dynasty by *Manetho's* Computation.

After this no small Error, *Eusebius* runs into another very gross and wilful one, by shortening the following Dynasty of *Shepherd* Kings, and giving no more than 103 Years to it ; when he knew both from *Africanus* and *Josephus*, that *Manetho* had given it 259 Years and ten Months, as *Josephus* has it. These two Errors make the Chronology of *Eusebius* concerning the *Egyptians* less than it should be by 219 Years, in the sixteenth and seventeenth Dynasties only.

Syncellus, who takes all Opportunities of censuring *Eusebius* when he differs from *Africanus*, runs into no less Errors himself : and has modelled the whole Chronology of *Manetho* to make it comply with his own Scheme.

He fancies *Menes* the first *Egyptian* King of the first Dynasty of

Africanus, and whom he calls a *Thinite*, to be *Mizraim* the Son of *Ham*: and on this Conceit he placeth him at the Head of the *Cynic Circle*, which began upon the Dispersion of the Descendants of *Noah* and the first peopling of *Egypt*. And so he has placed him A. M. 2776, and 534 Years after the Flood, by his own Reckoning: whereas *Menes* did not begin to reign till the Year of the World 3191, and 934 Years after the Flood: by which Computation it appears, that *Syncellus* has placed *Menes* 400 Years too high. Nor is this all, but by an unpardonable Liberty he has wilfully corrupted the whole Series of *Manetho's* Dynasties with fictitious Reigns, and arbitrary Numbers of Years assigned to them, and to several of *Manetho's* Kings, which makes his Catalogue of *Egyptian* Kings entirely useles and contemptible.

I have, with some Pains and Difficulty, delivered the *Egyptian* Dynasties, from all Embarrassments and Corruptions, of both the fore-mentioned learned and ancient Chronologers; and have presented to the learned World the true Series of them, founded on the best and most unquestionable Evidence. *Josephus* has enabled me to remove the greatest Obstacles from them; and not only to fix with the utmost Exactness the eighteenth, and greatest Part of the nineteenth Dynasty, but also to ascertain the famous *Shepherd Dynasty*, and the Years of it; and to shew that it immediately preceded the eighteenth Dynasty, and consequently was the seventeenth, which *Africanus* had some way unaccountably made the fifteenth Dynasty; and added two fictitious Dynasties without any Names, that the eighteenth Dynasty might begin with *Amos*, or *Amosis*, as it ought to do. *Syncellus* himself owns the seventeenth to be the true *Shepherd Dynasty*, though he found fault with *Eusebius* for making it the seventeenth also: for he makes (56) the Kings of the Shepherd Dynasty immediately to precede *Amosis*, the first King of the eighteenth Dynasty.

Precedent to the seventeenth Dynasty there remains none but the Dynasty of *Thinites*, with which *Manetho* began his second Volume of *Egyptian* History, after the Time of the Gods, Demigods, and He-

roes. The first King of which Dynasty is *Menes*, the first known *Egyptian* King: and that this was the sixteenth Dynasty and first after the *Heroes* is certain and undoubted. For the old *Egyptian* Chronicle makes the Dynasty of *Heroes*, which was called the *Cynic Circle*, the fifteenth Dynasty; and that beginning with *Menes* immediately followed: and the other fourteen precedent Dynasties were of Gods and Demigods, according to the Account of the same old Chronicle. And it appears from *Eratoſthenes's* Catalogue of the *Theban* Kings, beginning with *Menes*, that he lived at the Time I have placed him in *Manetho's* Dynasties, though his Reign there begins a few Years sooner than in the *Theban* Annals of *Eratoſthenes*, as is observed above from the best remaining Evidence we have of the Commencement of the *Theban* Annals. And by the Account of *Joſephus* (57) concerning the Time of *Menes*, it is evident that his Reign commenced in the Dynasty immediately preceding that of the *Shepherds*. And which rightly begins in Time at the End of the *Cynic Circle*; and also rightly ends at the Beginning of the seventeenth, or *Shepherd* Dynasty. So that the Series of *Manetho's* Dynasties, from the first King *Menes* to the last King *Nectanebes*, or from the Beginning to the End of the *Egyptian* Monarchy, is fixed and indisputable.

These famous Dynasties being cleared of all Doubt and Uncertainty, are the most valuable Remain of all Pagan Antiquity. They contain a

(57) *Joſephus* in his *Jewiſh* Antiquities (lib. viii. c. 6.) ſaies, that the *Egyptian* King *Menes*, whom he calls *Mineus*, lived many Years before *Abraham*; and that there was an Interval of more than 1300 Years between him and *Solomon*.

Now *Solomon* began to reign 1016 Years before the vulgar *Chriſtian* *Æra*: to this Sum 1300 Years being added, *Menes* by this Account began to reign in the Year before *Chriſt* 2317, or before. This is eighty-two Years before the Reign of *Menes* in the Dynasties of *Manetho*. If in this Interval we deduct twelve Years, as we ought, for *Joſephus's* reckoning ſo many Years too many from the Exodus to the Temple, we ſhall bring the Beginning of the Reign of *Menes*, according to the Computation of *Joſephus*, to the Year before *Chriſt* 2305, which is ſeventy Years higher than it ought to begin. This nevertheleſs ſhews, that *Joſephus* did not think *Menes* to be *Mizraim*, who lived many Centuries before him; and alſo that he thought that the Dynasty, of which he was the first King, muſt immediately pre-regular

regular Series of Chronology for one thousand eight hundred ninety-seven Years, commencing in the most early Ages of the World, and 934 Years after the universal Deluge; and two thousand two hundred thirty-four Years before the vulgar *Christian* Æra. They were drawn up by royal Authority from the Records preserved with the greatest Care in the *Egyptian* Temples: and the Truth and Exactness with which they were wrote, appears by their entire Agreement with the genuine Chronology of Scripture, both in general, and in every Event and particular Reign of those *Egyptian* Kings which are mentioned in the sacred Writings: and so they are a most valuable Testimony to the Truth of the Scripture-Chronology; and the best Foundation after that to settle and determine the Chronology of other ancient Kingdoms.

A Scheme of the Egyptian successive Dynasties of Manetho, according to the foregoing Explication.

<i>Dynasty</i>	<i>Kings</i>	<i>reigned Years</i>	<i>Year before Ch.</i>
16 [<i>Thinites</i>]	8	253	2235
17 [<i>Shepherds</i>]	6	259 (10 Months)	1982
18 [<i>Diospolitans</i>]	17	393	1722
19 [<i>Diospolitans</i>]	5	190	1329
20 [<i>Diospolitans</i>]	12	135	1139
21 [<i>Tanites</i>]	7	130	1004
22 [<i>Bubastites</i>]	3	49	874
23 [<i>Tanites</i>]	4	89	825
24 [<i>Saïte</i>]	1	6	736
25 [<i>Æthiopians</i>]	3	40	730
26 [<i>Saïtes</i>]	9	166 (6 Months)	690
27 [<i>Perfians</i>]	8	124 (4 Months)	525
28 [<i>Saïte</i>]	1	6	401
29 [<i>Mendesians</i>]	4	20 (4 Months)	395
30 [<i>Sebennytes</i>]	3	38	375
Ended			337
Sum Total			1898

cede that of the Shepherds. *Josephus* was not able to fix exactly the Epoch of the Reign of *Menes*, for want of knowing the Term of the *Cynic Circle* which preceded it.

I think

I think there is one Year too many in the Sum of the Dynasties, and it may be in the *Persian* Dynasty: and therefore the Dynasties should end in the Year before *Christ* 338, which was the twentieth Year of *Ochus*, according to the *Egyptian* Annals and the *Parian* Marbles.

The Dynasties of *Manetho* exceed those of the old *Egyptian* Chronicle by sixteen Years, and no more: and they commence fourteen Years before the Catalogue of *Eratosthenes*, supposing that *Dicaearchus* has given us the true Time of the Reign of *Nilus*, the thirty-seventh King of that Catalogue. But it is not improbable that there may be a Mistake of fourteen Years, in the Computation of *Dicaearchus*. For as the Records of *Thebes* and *Memphis* undoubtedly agreed; and as *Eratosthenes* gives to *Menes*, the first *Egyptian* King, the same Number of Years from the Records of *Thebes* that *Manetho* does from the Records of *Memphis*, it is most probable that both their Accounts commenced from the same Time.

Collateral Dynasties of Manetho, which were contemporary with the sixteenth and seventeenth of his successive Dynasties.

	<i>Reigned Years</i>	<i>Year before Ch.</i>
1 Second Dynasty of <i>Tbinites</i> , 9 Kings,	302	2235
2 First Dynasty of <i>Memphites</i> , 9 Kings	214	2173
3 Second Dynasty of <i>Memphites</i> of another Family, contemporary with the preceding 8 Kings	284	2173
4 Dynasty of <i>Elephantines</i> , 9 Kings, contemporary with the <i>Shepherd</i> Dynasty	248	1933
5 Third Dynasty of <i>Memphites</i> , 6 Kings	203	2185
6 Fourth Dynasty of <i>Memphites</i> , 70 Kings, upon the Invasion of the <i>Shepherds</i>	70 Days	1982
7 Fifth Dynasty of <i>Memphites</i> , 27 Kings	146	1982
8 First Dynasty of <i>Heracleots</i> , 19 Kings	409	2132
9 Second Dynasty of <i>Heracleots</i> , 19 Kings, contemporary with the latter Times of the preceding Dynasty	185	1947
		10 First

10	First Dynasty of <i>Diospolitans</i> , of the lesser <i>Diospolis</i> in the upper <i>Egypt</i> , 17 Kings, in continual Wars with the Shepherds	Reign. Years } 59	Year before Ch. } 1982
11	Second Dynasty of the same <i>Diospolitans</i> , 7 Kings, they succeeded the foregoing	} 160	1923
12	First Dynasty of <i>Diospolitans</i> in the <i>Tanite</i> Nome, in the lower <i>Egypt</i> , 60 Kings, in continual Wars with the Shepherds	} 184	1982
13	First Dynasty of <i>Xoites</i> in the lower <i>Egypt</i> , in continual Wars with the Shepherds, 76 Kings	} 184	1982

There are two other Dynasties in *Africanus* which he calls the sixteenth and seventeenth: one of *Greek* Shepherds, and the other of other Shepherds, and some *Diospolitans* of *Thebes*. But both these are fictitious; and *Manetho* related them only from some *Greek* Writers of Mythology; and so they deserve no Notice.

Whether I have placed the collateral and contemporary Dynasties of *Manetho* in exact Order of Time, cannot be certainly known, nor is it of any Consequence in Chronology: but it is certain that they were all nearly contemporary with the sixteenth Dynasty of *Tbinite* Kings, and the seventeenth of the *Shepherd* Kings, between which two Dynasties *Manetho* placed them, as appears from *Africanus*. The rest of the Dynasties after the seventeenth have none collateral to them, but proceed successively to the thirtieth. Had this been well attended to by our learned Chronologers, such as *Scaliger*, Archbishop *Usher*, Sir *John Marsham*, *Isaac Vossius*, and others, they could not have so much mistaken the Design and Date of *Manetho's* Dynasties; or in their own Accounts have carried them so extravagantly high. *Scaliger* fancied they were all successive, and reached higher than the Creation. *Vossius* followed *Scaliger's* Opinion so far, as to think that *Manetho* made *Menes* coeval with *Adam*; and according to his own Correction has placed them very wrong.

Archbishop *Usher* following the *Hebrew* Chronology of Scripture, places the Shepherd Dynasty within 264 Years of the Flood; and several Years before the Birth of *Abraham*; and he takes no notice of any

any precedent Dynasty. Sir *John Marsham*, by a very extravagant and romantic Hypothesis, carries *Menes* up to the Flood; and makes him the same as *Ham*. He has also confounded the Order and Epochs of the Dynasties in an unaccountable manner; and placed the Shepherd Dynasty 700 Years after *Menes*: and brought *Sesostris*, or *Sethos*, the first King of the nineteenth Dynasty, so low as *Sesac*, in the Reign of *Reboboam*, and imagined them to be the same King. By this absurd Supposition, the great Sir *Isaac Newton* was misled in his Chronology. Bishop *Lloyd*, in his Chronological Tables, has done nothing but follow the Chronicon of *Eusebius*, who, as I have observed, grossly corrupted the *Egyptian* Dynasties.

The Accounts of all other Chronologers are more or less erroneous, for want of knowing the true Time of *Menes* either in *Manetho* or *Eratosthenes*: taking him for *Mizraim*, and not perceiving that the Dynasty of which he was the first King immediately preceded the Shepherd Dynasty, after which the Times of the Dynasties go on in a regular Succession, and are fixed by the Help of *Josephus* from *Manetho* himself; and confirmed by the Chronology of Scripture, and by the Testimony of *Herodotus*, and other Authors of the best Credit.

To complete the Chronicon of the *Egyptian* Kings, I shall subjoin the Catalogue of *Theban* Kings, which the famous *Eratosthenes* extracted from the sacred Records of *Thebes*, called then the great *Diospolis*, by the Command of *Ptolemy Philopator*; and which the learned Chronologer *Apollodorus* transcribed from his Work about twenty Years after his Death, and in the Year before *Christ* 144. And though by the Account of *Dicaearchus*, concerning the Time of the Reign of one of the last Kings of the Catalogue, it began fourteen Years later than the Dynasties of *Manetho* commenced, I shall fix it to the same Epoch; because it not only begins with *Menes*, as *Manetho's* Dynasties do; but also gives the same Number of Years to his Reign.

Dynasty of thirty-eight Kings Thebes.

- 1 *Mines*, or *Menes*, a *Theban* (58) of *This*, reigned 62 Years, A. M. 3191, ant. Ch. 2235. His Name is by Interpretation *Dionius*, being the Son of *Jupiter Ammon*: and he himself might be the *Theban Jupiter*.
- 2 *Atboth*, Son of *Menes* (59), reigned 59 Years, A. M. 3253, ant. Ch. 2173. His Name by Interpretation (60) is *Hermogenes*, i. e. descended from *Hermes*, or *Tboth*.
- 3 Another *Atboth* reigned 32 Years, A. M. 3312, ant. Ch. 2114.
- 4 *Diabies*, Son of *Atboth*, reigned 19 Years, A. M. 3344, ant. Ch. 2082. His Name by Interpretation signifies *humane*, or *friendly*.
- 5 *Pempbos*, or *Sempbos*, (his Brother) Son of *Atboth*, reigned 18 Years,

(58) In the Copy of *Syncellus* he is called Θηβίτης Θηβαῖος, which is evidently a corrupt Reading for Θηβίτης, or Θηβίτης Θηβαῖος. *This* was the Metropolis of a Nome, but dependent on *Thebes*: and so *Menes* being born at *This*, and reigning at *Thebes*, is called a *Theban* of *This*. Since both *Manetho* and *Eratosthenes* agree, that *Menes* was the first *Egyptian* King, properly so called; we may justly infer, that the *Egyptian* Records, both of *Memphis* and *Thebes*, mentioned no King before him. Those who had ruled before were esteemed *Heroes*, and were Patriarchs and Heads of Families, till the Time of *Menes*, who first set up a Tyranny, or regal Government, in *Egypt*.

(59) In *Manetho* *Atboth* is said to reign no more than 57 Years. His Reign at *Memphis* might be computed from the Time of his residing at the Palace which he had built there; and he might reside at *Thebes* two Years before, whilst the Palace at *Memphis* was building. Otherwise there must be a Mistake either in the Copy of the Dynasty of *Manetho*, or in that of *Apolodorus's* Catalogue of *Eratosthenes*.

(60) *Atboth* might probably be so called from his great Ancestor the first *Hermes*, or *Tboth*, the Son of *Misor*, who with a Colony peopled the upper *Egypt*, and dwelt in *Thebais* soon after the general Dispersion of the Descendants of *Noah*, and built *Thebes*. Or *Atboth* might be called *Hermogenes* from the famous *Egyptian* Legislator *Hermes*, or *Tboth*, who was the Secretary and great Counsellor of his Father *Menes*, who put him under his Care and Instruction.

A. M.

- A. M. 3363, ant. Ch. 2663. His Name by Interpretation is *Heracles* (61), or a Descendant of *Hercules*.
- 6 *Tægar*, a *Memphite*, reigned 79 Years, A. M. 3381, ant. Ch. 2045. He was *Amachus* (62), *Momchiri*, i. e. *invincible*, *one-banded*. His Name by Interpretation was *huge*, or *gigantic-limb'd*.
- 7 *Stæchus*, Son of *Tægar*, reigned six Years, A. M. 3460, ant. Ch. 1966. His Name is interpreted, *foolish Mars* (63).
- 8 *Gosformies* reigned 30 Years, A. M. 3466, ant. Ch. 1960. His Name signifies (64) *the Desire of all*, or, *by the Desire of all*.
- 9 *Mares*, his Son, reigned 26 Years, A. M. 3496, ant. Ch. 1930. His Name signifies *Heliadus*, i. e. the Gift of *Helius*, or *Sol*, the great *Theban* Deity.
- 10 *Anoyphes* reigned 20 Years, A. M. 3522, ant. Ch. 1904. His Name signifies the *Son of the People* (65).

(61) *Diodorus Siculus*, lib. i. p. 20. *West.* tells us, that the *Egyptian Hercules* was Cousin to *Osiris* or *Menes*: whereby his Time is known. And *Eratosthenes* confirms, that the *Egyptian Hercules* was akin to *Menes*, and the second *Atboth* might be his Son. The learned *Jablonky*, in a Discourse on *Eratosthenes's* Catalogue of *Theban* Kings, at the End of the second Volume of *Vignole's* Chronology, p. 739, 740, proves, that the fifth King, called *Pempbos* in *Syncellus*, was wrote *Sempbos* (Σεμφῶς) by *Eratosthenes*, as his Interpretation of the Name, signifying *Heracles*, shews. For he observes, that *Sem* signifies *Hercules* in the *Egyptian* Language, and *σφῶ* (*spbo*) to beget, or the Offspring begotten. So *Sempbos*, or, by a more smooth Pronunciation, *Sempbos*, signifies, as *Eratosthenes* interpreted the Word, *Heracles*, or a Descendant of *Hercules*. And that *Sem* signified *Hercules*, appears from the Interpretation of the Name of the twenty-sixth King *Semphocrates*.

(62) Ἀμαχος Μουχνης. It should be, I think, Ἀμαχος μονόχην. See *Jablonky* in *Vignole's* Chronology, p. 741, 742, vol. ii.

(63) *Jablonky* apud *Vignole's* Chronology, tom. ii. p. 741, 742, thinks, *Eratosthenes* interpreted the Name of this King, not Ἀεὺς ἀναιδής, *foolish Mars*, but Ἀεὺς ἀναιδής, i. e. *one without a Nose or Smell*, or a *foolish Man*: so *Artemidorus* explains the Word Ἀεὺς, viz. ὃ ἢ μὴ ἔχεν ὄσιν, ἀναιδῆσαν πᾶσι σημαίνει. *Oneirocrit.* lib. i. c. 29.

(64) The Greek Interpretation is Ἐρησιππύλος, which should be read either Αἴρησι πύλος, or Αἴρησι πύλος; the *au* and *e* being of like Sound are frequently confounded by Transcribers.

(65) *Jablonky* rightly corrects the Interpretation ὑὸς Ἰηκείνου, into ὑὸς

- 11 *Sirius*, (or *Siroes*, as *Scaliger* read it) reigned 18 Years, A. M. 3542, ant. Ch. 1884. His Name signifies *the Son of the Cbeek*, or, as others interpret it, *unenvied*. *Si* signifies *Son* in the *Egyptian* Language, as appears from the Name of the 35th King.
- 12 *Cnubus Gnurus* reigned 22 Years, A. M. 3560, ant. Ch. 1866. His Name by Interpretation is (66) *Son of Gold*.
- 13 *Raiiosis* reigned 13 Years, A. M. 3582, ant. Ch. 1844. His Name signifies *Prince of stout Men*.
- 14 *Biuris* reigned 10 Years, A. M. 3595, ant. Ch. 1831.
- 15 *Saophis* reigned 29 Years, A. M. 3605, ant. Ch. 1821. His Name signified *bushy-haired*, or, as others interpreted it, *a Merchant*.
- 16 *Sen-Saophis*, or *Saophis* the Second, reigned 27 Years, A. M. 3634, ant. Ch. 1792.
- 17 *Mofcheris Heliodotus* reigned 31 Years, A. M. 3661, ant. Ch. 1765.
- 18 *Musthis* reigned 33 Years, A. M. 3692, ant. Ch. 1734.
- 19 *Pammus Archondes* reigned 35 Years, A. M. 3725, ant. Ch. 1701.
- 20 *Apappus*, i. e. *Maximus*, the Great, reigned, as was related, 100 Years all but an Hour, A. M. 3760, ant. Ch. 1666.
- 21 *Achescus Ocaras* reigned 1 Year, A. M. 3860, ant. Ch. 1566.
- 22 *Queen Nitocris* reigned 6 Years, A. M. 3861, ant. Ch. 1565. Her Name signifies (67) *victorious Minerva*.

Θήκλεινος; so instead of *Son of the People*, it should be rendered *illustrious Son*. Apud Vignoles sup. p. 745, 746.

(66) *Aristides*, in his *Egyptian* Oration, tom. iii. p. 608, saies, that *Cannobus* (which the *Egyptians* probably pronounced *Cnubus*) signifies *golden Soil* in the *Egyptian* Language, as the Priests told him. And *Jablonsky* cited above, shews, that *Cbnub* in the *Egyptian* Language signifies *aureus*, golden.

(67) *Nit* or *Neitb* in the *Egyptian* Language signified *Minerva*: and *Cabr* in *Arabic*, which is near of kin to the *Egyptian* Language, signifies *Victory*: Hence the Name *Nitocris*. *Plato* speaking of the *Saïte* Nome, saies: Τάτα ἢ τῷ Νόμῳ μέγιστη πόλις Σαΐς—τὴ πόλιν δὲ τοῦ ἀρχηγός ἐστιν, Αἰγυπλίας μὲν τέτομα. Νηῖθ, Ἐκλωῖς) ἢ ὡς ὁ ἐκείνων λόγος, Ἀθλωᾶ. Timæ. The Name Ἀθλωᾶ seems to be a Transposition of Νηῖθ, with the Article A prefixed. See *Bochart*. *Geog. Sac.* lib. ii. p. 130. Hence *Hesychius* saies, Νηῖθ, Ἀθλωᾶ παρ' Αἰγυπλίοις.

- 23 *Myrtæus* reigned 22 Years, A. M. 3867, ant. Ch. 1559. His Name denotes given by *Ammon*, who was an *Egyptian* God.
- 24 *Tbyosimares* reigned 12 Years, A. M. 3889, ant. Ch. 1537. His Name signifies (68) *the powerful Helius*, or *Sol*, i. e. the Sun.
- 25 *Thinillus* reigned 8 Years, A. M. 3901, ant. Ch. 1525. His Name signified, *he who encreased his Father's Empire*.
- 26 *Sempbrucrates* reigned 18 Years, A. M. 3909, ant. Ch. 1517. His Name (69) signified *Hercules Harpocrates*.
- 27 *Cbutber* reigned 7 Years, A. M. 3927, ant. Ch. 1499. His Name signified the *royal Bull*, from the deified Bull *Apis*. But see *Jablonsky*, p. 759. *Vignol*.
- 28 *Meures* reigned 12 Years, A. M. 3934, ant. Ch. 1492. His Name (70) signified a *Lover of his Children*.
- 29 *Chomæphtha* reigned 11 Years, A. M. 3946, ant. Ch. 1480. His Name (71) signified *Lover of Vulcan, or the World*.

(68) *Mares* signifies *Helius, Sol*, i. e. the Sun. See the ninth King above. But instead of *Θουσιμάρης κεφαλαῖος, ὃ ἐστὶν ἥλιος*, as *Syncellus* has it, p. 105, it should be read, I think, *Θουσιμάρης, ὃ ἐστὶ κεφαλαῖος ἥλιος*. Hence it appears, that *Mar* or *Mares* signified the *Sun* in the *Egyptian* Language. *Jablonsky* reads it *Θουσιμάρης*. Apud *Vignoles Chronol.* tom. ii. p. 756.

(69) This Interpretation of the Name shews, that the fifth King *Pempbos* should be *Sempbos*, who is interpreted *Heraclides*. *Harpocrates* is known to be an *Egyptian* God, and the Editor *Goar* should have so rendered the *Greek* Ἀρποκράτης, and not *Arpocrates*.

(70) The interpretative Word in *Syncellus* is φιλόσκορος, but it should be φιλόκορος, or φιλόκερος.

(71) *Vulcan*, whose Name is *Φθα*, *Pbtha*, in the *Egyptian* Language, was in the mysterious Theology of the *Egyptians* thought to be God who perfected the World and all Things in it by *Truth and Art*. He is the first *Egyptian* God in the Dynasties of *Manetho*. *Jamblicus* saies; Ὁ δημιουργικὸς Νῦς καὶ τῆ ἀληθείας προσάτης καὶ σοφίας ἐρχόμενος μὲν ἐπὶ γένεσιν, καὶ τὴν ἀφανῆ καὶ κεκρυμμένων λόγων δυνάμειν εἰς φῶς ἄγων, Ἀμὼν καὶ τὴν Αἰγυπτίων γλῶσσαν λέγειν αὐτῶν καὶ ἀψευδῆς ἔκαστα καὶ τεχνικῶς μετ' ἀληθείας, ΦΘΑ. Ἑλλῆνες δ' εἰς Ἡφαιστον μεταλαμβάνουσι τὴν ΦΘΑ, τῷ τεχνικῷ μόνον προσβάλλουσι. De Myster. sect. viii. c. 3. The Notion of *Vulcan* called *ΦΘΑ* was the *Egyptian* mystic Theology; from whence the *Stoics* derived their Doctrine of a *fiery Soul of the World*, by which all Things were animated, and perfected and governed. *Eusebius* from *Porphyry* saies, the *Egyptians* thought *ΦΘΑ*, the God *Vulcan*,

- 30 *Ancunius Ochu*, the Tyrant, reigned 60 Years, A. M. 3957, ant. Ch. 1469.
- 31 *Penteatbyris* (72) reigned 42 Years, A. M. 4017, ant. Ch. 1409.
- 32 *Stamenemes* the Second (73) reigned 23 Years, A. M. 4059, ant. Ch. 1367.
- 33 *Sislofichermes* reigned 55 Years, A. M. 4082, ant. Ch. 1344. His Name signifies *the Strength of Hercules*.
- 34 *Maris* reigned 43 Years, A. M. 4137, ant. Ch. 1289.
- 35 *Sipboas*, called also *Hermes*, reigned 5 Years, A. M. 4180, ant. Ch. 1246. His Name (74) signified *Son of Vulcan*.
- 36 Anonymous reigned 14 Years, A. M. 4185, ant. Ch. 1241. This King's Name is wanting through a Defect in the Manuscript.
- 37 *Pbruron*, or *Nilus*, reigned 5 Years, A. M. 4199, ant. Ch. 1227.
- 38 *Amuthantæus* reigned 63 Years, A. M. 4204, ant. Ch. 1222.
- The Sum of this Dynasty of 38 *Theban* Kings is 1076 Years, from A. M. 3191, to A. M. 4267, and from An. ant. Ch. 2235, to An. ant. Ch. 1159.

It happens very fortunately for the learned World, that *Dicæarchus* gave an Account of the Time of the Reign of *Nilus*, which is preserved. He computed from *Nilus*, the 37th King of the foregoing

was generated from *Knepb*, the supreme Creator, Præp. Evang. lib. iii. c. 11. p. 115. Φθὰς Ἡφαιστὸς ὡς ἐκ Μεμφίτου. Suid. And the *Stoics* called God Ἡφαιστον καὶ τὸν εἰς τὸ τεχνικὸν πῦρ. Diog. Laert. vit. Zen. lib. vii. p. 199.

(72) In *Synellus* this King has no more than sixteen Years, through a Mistake of the Transcriber: for the collected Sum of the Year of the World in the following Reign, shews, that *Penteatbyris* reigned 42 Years in the Copy of *Apollodorus*: and the Sum total of the Dynasty, which, *Synellus* assures us, was 1076 Years, confirms the same Number. *Jablonky* interprets the Name *Priest of Venus*.

(73) This King is called *Stamenemes* β. i. e. the Second; and yet there is no King of this Name mentioned before. So that his being called *Stamenemes* the Second, must be a Mistake.

(74) It is observed before, that *Si* in the *Egyptian* Language signified *Son*; and *Vulcan* was called *Pbtha*; so it is probable, that this King's Name was *Sipbthas*, and not *Sipboas*.

Dynasty,

Dynasty, to the first Olympiad 436 Years : and the Olympiads, as all know, began in the Year before *Christ* 776. So it was 1212 Years. from *Nilus* to the vulgar *Christian* Æra ; or he began to reign, by the Computation of *Dicæarchus*, in the Year before *Christ* 1212, or 1213. But I have acquainted the Reader, that his Reign is placed fourteen Years higher, to make this Chronicle agree, as it most probably did, with the Dynasties of *Manetho*. The learned Reader may allow these Years or not, as he shall judge of the Matter. But it can be no small Pleasure to him to find so much Light in this *Egyptian* Darkness, as it hath hitherto appeared to all Chronologers, ancient and modern, and which is now dispelled and cleared up by the strongest and plainest Evidence.

The Dynasties of the Kings of *Memphis* and *Thebes* give mutual Light and Testimony to each other : and it may be truly said, that they are together the most valuable Records and Remains of Antiquity next to those of the sacred Writings.

Having done with the Dynasties of *Manetho*, I shall consider several important Points of the *Egyptian* Antiquities relating to them, and hitherto not at all understood. I shall treat of the Origin of *Egypt*, and shew, that *Menes*, the first *Egyptian* King, was not *Mizraim*, as hath been generally thought ; but that it is probable, he was the renowned *Osiris*. I shall also prove, that all the Kings of the successive Dynasties of *Manetho* reigned at *Memphis* ; and that *Memphis* was always the Metropolis of the middle and lower *Egypt*, where all the *Egyptian Pharaohs*, mentioned in Scripture, reigned. I shall also give the Reader from *Josephus* a full and particular Account of the *Shepherd* Kings ; and shew the Mistakes of *Josephus* himself about them : and I will prove distinctly the Time of the great *Sethos*, commonly called *Sesostris*. I shall also discourse of the *Obelisks*, of the *Labyrinth*, the Lake *Mæris*, and Statue of *Memnon* ; and the Worship of the *Apis* ; and shall conclude the *Egyptian* Antiquities and Chronology with a short Account of them from *Diodorus Siculus*, and Observations upon it.

Concerning

Concerning Egypt, and Menes, the first Egyptian King.

Though the *Greeks* knew nothing of the Origin of Nations, yet they generally agreed, that the (75) *Egyptians*, *Chaldeans*, and *Phœnicians* were the most ancient : and though the *Chaldeans* were certainly and the *Phœnicians* probably were older than the *Egyptians*; yet the Generality of ancient Writers ascribed the highest Antiquity to the *Egyptians*.

Aristotle (76) with many others calls them *the most ancient of Men*, meaning the *Egyptians* of *Thebes* in the upper *Egypt*, by which Name *Egypt* (77) was anciently called, before the lower *Egypt* was habitable. *Thebes* was the most ancient City of *Egypt*, and esteemed by the *Greeks* to be the most ancient City in the World. The *Egyptians*, from

(75) *Joseph. cont. Apion. lib. i. sect. 2.* where *Josephus* observes, that these three most ancient Nations took care to have every thing memorable recorded in public Annals wrote by their most wise and learned Priests. And these Records commenced from the remotest Antiquity, sect. vi. Therefore we cannot too much value the Remains of these ancient Annals, and especially since we find, that they wonderfully agree with the Accounts of Scripture, so far as they have any Connection with the History of it.

(76) Φαίλων δρχαιοτάτης εἶναι τῶν ἀνθρώπων Αἰγυπτίους. *Meteorolog. lib. i. p. 548.* And he saies the same, *De Repub. lib. 7. c. 10.* *Apollonius Rhodius* calls *Egypt the Mother of the first Men*, Μητὴρ Αἰγυπτίου προτεργητῶν ἀνθρώπων. *Argon. lib. iv. v. 268.* And his Scholiast produces many Testimonies of ancient Writers agreeing that the *Egyptians* were the most ancient People, and *Thebes* the most ancient City of *Egypt*. Πάριον δρχαιοτάτης Αἰγυπτίους Φασὶ καὶ ἐν Αἰγύπτῳ πρώτῳ κτισθῆναι πόλιν Θήβας. *Cosmes. lib. i. Ægyptiac. Leo lib. i. ad Matrem. Gnostus lib. i. Geog. Asiae, Nicanor Archemachus, Xenagoras, lib. i. Temp. Hippus and Apollonius say the same. And Herodotus agrees with them, viz. Αἰγυπτίους δοκέω—αἰεὶ εἶναι ἐξ ἑὸς ἀνθρώπων γένους ἐξ ἑνός.* lib. ii. c. 15.

(77) Πάλαι αἱ Θῆβαι Αἰγυπτίους ἐκαλέετο. *Herodot. lib. ii. c. 15.* Τὸ δρχαῖον ἢ Αἰγυπτίους Θῆβαι καλέμεναι. *Aristot. Meteorolog. lib. i. p. 547.* Aliqui Argos a Phoroneo rege ante (sc. Cecropiam) conditum volunt : quidam & Sicyonem : Ægyptii multo ante apud ipsos Diospolim. *Plin. Nat. Hist. lib. vii. c. 56.* *Diodorus Siculus* saies, *Thebes* was so ancient, that the *Egyptian* Priests could not agree about the Founder of it. *Lib. i. p. 14. Rhod.*

whom

whom the *Greeks* learned the Rudiments of their Knowledge and Philosophy, made them believe that they were not only the most ancient Inhabitants of the Earth, but that *Egypt* had been always peopled with (78) Gods and Men. So *Diodorus Siculus* relates in the Beginning of his History; and *Herodotus* was of the same Opinion.

This ancient Country was called by different Names amongst the *Greeks*; none of which denoted the true Original of it. *Plutarch* saies, that *Egypt* was anciently called (79) *Chemia*. But this Name was not derived from *Ham*, some of whose Descendants first peopled *Egypt*. But, as *Plutarch* observes, it was so called from the Blackness of the Soil, resembling the Sight of the Eye, which was called *Chemia* (80). Hence also the *Greeks* called it (81) *Aeria* and (82) *Melambolus*. The River *Nile* was likewise called (83) *Melo* or *Melas*. For

(78) *Herodot. lib. ii. c. 15.* And *Diodorus Siculus* relates, *φασὶν Αἰγυπτίους κατὰ τὴν ἐξ ἀρχῆς τῶν ὅλων γένεσιν πρῶτους ἀνθρώπους γενέσθαι κατὰ τὴν Αἴγυπτον*, lib. i. p. 9. also p. 12. And *Lucian* saies of them, *πρῶτοι μὲν ὡς ἀνθρώπων τῶν ἡμῶς ἰδμεν Αἰγυπτίους λέγουσιν, θεῶν τε ἐνοίην λαβεῖν ἢ ἐξ ἐστραδῆς—πρῶτοι δὲ ἢ ἐνὸς καὶ ἐξ ἡγεῖαν*, etc. *De Dea Syr. p. 1057.* Bourdelot.

(79) *De Isid. et Osir. p. 364.* Hence it was also called *ἑρμοχύμιος*, i. e. the black Country of *Hermes* or *Mercury*, *Steph. Byzant. in voce.*

(80) If the Sight of the Eye was called by the *Greeks* *Χημία*, *Chemia*, this might be a Derivative from *Χήμι* or *Χήμ*, by which the *Copts* in their Language derived from the *Egyptian*, called *Egypt*; and it might be so called from *Ham*, the H being pronounced Ch, as it was by the *Alexandrians*. But then as the *Hebrews*, *Syrians*, and *Arabians*, and the old *Egyptians* also, as all agree, called *Egypt* *Mizraim*, and never *Ham* that we know of, except only that it is so called in the Book of *Psalms*; it seems most probable that it was called *Χημία*, from the Blackness of the Soil, more peculiar to the upper *Egypt*. *Bocbart*, *Kircher*, and others, who think *Egypt* was called *Chemia* from *Ham*, give no Proof of it. And *Ham* is called *Cham* by the *Alexandrian Greeks*; because not having an H they used Ch, or X, for it: but *Ham* and *Cham* are different in the *Hebrew*.

(81) *Euseb. in Chron. Steph. Byz. in voce.* *Apollon. Argonaut. lib. iv. v. 270.* And his old *Scholiast* upon the Word, lib. i. v. 580, observes, *Ἡερίαν—παρὰ τὸ μέλαιναν εἶναι τὴν γῆν· ἔτι γὰρ ἢ τὴν Αἴγυπτον Ἡερίαν φασὶν.*

(82) So *Suidas*, and *Steph. Byzant. in voce.*

(83) *Eustath. Comment. in Dionys. Perieg. ad v. 224, p. 41.* *Servius* notes, *Ennium dixisse Melonem Latinis vocatum, qui Nilus a Græcis.* In lib. iv. *Georg.* and i. *Æneid.* *Plutarch* calls it *Melas*, *De Isid. et Osir. See*

the same Reason the *Æthiopians* called it (84) *Siris*: and *Sibor* in Scripture, *Josh.* xiii. 3. and xv. 47. and *Jerem.* ii. 18. which is called the River of *Egypt*, has the same Signification; all these Names signify *black*.

Diodorus Siculus tells us, that the most ancient Name of the River *Nile* was (85) *Oceames*, whence the *Greeks* called it *Oceanus*; but knew nothing of the Etymology of it. The Word *Oceames* seems to be plainly the *Egyptian* and *Chaldee Okem*, or *Okema*, which signifies *black*, as *Chemia* and *Melas* do. And from this Etymon the *Greeks* might call the Sea (οἶανς, and *Niger*) *black*. *Herodotus* (86) observed, that *Homer* called the *Nile* [ὠκεανός, *Oceanus*] but knew not the Reason of it. But the Reason is that given above. Lastly, the Appellation *Egypt*, which was the Name both of the Country and of the *Nile*, was not derived from the King *Egyptus* (if ever there was any such King) but from their (87) *blackish Colour*.

Joan. Cleric. Comment. in *Jof.* c. xiii. § 3. and *Perizon.* Orig. *Ægypt.* c. i. p. 12, 13, 14. *Melo nomine alio Nilus vocatur. Festus.* It was probably called *Nilus*, נִילֹס, not from a King of that Name, as the *Greeks* supposed: but from the *Hebrew* Word *Nabal*, or *Nibal*, the River, being emphatically called the River of *Egypt*.

(84) Σίρις ὑπ' Αἰθίοπων κηλήσκειαι, etc. *Dionys.* Perieg. § 223. But the *Greeks* knew nothing of the Etymology of it: it was the same as the Scripture *Sibor*, and derived from שִׁבְרָה *Sabar* nigrum esse. Per *Sibor* (saies *Jerome*) nos aquam turbidam interpretati sumus, quod verbum Hebraicum significat—nullique dubium quin Nilus aquas turbidas habeat. Comment. in *Jerem.* ii. 18. and again, Comment. in *Esa.* xxiii. 3.

(85) Τὸν [Νεῖλον] ποταμὸν ἀρχαῖότατον καὶ ὄνομα εἶναι Ὠκεάνῳ, ὃς ἐστὶν ἐλλαν-
ιστὶ ὠκεανός· ἐπεὶ αὖ, ἀπὸ τοῦ χρομῶτος ἐκρηγμα, φασὶν Ἀετὸν ἐνομασθῆναι, lib. i. p. 22. *Weff.* Hence *Egypt* was called *Aetia*; and not from an *Indian* King called *Aetus*, as *Stephanus Byzantinus* injudiciously saies it was: and *Eustathius* also, Comment. in *Dionys.* orb. Descript. p. 43. nor was the *Nile* called αἰλός, *Aquila*, from any Irruption of the River, but rather from the black Colour of the Eagle; as it was called *Egyptus* from Αἰγυπτός, a Vulture, a Bird of a black Hue; and a kind of Eagle. So all these Names were derived from the blackish Colour of the Soil: and therefore Αἰγυπλιῶσαι is rendered μελαῖραι by *Hesych.* The *Nile* was likewise anciently called *Triton*. *Apollon.* *Argon.* lib. iv. § 269.

(86) Lib. ii. p. 98.

(87) See the 85th Note above. The *Greeks*, as *Apollodorus*, lib. ii. c. 1. sect. 4. and *Diod. Sic.* lib. i. p. 23. *Weff.* and other *Greeks* derived the
Egypt

Egypt was also anciently called *Ogygia*, as *Stephanus* of *Byzantium* acquaints us ; and *Eustathius*, in his Commentary on the Geography of *Dionysius* (p. 43.) And *Asclepiades*, who was versed in all the *Egyptian* Learning, calls the most ancient Inhabitants of *Egypt* (88) *Ogygians*. It was also called (89) *Hephaistia*, from *Vulcan* their oldest God.

But none of the before-mentioned Appellations were the true original Name of the Land and People of *Egypt*. *Moses*, who had the best and oldest Records of the Origin of this, as well as of other Nations; calls them constantly *Misraim* or *Misrim*, from *Misor* the Son of *Ham*, called *Misraim* or *Misrim*, whose Descendants the *Egyptians* undoubtedly were. The *Egyptians* who first inhabited the Country after the Flood are called *Mesraëans*, in the old *Egyptian* Chronicle, before they had the Name of *Egyptians*. Whence it appears, that the *Egyptians* knew that their Country was first peopled after the Flood, by the Descendants of *Misor* or *Misraim*, from whom they were called *Mesreans*, or *Misreans*. It appears from Gen. l. 11. that the *Canaanites*, in the Time of *Jacob*, called *Egypt* and the *Egyptians* *Misraim*. For when they saw the Mourning and Lamentation of the *Israelites*, who were come out of *Egypt* to bury *Jacob* in the Land of *Canaan*, they called it a grievous Mourning to (*Misraim*) the *Egyptians*; thinking they were *Egyptians*; and called the Name of the Place *Abel-Misraim*, i. e. the Mourning of the *Egyptians*.

This Account is further confirmed from the most ancient *Phœnician* Historian *Sanchoniatho*, who related, that *Taaut* the Son of *Misor* was the first who went with a Colony into *Egypt*, and reigned there. And hence we may correct a Corruption in the Text of *Stephanus* of *Byzantium*, who saies, that *Egypt* was called by the *Phœnicians* *Myara*. Now it being certain, that *Egypt* in the *Phœnician* Language was called *Misrim* or *Mizraim*, from *Misor*, as the Son of *Ham* was called by the *Phœnicians*; it is probable that *Stephanus* wrote *Myfara* (*Μύσαρα*)

Name from a supposed King *Ægyptus*, because they knew not the true Etymology of it.

(88) Suid. voce *Heraiscus*.

(89) Eustath. Comment. in Dionys. Perieges. p. 43.

M m 2

or

or *Misora*, as *Gerard Vossius* conjectures: though the Word in Greek was generally wrote (90) *Mesre*, and *Mestræa*. The *Syrians*, *Arabians*, and other Eastern Nations, called *Egypt* (91) *Mesre*, from the same Original. Lastly, some have thought that the *Egyptians* preserved the Memory of *Misraim*, or *Misor*, in the Name of the last Month of their Year, called *Mesori*; which answers to Part of our *August* and *September*: as the first Month was called *Tboth*, from the Son of *Misor*. And so the *Egyptian* Year was, as it were, comprehended between the Founders and first Possessors of the Country.

Egypt is never in Scripture denominated from *Ham* the Father of *Misraim*, but only in the *Psalms*; where it is called *the Tabernacles of Ham*, *Pf. lxxviii. 51.* and *the Land of Ham*, *Pf. cv. 23, 27. Pf. cvi. 21, 22.* The *Jews*, who knew that *Misraim*, whose Family first peopled *Egypt*, was the Son of *Ham*, might with Propriety call the Country after his Name, as well as after the Name of *Misraim*. But as there is not the least Reason to think that *Ham* lived to go into *Egypt*, or even to the Time of the Dispersion from *Babel*: so there is no Evidence that the *Egyptians* had preserved amongst them any Memorials of him. And this is less to be wondered at, if the *Phœnician* History of *Sanchoniatho* is to be relied on, which supposes *Misor*, or

(90) Τὴν δὲ Αἴγυπτον Μέσρην ἢ Μεσερίαν τὰς Αἴγυπτιος ἀπαλὲς οἱ πατέρες οἰκιστὲς καλεῖσθαι, *Jos. Jud. Antiq. lib. i. c. 6.* And *Syncellus* saies, ἐπεὶ δὲ ἐν τῷ πρώτῳ τὴν Αἴγυπτον ὑπὸ τῆς Μεσερίου τῆς δούτης ἢ Χαμ κατὰ τὴν γεγραφὴν—καλοικισθῆναι ἢ βασιλευσθῆναι, ἀφ' ἧς ἢ ὡς τῷδε χροῖον παρ' Ἑβραίοις ἢ Ἑλλήνοισι ἢ Ἀραβῶσι ἔτι καλεῖται ἢ χώρα Μεσερία ἢ τὸτο πᾶσιν ἴσιν ἰσοεμοῖς πρέσβηται, *Chronog. p. 37, 38.*

(91) In Memory of the *Mesrites* there was a very ancient City, called *Mesre* or *Mesra*, situated fifteen Miles Southward of the Point of the *Delta*, and two Miles East of the *Nile*, and opposite to *Memphis*. Here a City called *Babylon* was afterward built, which the *Arabians* called *Al-Cairo* and *Fustad*. The *Mesrites* spread themselves Westward into *Libya*: and *Plutarch* tells, *De Isid. et Osir.* that the *Egyptians* called the Country and the Mountains which lay on the Coast of the *Mediterranean*, which was called *Marmarica* and *Barca*, i. e. that Part against the *Libyan* Sea, by the Name of *Nephtun*. Now *Moses* tells us, *Gen. x. 13.* that one of the Sons of *Misraim* was called *Naphtubim*. Here then we have the Colony which from *Egypt* peopled this Country: and hence came the Name of the ancient *Egyptian* God *Neptune*, who was a *Libyan* God, and known only to the *Libyans*, as *Herodotus* relates, *lib. ii. c. 50.*

Misraim,

Mizraim, to be dead before *Egypt* was inhabited by the Family of his Son *Taaub*, or *Thoth*. But if this was so, it is highly probable that *Thoth*, the Son of *Misôr*, would call the Country *Misrim* from his Father, which was undoubtedly the original Name of the *Egyptians*.

Socrates in *Plato's Phædrus* speaks of a King called (92) *Thamus*, who reigned at *Thebes* over all *Egypt*, and was the God called *Ammon*, who was worshiped there. Sir *John Marsham* thinks this King was no other than *Cham*, or *Ham*; and that the *Greeks* changed the χ (*Ch*) into $\chi\alpha\mu$, *Cham*, into Θ (*Th*) and so made it $\Theta\alpha\mu$ (*Tham*), and with the *Greek* Termination added it was $\Theta\alpha\mu\delta\varsigma$ (*Thamus*). And the learned *Bochart* (93) agrees with *Marsham*, that *Ham* was the *Egyptian Jupiter Ammon*.

But all this is mere Conjecture of these and other learned Men, without any solid Foundation to support it.

Plato's old King *Thamus* is represented disputing with *Thoth* about the Use of *Letters*, which *Thoth*, whom he calls *Theuth*, had found out. So that he was undoubtedly the *Egyptian Osiris*, whose Secretary and chief Counsellor *Thoth* was.

Plato knew he was called *Thamus*, or (94) *Thamuz*, as he is called by the Prophet *Ezekiel*, viii. 14. and by the Lamentation there represented to be made for him, he could be no other than the famed *Osiris*: who was also called *Jupiter* (95) and *Ammon* from his Father *Jupiter Ammon*, as is well known.

(92) Ἡμεῖς τοίνυν φεῖλ Ναύκροτον τῆς Αἰγύπτου γενέσθαι τῶν ἐν αἰσιν πινυ-
θεῶν, ἔτι καὶ τὸ ἱερὸν [editt. τὸ ἱερὸν male] ὃ δὲ καλεῖται Ἰβιν· αὐτῷ δὲ ὄνομα τῷ
Δαίμονι εἶναι Θούθ· τῷτον δὲ πρῶτον αἰεθμόν τε καὶ λογισμὸν εἶρεῖν καὶ γεωμετρίαν καὶ
ἀστερονομίαν· ἐπεὶ δὲ πετρίδας τε καὶ κυβείας καὶ δὴ καὶ γεωμέτρια, Βασιλείας δ' αὐτὸς τότε δν-
εῖ· Αἰγύπτῃ ὅλης Θάμω φεῖλ τὴν μεγάλην πόλιν τῷ ἄνω τόπῳ, ὃν ἔκλεον Αἰγυπτίας
Θήβας καλεῖσιν, καὶ τὸν θεὸν Ἀμμωνα· παρὰ τῷτον ἐλθὼν ὁ Θούθ τὰς τέχνας ἐπέδειξε,
καὶ ἔφη δῶν διαδοθῆναι πῶς ἄλλοις Αἰγυπτίοις, Tom. iii. p. 274. Serran.

(93) Geog. Sac. lib. i. c. 1. p. 5, 6, 7. lib. iv. c. 1. p. 203, 204.

(94) The Septuagint *Greek* Version in all the original Copies have *Tham-*
muz: but *Jerome* saies, the *Hebrew* and *Syriac* had *Thamuz*, whom he inter-
prets *Adonis*, Comment. in loc.

(95) Τὸν Ὅσιον οἱ μὲν Σέβηον, οἱ δὲ Διόνυσον, οἱ δὲ Πλάτωνα, οἱ δὲ Ἀμμωνα.

But

But it will appear evident from the Time when *Osiris* lived, that he could not be *Ham*; as it is also highly probable, that *Ham* never reigned or lived in *Egypt*. *Amon* or *Ammon* is a different Name from *Cham* or *Ham*: and is an *Egyptian* Word of a very different (96) Signification. This was the sacred Name given to *Osiris* after he was deified: and the *Amon-No*, or *No-Ammon*, mentioned in Scripture, *Ezech. xxx. 15.* and *Nabum iii. 8.* does not mean the City of *Ham*, as *Bochart*, *Marsham*, and others thought: but it signifies the City of *Amon*, or *Ammon*, i. e. *Thebes*, called *Diospolis*, as the *Greek* Version

τινὲς δὲ Δία, πολλοὶ δὲ Πᾶνα νενομίκασι, Diod. Sic. lib. i. p. 22. So also *Nonnus* in *Dionys.* and *Martian Capella* saies,

Te [*i. e.* Solem vel *Osirim*] Serapim Nilus, Memphis veneratur *Osirim*,
Ammon et arentis Libyes, ac Biblios Adon. lib. ii. p. 43.

Ausonius describes the various Names or Characters of *Bacchus*, viz.

Αἰγύπτιον μὲν Ὀσίριος ἐγὼ, μυσηῶν δὲ Φανάκης

Βάκχος ἐν ζωοῖσιν, ἐν φθιμύοις Αἰδανός.

Πυροβόλος, Δικέρως (*i. e.* Ammon) Τίλανολέτης Διόνυσος, Ep. 28.

Ogygia me Bacchum vocat,

Osirin Ægyptus putat,

Mystræ Phanacen nominant,

Dionyson Indi existimant,

Romana sacra Liberum,

Arabica Gens Adoneum,

Lucanianus Pantheum. Epig. 29. from a Marble Statue.

I know not whether *Bacchus* is any where else called *Phanaces*: but the Name is derived from φαίνω, whence he is called Φάνης. *Jupiter* and *Ammon* were the same amongst the *Egyptians*: Αμμὲν Αἰγύπτιοι καλεῖσιν τὸν Δία, Herodot. lib. ii. c. 42. Αμμὲς ὁ Ζεὺς Αἰγυπτοῖσι, Hesych. in voc. ἴδιον παρ' Αἰγυπτίοις ὄνομα τῷ Διὶ εἶναι τὸν Αμμὲν, ὁ παρ' Αἰγυπτίοις ἡμεῖς Ἀμμωνα λέγομεν, Plut. de Isid. et Osir. p. 356. See Diod. Sic. lib. i. p. 12, Rhodom. *Serapis* was not an old Name of *Osiris*; but was a *Syrian* God brought into *Egypt* by *Ptolemy Lagus*: and being the Symbol of the Sun might be called *Osiris*, who was worshiped as the Sun. The Name is not *Sar-Apis*, or Prince *Apis*, as some learned Men think; but is derived from *Serap*, or *Seraph* (שרפ) usfir, etc. Hence *Seraphim*, see Wits. Ægyptiaca, p. 312, 313. Some thought the Image of *Serapis* was first brought into *Egypt* in the Reign of *Ptolemy Philadelphus*, Clem. Alex. Admonit. ad Gent. p. 42.

(96) See Plut. de Isid. et Osir. p. 354. and Jamblich. de Myster. sect. 8. c. iii. p. 159. *Ham* signifies *Heat*: and *Amon* that which is *bidden*, or *unknown*, or the God who reveals hidden or secret Things.

renders it in the Place of *Ezechie*, where *Osiris* built a Temple for the Worship of his Father called *Ammon*, or *Jupiter*, and where he himself was afterward worshiped under the same Name.

The (97) *Egyptians* and (98) *Greeks* generally thought, that this most ancient City was built by *Osiris*. It is certain, as we shall see hereafter, that *Osiris* reigned at *Thebes*, which probably was built long before his Time by the *Mefrites*; and that *Osiris* enlarged it with sumptuous Palaces, and other Buildings, and walled it about; and from thence he was thought the first Builder of it.

The *Mefrites* then, or the Descendants of *Mizraim* the Son of *Ham*, were undoubtedly the first who peopled *Egypt*. They went thither either from *Chaldaea*, 532 Years after the Flood, and 2637 Years before the vulgar *Christian* *Æra*, or from *Phœnicia* twenty-one Years later, according to the *Egyptian* Chronicle in Agreement with *Sanchoniatho*: and they inhabited the upper *Egypt*, or *Thebais*, which was anciently called (99) *Egypt*, and was the only habitable Part of the Country.

Herodotus tells us from the *Egyptian* Priests, and from his own Observations, that in the Reign of *Menes* the first *Egyptian* King, all the *Delta*, and beyond it as far as Mount *Cafus*, and the *Sirbonic* Lake, was marshy and lay under Water. And that Southward the Country above the Lake *Myris*, or *Mæris*, for three Days Sail was the same; and likewise the Eastern and Western Parts, which lay between the *Arabian* Rocks and those of *Libya*, where the Pyramids stand, were all a Gulph of the Sea; and filled up gradually by the Earth brought annually down by the *Nile*: and that the whole lower *Egypt* was an Accession of Earth brought down by the River, which formerly had been much deeper than it was in his Time, he saies, was evident; for that at the Distance of a Day's Sail from the Land, a sounding Plummet would sink eleven Paces, *i. e.* sixty-six Feet into the Mud. So that

(97) *Diod. Sic. lib. i. p. 14.* But he owns it was not agreed amongst them who was the Founder of it.

(98) *Stephan. Byzant. voc. Διόσπολις* calls it *κλίσμα Ὀσίριδος ἢ Ἰσιδος*.

(99) *Herodot. lib. ii. c. 15.* and *Aristot. Meteorolog. lib. i. 547.* cited above.

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all *Egypt*, as he observes, except the Province of *Thebais*, was originally a Marsh, and covered with Water. Therefore he calls the lower *Egypt*, as *Hecataeus* also called it, a Country *gained from the Sea*, and *the Gift of the Nile*. This was the unanimous Relation of all the ancient (1) Historians.

Hence it is evident, that the *Mefrites* inhabited the upper *Egypt* only, or the Province of *Thebais*, where they built *Thebes*, the most ancient City of *Egypt*; and *This*, and other Cities on both Sides of the *Nile*, where they (2) settled and spread themselves. This Country

(1) Ἐπὶ τούτοις (Μηῦϙ) πλὴν τῆ Θηβαϊκῆ Νομῆ πᾶσαν Αἴγυπτον εἶναι ἑλϙ· καὶ αὐτῆς εἶναι ἕδρην ὑπερέχον τῶν νῦν ἐνερθε λίμνης τῆς Μύριϙ ἰόντων—ἐστὶν Αἴγυπτιοις ἐπιπλήρης τε γῆ καὶ δῶρον τῆ πόλεως· καὶ τὰ καλύπτεται ἐκ τῆς λίμνης ταύτης μέχρι τριῶν ἡμερῶν πλὺς, etc. Herodot. lib. ii. c. 4—11. See also c. xii. where he saies he saw Shells of Sea-Fish upon the Mountains, and Salt oozing from them. *Arrian* saies, Αἴγυπτον Ἡρόδοτος τε καὶ Ἐκάλαιϙ οἱ λογοποιοὶ (ἢ εἰ δὴ τῆ ἄλλης ἢ Ἐκάλαις ἐστὶ τὰ ἀμφὶ τῇ γῇ τῇ Αἴγυπτίᾳ ποιήματα) δῶρον τε τῆ πόλεως ἀμφοτέρω ὡσαύτως ὀνομάζουσι· καὶ ἐκ ἀμαυροῦς τεκμηρίοις ὅτι ταύτῃ ἔχει Ἡρόδοτος ἐπιδεδεικναι, *De Exposit. Alex.* lib. v. p. 324. *Aristotle* also saies, φανερόν ἀρχαιοτάτους εἶναι τῶν ἀνθρώπων Αἴγυπτιος· τέτταν ἡ χώρα πᾶσα γενομένη φαίνεται καὶ ἕσα τῆ πόλεως ἔργον καὶ τέτα καὶ τὴν χώραν αὐτὴν δρῶντι δῆλόν ἐστι, *Meteorolog.* lib. i. p. 548. *Aristotle* adds, that it was originally all one continued Sea with the *Red Sea*; and was made dry and habitable by the Mud which the River brought down and left behind it. *Eratosthenes* was of the same Opinion; τὴν Αἴγυπτον τὸ παλαιὸν θαλάττῃ κλύζεσθαι μέχρι τῶν ἐλῶν τῶν περὶ τὸ Πηλῦσιον καὶ τὸ Κάσιον ὄρεϙ· καὶ τὴν Σεβωνίδα λίμνην· ἐστὶ γὰρ καὶ νῦν κατὰ τὴν Αἴγυπτον τῆς ἀλμυρῆς ὀρυζομένης, ὑφάμμενος καὶ κογχυλιώδεις δεικνύσας τὰς βόθρας, ὡς ἂν τεθαλαττωμένης τῆς χώρας· καὶ τὸ τότε παντὶ τῶν περὶ τὸ Κάσιον συνάπτεται τῷ τῆς ἐρυθρῆς κόλπῳ, *Strab.* *Geog.* lib. i. p. 87. But the Neck between the *Arabian Gulph* and the *Delta*, which led from the stony *Arabia* into *Egypt*, was always dry. *Plutarch* saies, θάλασσα ἦν ἡ Αἴγυπτιϙ διὸ πολλὰ μὲν ἐν τοῖς μέλλουσι καὶ τοῖς ὄρεσι δεικνύεται μέχρι νῦν κογχύλια ἔχειν πᾶσαι δὲ πηγαὶ καὶ φρέατα πάντα ἀλμυρὸν ὕδωρ καὶ πικρὸν ἔχουσιν, ὡς ἂν ὑπόλημμα τῆς πάλαι θάλασσης, etc. *De Isid. et Osir.* p. 367. *Diod. Siculus* relates the same from the *Aethiopians*, lib. iii. p. 144. If the lower *Egypt* was all a Sea, and joined originally to the *Arabian Gulph*, it must either have been dry between that Gulph and *Pelufium*, at the Time of the Dispersion, or else the Family of *Mizraim* did not go out of *Phanicia* into *Egypt*, but directly from *Chaldaea* through *Arabia Felix*, and passed over the narrow Neck at the Bottom of the *Arabian Gulph*, which joins to the *Red Sea*.

(2) This makes it not improbable that the *Mefrites* first went into
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was called the Land of *Pathros*, from *Patbrufim* the Son of *Mizraim*, as (3) *Bocbart* has shewn.

The *Mefrites* lived in a peaceable and patriarchal Manner for about 400 Years: after which Time *Menes* Son of *Jupiter* called *Ammon*, and of *Juno* called *Ilethya*, who was born at *This*, being an ambitious and warlike Prince, was not contented with the (4) Province left him by his Ancestors, who ruled at *Thebes*, but raised an Army, and made Expeditions beyond the Limits of his Kingdom, and became famous for his Exploits. In the Beginning of his Reign he diverted the Course of the *Nile* (5) by a Bank, and filling up the Channel about an hundred Stadia, or twelve Miles and a half, above *Memphis*; whereby he forced the Current, which used to run winding by the *Libyan* Mountains, and overflowed a great Part of the Country, to take a more direct Course, and run between the Western and Eastern Mountains; and having dried up the old Channel, he built *Memphis* where it ran.

It is plain from the Account of *Herodotus* above, that the middle and lower *Egypt* were grown dry and habitable when *Menes* reigned at *Thebes*. Nor is it any Wonder, that in the Space of 934 Years after

Æthiopia above *Thebais*, whither they came from *Babylon* through *Arabia Felix*, and passed over a Streight at the Bottom of the *Arabian* Gulph; and migrated thence into the upper *Egypt*, and settled in *Thebais* and built *Thebes*. The *Æthiopians* related, as *Diodorus Siculus* tells us, that the *Egyptians* were a Colony from them, who were led by *Osiris* into *Egypt* as soon as it became habitable by the annual Accession of Mud and Sand, which the *Nile* brought down from *Æthiopia*, and left behind it, which by Degrees raised the Soil, and rendered it dry and fit for Habitation and Culture, lib. iii. p. 144. Rhod.

(3) Geog. Sac. p. 276, 277. Jerem. xlv. 1. Ezech. xxix. 14.

(4) The *Libyans* and *Arabians* from ancient Records or Traditions related, that *Dionysus* (or *Menes*) Son of *Ammon* succeeded his Father in the *Libyan* Kingdom, in the Part probably called from him *Ammonia*: where he built a City, and instituted an oracular Temple to his Honour. Diod. Sic. lib. iii. p. 206. This was the famous Oracle of *Jupiter Ammon*. But another Account will be given of it hereafter.

(5) Ὡς δὲ τῷ Μνω) τέτῳ τῷ πρώτῳ γανομένη βασιλεῖ Χέρσον γεγόνειαι πῶ ἀπεργ-
μένον, τέτο μὲν ἐν αὐτῷ πόλιν κτίσαι ταύτην, ἥτις νῦν Μέμφις καλεῖται, Herodot.
lib. ii. c. 99.

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the Deluge, the *Nile* which rose in the Mountains of *Æthiopia*, and was swelled by the great Rains which fell there in the Winter and Autumn for (6) five Months together, and brought down yearly from thence a great Quantity of Mud and Sand, when it overflowed the middle and lower *Egypt* in Summer, and which it left there, should by Degrees raise the Soil above the Water, and render it dry and habitable. And as soon as the middle and lower *Egypt* became habitable, the Climate being more moderate in Heat, and far more fruitful than the upper *Egypt*, which was scorched and barren, Colonies would naturally leave the upper to inhabit the lower *Egypt*. And that the lower *Egypt* was dry and habitable in the Reign of *Menes*, is not only evident from his building *Memphis* very near to the *Delta*; but this further appears from *Zoan*, or *Tanis*, a City of the *Delta*, being built in the Reign of *Menes*, and no doubt by him.

Moses saies Numb. xiii. 22. that *Hebron* was built seven Years before *Zoan* in *Egypt*. Now *Josephus* tells us, that the (7) Inhabitants of *Hebron* reckoned that City to have been built 2300 Years; and they said it was older than *Memphis* in *Egypt*. If *Josephus* had referred these 2300 Years to the Time of finishing his *Jewish* Antiquities, in the thirteenth Year of *Domitian*, which was ninety-three Years after

(6) See *Kircher's* Oedip. Ægypt. Tom. i. p. 56—62. The Rains which caused the Overflowing of the *Nile* fell in the Months of *April*, *May*, *June*, *July*, and *August*. And that the Overflowing of the *Nile* was caused by the Rains which fell in *Æthiopia*, *Strabo* found to be the Opinion of those who had been in the Country. See *Gorop. Becanus de Niloscop.* p. 271.

(7) Φασιν οἱ ἐπιχώριοι τὴν Χεβρὸν εἰ μόνον τῶν τῆδε πόλεων, ἀλλὰ καὶ τῆς ἐν Αἰγύπτῳ Μέρφως ἀρχαιοτέρην· διαίλια γὰρ αὐτῇ καὶ τελειόσια ἐστὶ σωτηρίμηνος. De Bel. Jud. lib. iv. c. 9. p. 303. *Josephus* computed, as is most probable, from the Time of his writing the History of the *Jewish* Wars, about A. D. 75. So *Hebron* was built in the Year before *Christ* 2225, which was the eleventh Year of *Menes*; and *Tanis*, or *Zoan*, was not built till the Year before *Christ* 2218, in the eighteenth Year of *Menes*. And *Hebron* might be as old or older than *Memphis*. All these Æras are remarkable, and very near the Truth. *Josephus* takes notice, that *Moses* related *Hebron* to have been built before *Tanis*, Antiq. lib. i. c. 8. It was built by *Arba*, the Prince of the *Anakims*, and was called from him *Kirjath-Arba*, i. e. the City of *Arba*; and afterwards was called *Hebron*, Gen. xxiii. 2. Jos. xiv. 15. xv. 13. Judg. i. 10.

the vulgar *Christian* Æra, then by this Reckoning *Hebron* was built in the Year before *Christ* 2207; and *Tanis*, or *Zoan*, was built in the Year before *Christ* 2200; and in the thirty sixth Year of the Reign of *Menes*. But as *Memphis* was probably built before *Tanis*, so it is also probable that it was not built after *Hebron*, but rather a few Years before it, in the Beginning of the Reign of *Menes*, because *Manetho* saies he reigned sixty-two Years, which is the whole Term of his Reign at *Thebes*. But I confess, that the Reign of *Menes* being recorded in the Annals of *Thebes*; and he reigning also most of his Time over the middle *Egypt* after he had built *Memphis*; it was natural to set down the entire Years of his Reign in the Records of *Memphis*, of which he was the first King, though *Memphis* was not built till he had reigned some Years at *Thebes*. But we see from the above very remarkable Passage of *Josephus*, how the ancient Records of the *Anakims* at *Hebron* agree with those of *Thebes* and *Memphis*, in settling the Beginning of the Kingdom of the middle and lower *Egypt*, after it became habitable and peopled: and also fix the Epoch of this Kingdom to the Reign of *Menes*. We see plainly that *Menes* built *Tanis*, or *Zoan*, as well as *Memphis*: he had before passed into *Marmaric Libya* with a Colony of *Egyptians* and *Æthiopians*, and there built a Temple to the Honour of his Father *Ammon*, who had lived (8) and reigned there; and from whom this Part of *Libya* was called *Ammonia*, and the People *Ammonians*: and the Temple and Image of *Jupiter Ammon* resembled that of (9) *Jupiter of Thebes*, where *Menes* built a magni-

(8) *Thymætes*, an ancient *Pbrygian* Poet, who was contemporary with *Orpheus*, wrote, that *Ammon* was the Father of *Dionysus*, or *Osiris*, and reigned over Part of *Libya*, Diod. Sic. lib. iii. p. 201.

(9) Κελοπρόσωπον τῷ γαλμα τῷ Διὸς ποιεῖσι Αἰγύπτιοι, ἀπὸ δὲ Αἰγυπτίων Ἀμμώνιοι ἰόντες Αἰγυπτίων τε καὶ Αἰθιοπῶν ἀποικοι, καὶ Φωνὴν μετὰ ξὺν ἀμφότερων νομιζόντες· δοκέειν δ' ἑμὸι καὶ τὸνομα Ἀμμώνιοι ἀπὸ τῶδε σφί· τὴν ἱπποκυμνίην ἐποίησαντο· Ἀμμὼν γὰρ Αἰγύπτιοι καλεῖσσι τὸν Δία. Herodot. lib. ii. c. 42. πρῶτοι μὲν ἀπὸ Θεβίων Ἀλεξάνδρῃ καὶ ἡμετέρων οὐδ' Ἀμμώνιοι ἔχοντες τὸ ἱερὸν ἀπὸ τῶ Θεβαίων· Διὸς καὶ γὰρ τὸ ἐν Θεβῶσι κελοπρόσωπον τῷ γαλμα ἔστι, lib. iv. c. 181. See Steph. Byzant. voce *Ammonia*. Strab. Geog. lib. i. p. 86, 87. Plin. Hist. Nat. lib. v. c. 9. Cellar. Geog. Antiq. lib. iv. p. 843, 844.

ficent and sumptuous (10) Temple, with an Oracle, to the Honour of his Father *Ammon* and Mother *Juno*.

Hence the Time of the most ancient Temple and Oracle of *Jupiter*, called *Ammon*, at *Thebes*, may nearly be fixed ; and may be supposed to be built about 2230 Years before the *Christian* Æra. But the Oracle of *Ammon* in *Libya* was founded many Years after, by a Priestess of *Thebes* ; as will be shewn in another Place.

Menes built several other Cities in *Æthiopia* and *Arabia*, and in the Provinces both of the upper and lower *Egypt* ; and settled Inhabitants in them. And though from what has been related, it is most evident that *Menes* was not *Mizraim*, but was born at *This* in *Thebais*, and began not to reign till about 400 Years after the *Mesrites* first peopled *Egypt* or *Thebais* ; yet being more famous than any of the *Mesrite* Princes, and reigning not only at *Thebes*, but over both the middle and lower *Egypt* also, which were become habitable in his Time ; he is by all Historians reckoned the first *Egyptian* King after the *Gods* and *Heroes* : or the first mortal King who reigned over all *Egypt* : and therefore the *Egyptian* Priests and Historians began the Æra of their Kingdom from his Reign. He is therefore the first King of *Manetho's* Dynasties, next after the *Heroes* or *Mesrites* ; and also the first King of *Thebes* in the Catalogue of *Eratoſthenes* ; and *Herodotus* and *Diodorus Siculus* relate him to be the first *Egyptian* King of mere human Race, after the *Gods* and *Heroes*.

The *Mesrites* before *Menes* reigned had lived a savage Life, without Industry or Labour ; and fed upon (11) Herbs and Roots, and the natural Fruits of the Earth, and Fish, which was left after the Overflowing of the *Nile* upon dry Land ; and after some Time they killed and ate the Flesh of some Animals, and cloathed themselves with their Skins. But it was a long time before they knew the Use of Bread Corn. This was said by some to have been found out by *Ifis* (12), others ascribe it to *Menas*, or *Menes* : and the same was

(10) Diod. Sic. lib. i. p. 14.

(11) Diod. Sic. lib. i. p. 40.

(12) Ibid. p. 41.

related

related of *Osiris*, that he was the first who taught Agriculture, and the Planting and Use of Corn and Wine. *Menes* civilized them, and taught them a more delicate Way of Living: he invented Couches for them to lie on, and Tables for their Meat. He also gave them (13) written Laws, and persuaded them to observe the Precepts and Institutions of them: and to procure a greater Regard to them, he told them they were delivered from the God *Hermes*. *Diodorus* calls him *Mneves* here from the Bull *Mnevis*, which was consecrated to him and worshiped as his Symbol; as he was called *Apis* from the Bull *Apis*, his Symbol also. But that he was the same as *Menes* is evident; because both were related to reign in *Egypt* next after the Hero-Gods; and both were the first who instituted a regular Government in *Egypt*, and ruled by written Laws.

And because *Menes* was the first *Egyptian* King, who built sumptuous Temples for the Worship of the Gods, and set up their Images and Golden Shrines in them, he was said to have first taught (14) the *Egyptians* to worship the Gods, and to offer Sacrifices to them. But Idolatry had been practised in *Egypt*, as well as in *Phœnicia* and *Chaldaea*, long before.

Though *Menes* built *Memphis*, yet he resided principally at *Thebes*, the Capital of his whole Kingdom, because he had no Palace at *Memphis*. His Son *Atboth* built the royal Palace there; and probably afterward left *Thebes* and resided chiefly at *Memphis*; because the Country about it was a more temperate Climate, and more fruitful than *Thebes*: but he reigned over both the Kingdoms, as appears from *Manetho* and *Eratoſthenes*. After the Death of *Atboth* the Kingdoms were divided; and *Atboth* the second, Son of the first *Atboth*, reigned at *Thebes*; and *Cencenes*, another of his Sons, reigned at *Memphis*. After *Cencenes* five of his Descendants succeeded, and they all, eight in Number, reigned for the Space of 253 Years: after which this Branch of the Family of *Menes* was driven from *Memphis* by the *Phœ-*

(13) Ibid. p. 42. *Plutarch* ſaies the ſame of *Osiris*, De Iſid. et Oſir. p. 356. Αἰγυπτίους μὲν δὲ θύς ἀπόρου βίη καὶ θεμελίους ἀπαλλάττειν, παρῆς τε δείξαντα καὶ νόμους δέμενον αὐτοῖς, καὶ θεὸς δείξαντα τιμᾶν.

(14) Diod. Sic. lib. i. p. 42.

nician Shepherds, who invaded *Egypt* and took *Memphis*, and reigned there. But the other Branch of the Family of *Menes*, though they had frequent Wars with the Shepherd Kings, and their Territories were sometimes ravaged by them; yet they maintained their Power and Government in the Provinces of *Thebes*, till the Shepherds were driven out of *Egypt*, and the two Kingdoms of upper and lower *Egypt* were again united.

That which hath given Occasion for *Menes* to be thought *Mizraim* is, that *Mizraim* had a Son called *Tboth*, and *Menes* a Son called *Atboth*; and both were supposed to be the first King who reigned in *Egypt*. But yet their History and Age are widely different. *Hermes*, or *Tboth*, called *Taaut* by *Sanckoniatbo*, who was the Son of *Misor* or *Mizraim*, was a *Phœnician*; or rather upon the general Dispersion of Mankind went from *Chaldæa*, where he was born, either into *Phœnicia*, where he lived some Time according to *Sanckoniatbo*, and went thence with his Family into *Egypt*; or else went directly from *Chaldæa* through *Arabia Felix*, and passed thence with his Family into the upper *Egypt*, and inhabited the Country of *Thebais*. But *Menes* was born several Centuries after at *Tbis* in upper *Egypt*, as the most ancient *Egyptian Annals*, both of *Thebes* and *Memphis*, had recorded. *Hermes*, or *Tboth*, the Son of *Misor*, came into *Egypt*, which till then was uninhabited: but *Atboth* the Son of *Menes* succeeded his Father in the *Egyptian* Kingdom, which was then populous and enlarged, after the Descendants of *Misor*, and his Son *Tboth*, had lived there about 400 Years.

I proceed to prove, that *Menes* is the famed *Egyptian Osiris*, and consequently that the Age of *Osiris* has been carried many Centuries too high, some having supposed him to be *Ham*, and others his Son *Mefrim*, or *Mizraim*.

Diodorus Siculus (15) tells us, that *Osiris* in the *Egyptian* Language had the same Signification with *Helius*, the Name of the *Sun*, whence the *Greeks* derived it; and *Plutarch* (16) saies so likewise: and it is certain that *Menes* signifies the *Sun*.

(15) Ἡλιον ἢ τὴν σελιῶν, ὣν πὸν μὲν Ὀσίριον, τὴν τε Ἰσιν ὀνομάσαι, lib. i. p. 10.

(16) Εἰσι γὰρ οἱ πὸν Ὀσίριον ἀνέκτους Ἡλιον εἶναι λέγουσιν—τὴν δ' Ἰσιν ἔχ' ἐτέρον τῆς
He

He is called *Men* (Μῶ) by (17) *Herodotus*: and *Meni*, or *Men*, amongst the *Egyptians* was the *Sun*, and *Mene* the *Moon*. *Isis* was called *Selene*, the same with *Mene* the *Moon*, as *Diodorus* (18) relates: and *Jerome* saies, that the *Greek* Interpreters of the Scriptures [who probably were *Alexandrian Jews*] rendered the *Hebrew* Word *Meni* by (Δαμόνιον) *Dæmonium*, *Esai.* lxx. 11. and *Macrobius* (19) tells us, that the *Egyptians* by *Dæmona* understood the *Sun*. There was a Temple (20) at *Cabira* in *Armenia* dedicated to the *Sun* and *Moon*, whom the *Armenians* called Τύχη and *Men* (Μῶ) and used to swear by them. And that the *Egyptians* called the *Moon* Τύχη *Macrobius* referred to above assures us: so by *Men* (Μῶ) the *Armenians* of *Cabira* meant the *Sun*, as they meant the *Moon* by Τύχη. Further, that the *Egyptians* by *Men* or *Menes* understood the same as *Helius*, or the King called by the Name of the *Sun*, appears from a Passage of *Jamblichus* in the Life of *Pythagoras*; where he forbids his Disciples to sacrifice or eat a white Cock, because it was sacred and dedicated to *Meni* (21), i. e. to the *Sun*. The *Latin* Translator renders *Men*, in the Passage of *Jamblichus* above cited, the *Moon*: but he is mistaken; and that by *Men* *Jamblichus* meant the *Sun*, is evident from another Place, where he saies of *Pythagoras*, that he (22) esteemed the Cock to be dedicated to

σελῶς ἀποφαίνοντες, De Ifid. et Osir. p. 372.

(17) Lib. ii. c. 99.

(18) Lib. iii. p. 191. Rhod.

(19) Saturnal. lib. i. c. 19. Ægyptii protendunt deos præfites—δαίμονα, τύχην, ἑρῶα, ἀνάγκην; et duo priores solem ac lunam intelligi volunt. And this explains the *Meni*, or Δαμόνιον, and the Τύχη, or *Gad*, in *Esai.* lxx. 11.

(20) Strab. Geog. lib. xii. p. 835. See *Meni* explained by Huetius, Observat. et Not. ad Orig. Comment. p. 109, 110.

(21) Μηδὲ ἀλεξερύονα λαλὸν θύειν—ἱερὸς γὰρ τῷ Μῶς, Vit. Pythag. c. xviii. p. 70. See Diog. Laert. vit. Pythag. p. 222. The *Cutbites*, who were *Perfians*, worshiped the *Sun* under the Symbol of a *Cock*, which is called *Nergal*, 2 Kings xvii. 30. which Word in the *Samaritan* Language signifies a *Cock*, as *Kircher* has shewn, Oedip. Ægypt. tom. i. Syntag. p. 365. And the *Hen* was the Symbol of the *Moon*, called *Venus*, *Urania*, and *Juno*. Hence the *Cock* was peculiarly called the *Persian* Bird. So *Aristophanes* calls it, Avib. γ' 483, 485, 834, 835. And *Hesych.* and *Suid.*

(22) Ἱερὸν ἡγάτο εἶναι τὸν Ἀλεξερύονα Ἡλίῳ, Vit. Pythag. c. xxviii.

the

the Sun. And *Suidas* on the Name *Pythagoras* gives his Sense, that the (23) white Cock was consecrated to the Sun.

Jamblichus was a Syrian of *Chalcis*; and it is known that *Pythagoras* received his Doctrines and Symbols from the Egyptians; and they both well understood what the Egyptians meant by (Μην) Men. Therefore it is plain; that the Egyptian *Osiris*, and Men, or *Menes*, was the same as *Helius* in the Greek, and *Sol* in the Latin Language: and that he was an ancient deified King of the Egyptians, is agreed by all Writers.

Menes being proved to be the same with *Osiris* by the Signification of his Name, I shall next shew, (in order to prove them more particularly the same) that the Reign of *Osiris* agrees in Time with that of *Menes*. The Egyptian Priests told *Diodorus*, that the Years from *Osiris* and *Isis* to the Reign of *Alexander* the Great, were little less than (24) twenty-three thousand: and *Diodorus* continuing the History of *Osiris*, saies at the Conclusion of it, that the Priests computed from the Reign of *Helius* to *Alexander* (25) about twenty-three thousand Years.

Here we see, that *Osiris* and *Helius* are the same; and that *Menes* is also the same with them appears from the above Computation of the Time of their Reign. The Years are evidently lunar, and of one Month each, which I have abundantly proved to have been the Egyptian Reckoning in their larger Numbers. And twenty-three thousand Egyptian Years of Months of thirty Days each, are 1890 solar Years of 365 Days each. *Alexander* began to reign in the Year before *Christ* 336. And so *Osiris* and *Helius*, by the foregoing Reckoning, reigned 2225 Years before the Christian Æra, which a little exceeds the Computation of the Reign of *Menes* in the Catalogue of *Eratosthenes*, which began, according to *Dicæarchus* and the old Egyptian Chronicle, 2220 Years before *Christ*: but falls short of the Beginning of his Reign, which was, according to *Manetho's* Dynasties, 2234 Years

(23) Μήτε λευκὸν αἰετὸν ἱερὸν εἶδέν, ὡς ἱερὸν τῷ Ἡλίῳ.

(24) Ἐτη Φασὶν ὑπὸ Ὀσίριδος ἢ Ἰσιδος, ὥς τ' Ἀλεξάνδρου βασιλείας—βραχὺ λείποντα τῷ δισμυρίῳ ἢ τετρακιδίῳ. Lib. i. p. 20.

(25) Ibid. p. 22.

before

before the *Christian* Era. So if the Computation of *Eratoſthenes* and the old *Egyptian* Chronicle be right, it was ſomething leſs than twenty-three thouſand old *Egyptian* Years from the Commencement of the Reign of *Oſiris*, *Helius*, or *Menes*, to *Alexander*, as the *Egyptian* Priests told *Diodorus* : but if the Account from *Manetho* be right, it was ſomething more than twenty-three thouſand of theſe Years. The Difference in one Caſe is but five Years ; and in the other no more than nine Years. But it is plain, that *Oſiris*, *Helius*, and *Menes*, was one and the ſame King of *Egypt*, according to the above Agreement of the Time of their Reigns, which exactly and ſurprizingly coincides.

Menes, then being no other than the famed *Oſiris*, we may ſee a Reason for what *Atbenodorus* relates concerning *Sefoſtris* : that he was a Deſcendant of *Oſiris* ; and after his Expedition out of *Greece* ordered a coſtly and curiouſly wrought Statue to be made of *Oſiris*, as being his (26) Progenitor. For according to the Dynaſties of *Manetho*, *Sefoſtris* was lineally deſcended from thoſe *Theban Dioſpolitans* who reigned at *Memphis* and over all *Egypt* after the Expulſion of the *Shepherds*, who had driven out thence the Family of *Menes*, which reigned both at *Thebes* and *Memphis* : and ſo he might be deſcended from *Menes* or *Oſiris*. But it was not ſtrange for a proud *Egyptian* King to call any of the Gods or deified Kings his Progenitors. He is called *Rameſſes*, the Son of *Helius*, who was *Oſiris* in the Inſcription (27) which *Hermapion* took from an Obeliſk of the Temple at *Helio- polis*.

That the Time of *Oſiris* was not before that of *Menes*, may appear from the Computation of it by the moſt learned *Varro*, who (28) reckoned *Iſis* ſomething above 2000 Years before his own Time. *Iſis* began

(26) Τὸν Ὅσιραν τὸν προπάτορα αὐτῷ δαυδαλθῆναι ἐπέλεξεν αὐτὸς [Σέσωτας] πολυεὺς. Apud Clem. Alex. Admonit. ad Gent. p. 43. Potter.

(27) Apud Ammian. Marcellin. lib. xvii. p. 162, 163.

(28) *Auguſtin* relates from *Varro* : Non multum ante annorum duo milia literas, magiſtra *Iſide*, didicerunt (*Ægyptii*.) De Civit. Dei lib. xviii. c. 40. Verum eſſe (adparebit) id quod *Varro* jam olim dixit, ab *Iſide* uſque ad ſua tempora nonniſi duo annorum millia effluxiſſe. Vol. Not. ad Pompon. Mel. de Situ Orb. p. 77.

to reign with her Son *Horus* after the Death of *Osiris* 2172 Years before the *Christian* Æra: and *Varro* was born 114 Years before the same Æra; which being deducted, *Isis* reigned 2058 Years before the Birth of *Varro*. So she did not live much above 2000 Years before his Birth. The same *Varro* reckoned about 2100 Years from the building of *Thebes* to his own Time. *Thebes* was thought to have been built by *Osiris*: and if *Varro* reckoned the 2100 Years to his own Birth, by this Computation *Thebes* was built by *Osiris* in the Year before *Christ* 2215, which was the twenty-first Year of the Reign of *Menes*.

I have shewn above from *Herodotus*, *Aristotle*, and other ancient Writers, that the lower *Egypt* was not dry and habitable till the Reign of *Menes*: and it appears to have been dry in the Reign of *Osiris* and *Isis*. For (29) *Plutarch* tells us, that *Isis* built *Pelufum*, called *Sin* in Scripture, after the Death of *Osiris*: she also built (30) *Bubastis*, as was recorded in the most ancient Inscription engraved in *Egyptian* Characters on a Pillar at *Nysa* in *Arabia*, mentioned by *Diodorus Siculus*. Now both these Cities were in the lower *Egypt*; and were built some Years after *Zoan* or *Tanis*, which was built by *Menes*, as I have before shewn (31), in the eighteenth Year of his Reign; and in the Year before *Christ* 2218. *Isis* therefore must be the Queen, who, after the Death of *Osiris* or *Menes*, built the two Cities before-mentioned in the lower *Egypt*; for it is evident from what has been said, that they could not be built before the Reign of *Menes*. He is therefore *Osiris*. Hence we may discover very nearly the Time of the building of *Pelufum* and *Bubastis*, which was between 2172 Years before *Christ*, when *Menes* died; and 2163 Years before *Christ*, when *Isis* died.

The Colonies from the upper *Egypt* which were planted by *Menes*, or *Osiris*, at *Tanis*, and by *Isis* at *Bubastis* and *Pelufum*, were the Descendants of *Mizraim*, called in Scripture *Cassubim* and *Caphthorim*, *Gen. x. 14.* from one of which Families they themselves descended. For the *Philistines* who dwelt at *Pelufum*, were the Descendants of the *Cassubim*, and Brethren of the *Caphthorim*; and are said to have

(29) De Isid. & Osir. p. 357.

(30) Diod. Sic. lib. i. p. 24.

(31) See above Note 7.

lived.

lived together with them, or near them. Therefore they are called *the Remnant of the Isle of Caphtor*, Jer. xlvii. 4. which intimates *Caphtor* to have been Part of the *Egyptian* (32) *Delta*, which was an Island surrounded by the *Nile* and *Sea*; and divided into seven small Islands. They are called *Philistines* from *Caphtor*, Amos ix. 7.

The *Philistines* had their Name from the (33) *muddy* and *fenny* Country about *Pelufium*, where they lived before they went into *Canaan*; and where probably the *Sinites* lived before them with their Brethren the *Avims*, both descended from *Canaan*. For *Pelufium* had its Name from its low and fenny Situation.

For the same Reason it is called in Scripture *Sin*, which signifies *Mud* in the *Syrian* Language; and the *Sinites* were hence so called. These *Philistines* and *Caphtorim* had spread themselves from *Pelufium* as far as *Gerar*, (which lay between the Deserts of *Cades* and *Zur*) in the Time of *Abraham*, as appears from *Gen.* xx. 1. and ch. xxvi. § 17, 18, etc. which was about an hundred and seventy Years after their first Settlement at *Pelufium*, and in the *Sethrëite* Nome. The rest of them continued in *Egypt* till they were driven out thence by the *Phœnician*

(32) The learned Authors of the *Universal History* are greatly mistaken in thinking, that "the famous Father *Calmet* has most clearly shewn the Isle "of *Caphtor*, from whence the *Philistines* came to the Land of *Canaan*, to "be *Crete*:" and hence they infer the *Philistines*, *Cretans*, *Pelasgi*, and *Etrurians* to have the same Original, Vol. xvi. B. 4. p. 66, 67. ^{+ see § Additions} *Caphtor* was certainly one of the Islands of the *Egyptian Delta*, where the *Caphtorim* originally dwelt; and their Brethren, the *Philistines*, lived near them at *Pelufium*: and were driven out thence by the *Phœnician* Shepherds, and went into *Canaan*. They always after lived in the Land of *Canaan*: nor is there the least Foundation of the *Philistines* being *Cretans*; or having ever migrated any where by Sea; and they were a different People from the *Pelasgi*, who came originally out of *Phœnicia*. *see Additions*.

(33) Strabo Geog. lib. xvii. p. 1154, 1155. *saies*: *Αὐτὸ δὲ τὸ Πηλῦσιον κύκλῳ περικείμενα ἔχει ἔλη—ὀνόμασαι δὲ ἔστιν ἡ πηλῦς*. *Pelufium* was so called from the *Phœnician* or *Hebrew* Word *פֶּלַס* *Pelas*, which signifies *to roll in the Dirt*. And that with other Cities of *Egypt* were called by *Greek* Names which corresponded to the *Egyptian* Appellations of them, after that the *Greeks* were invited by *Psammetichus* to settle in *Egypt*. Herodot. lib. ii. c. 152, 154. So *Pelufium* and *Heliopolis* were so called before the Time of *Herodotus*.

Shepherds : who having conquered the middle and lower *Egypt*, fortified *Pelufum*, and kept a strong Garrison constantly in it.

The *Philistines* and *Caphthorim* being driven out of their Habitations in *Pelufum*, and the *Sethrite* and perhaps also the *Tanite* Nome, they seized upon the Country of the (34) *Avims*, descended from *Canaan*; who dwelt in the Sea-Coasts from the Borders of *Egypt* unto *Azza* (35), or *Gaza*, and *Ascalon*, or *Hazor*, *Deut.* ii. 23. This was about the Year before *Christ* 1980. And having destroyed them, they possessed their Country in the Land of *Canaan*; and by Degrees peopled all the Sea-Coasts as far as *Joppa*.

The learned (36) *Bocbart* is mistaken in saying, that the *Philistines* had driven out the *Avims* before the Time of *Abraham*, and were possessed of *Palestine*, and reigned there. For they were then possessed only of *Gerar*, which lay in the Wilderness between *Cadesh* and *Sbur*,

(34) They are called by the *Greek* Interpreters *Εβαιοι*, *Deut.* ii. 23. by which Name they called the *Hivites*, *Gen.* x. 17. *Jos.* xiii. 3. But there is a Difference in writing the Name in the *Hebrew* Copy; in *Genesis* it is wrote עִיזִי, and in *Deuteronomy* עִיזִי. And as the *Philistines* came originally out of *Egypt*, and seized Possessions in the Land of *Canaan*, they are called *Strangers*, *Ἀλλόφυλοι*. *Jud.* iii. 31. and *ch.* xiv. 1.

(35) *Eusebius* (apud *Hieron.* de locis Hebraicis) calls *Gaza* a City of the *Avims*. Γάζα πόλις Εβαιοῦν, ἐν ᾗ καθήκοντες Καππαδόκες σὺν Εβαιοῖς ἀνελόντες τὸ παλαιὸν ἢ ὡς ὄρεον τῶν Χαναανίων καὶ πρὸς τῇ Αἰγύπτῳ. *Jerome* agrees with *Eusebius*, that the *Cappadocians* dwelt anciently in *Gaza* after they had driven out the *Avims*. But this is a plain Mistake, in which they followed the *Greek* Version, which renders *Caphthorim* (Καππαδόκες) *Cappadocians*, as do also the *Chaldee* and *Syriac* Version: but the *Caphthorim*, as they are called both in the *Hebrew* and *Samaritan* Text, were a different People from the *Cappadocians*, and descended from *Mizraim*, and came out of *Egypt* into the Land of *Canaan*. None of *Mizraim's* Family ever went into *Cappadocia*, which was peopled by the Posterity of *Japhet*. Therefore the learned *Bocbart* is greatly mistaken in his Account of the *Caphthorim* and *Casubim*, as if they had gone out of *Egypt* and peopled *Colchis* and Part of *Cappadocia* before the Time of *Abraham*; which is highly absurd. *Geog. Sac.* lib. iv. c. 31, 32. The *Arabian* Translator renders *Caphthorim* by *Damiata*, from *Damiata*, which was in the *Egyptian Delta*, near to *Pelufum*; and is the *Tamiatbis* of *Stephanus* of *Byzantium*: all which is agreeable to my preceding Observations concerning the *Caphthorim*.

(36) *Geog. Sac.* lib. iv. c. 31. p. 287.

Gen.

Gen. xx. 1. The *Avims* dwelt on the Sea-Coasts from the Borders of *Egypt* unto *Gaza*.

Another Argument to prove that *Menes* is *Osiris*, may be drawn from another Relation of *Plutarch*. This Writer, who was well acquainted with the most ancient *Egyptian* History, relates, that *Osiris* was slain by *Typhon* at (37) *Tanis*, or in that Nome: and that his Body was enclosed in a Chest, and cast into the Sea through the *Tanitic* Mouth of the *Nile*. This shews, that the *Delta* was dry and habitable in the Time of *Osiris*, and that *Tanis* was then built. Now I have already proved, that *Tanis* was built by *Menes*: and he had probably been visiting this City where he was treacherously slain by his Brother *Typhon*; or, according to the Narration of *Manetho*, was torn to pieces by the *Hippopotamus*, or River-Horse. *Typhon* was represented (38) amongst the *Egyptians* by the River-Horse, which was his Symbol.

The Body of *Osiris*, or *Menes*, being found in the *Rushes*, or Reeds (called *Byblos*) by the Sea Side, might give Occasion to the Story that his Body was carried down the Sea to *Byblus* in *Phœnicia*, and buried there: and thence he became the *Byblian* (39) *Adonis*, who was related to have been killed by a Boar.

It appears from *Pausanias*, that the *Greeks* thought *Menes* was the same with *Dionysus*, by which Name they called *Osiris*, as *Herodotus*,

(37) De Isid. & Osir. p. 356.

(38) Τυφῶνα Ἰπποπόταμον εἰσαγμένον. Euseb. ex Porphy. in Præp. Evang. lib. iii. c. 12. p. 116. and Plut. de Isid. & Osir. p. 371.

(39) Εἰς τὴν ἰσοβυλίαν, οὗ λέγεται πρὸς σφίσι τεθῆσθαι τὸν Ὀσίαν τὸν Αἰγύπτιον, καὶ τὰ πένθει καὶ τὰ ἔργια αὐτοῦ εἶναι τὸν Ἀδωνίαν, ἀλλ' εἰς τὸν Ὀσίαν πάντα περὶσσεύει. Lucian. de Dea Syr. p. 1058. The *Cyprians* called him *Adonis Osiris*, as *Stephanus* of *Byzantium* saies: Ἀμαθὺς πόλις Κύπρου ἀρχαιοτάτη, ἐν ᾗ Ἀδωνίς Ὀσίως ἐτιμᾶτο, ὃν Αἰγύπτιον ὄντα εὐπερὶ καὶ Φοίνικας ἰδιοποιεῖν. *Berkelius* in his Notes on *Stephanus* would have it read Ἀδωνίσις in one compound Word; and he observes, that many other compound Names were used amongst the *Egyptians* and *Greeks*: *Hermanubis* was one which he does not mention. But then, as *Gronovius* well remarks, they frequently expressed the same God by two Names, as Ζεὺς Βῆλος, Ζεὺς Ἀμμων, *Isis Serapis*, Ἀτλὶς Ἀδωνίς: and Ἀδωνίς Ὀσίως is equally proper, and there is no need of an Emendation: it means *Adonis*, who is *Osiris*.

Diodorus Siculus, *Plutarch*, and others, inform us. For speaking of an ancient Temple at *Elis*, he calls it the Temple of (40) *Menes*, or the Sun, and then adds immediately, that it was the Temple of *Dionysus*.

Another Proof that *Menes* is *Osiris*, is drawn from the Worship of the *Apis* as the Symbol of *Osiris*, and of the *Mnevis* as the Symbol of *Helius* (the Sun.) *Osiris* was called *Apis* at *Memphis*, and *Helius* or *Men* at *Heliopolis*: for the *Mnevis* was consecrated to the Sun, as *Ælian* (41) and *Suidas* tells us. And *Ælian* (42) saies, *There was a secret Tradition amongst the Egyptian Priests, that Menes, an Egyptian King, having a mind to institute the Worship of a living Animal, chose the Bull, as being in his Judgment the most beautiful.* These two Animals were deified at the same Time in the Reign of *Cbous*, who reigned at *This* in the Time of *Menes*, and after his Death: which is a strong Presumption that *Menes* was the *Osiris*, in Honour of whom they were deified: for *Diodorus Siculus* relates, that these Bulls were ordered by *Ifis* to be worshiped as Symbols of *Osiris* after his Death.

Further; the History and Actions of *Osiris* and *Menes* are another Argument that they were one and the same King. They both reigned many Years after the Dispersion of Mankind into several Countries; and when the Earth was peopled with Inhabitants in *Africa*, *Asia*, and *Europe*. They were both the Sons of *Jupiter* called *Ammon*; and both had a principal Counsellor called *Hermes*. And as *Menes* is related to have abolished the primitive rude Way of living on Herbs and Roots, without Industry or Labour; and to have found out *Bread*

(40) Θέταρον ὄρχαϊον μετὰ τῆς ἀγορᾶς. ἢ τῷ Μηρίῳ, τὸ θέταρον τε ἢ ἱερὸν ἐστὶ Διονύσου, *Eliac.* p. 204. This was the first and most ancient *Dionysus*, who lived many Centuries before the *Greek Bacchus*. And the *Greeks* were sensible, that there was a *Dionysus* far ancients than him who was the Son of *Semele*: and who in Distinction was called the first *Dionysus*, *Diod. Sic. lib. iii. p. 212.* He was called by Epithets denoting the Sun

[Ἀστροφᾶν Διόνυσον ἐν ἀκλίνοισι πυρωπὸν]
by an ancient *Greek Poet*, *Eumolpus*, in his *Bacchics*. And *Orpheus* saies, Τά νεκά μιν καλέουσι Φάνηιά τε ἢ Διόνυσον. *Apud Euseb. Præp. Evang. lib. i. c. 9.* and *Linus*, who was contemporary with *Cadmus*, wrote a Poem of the Exploits of the first *Dionysus*, *Diod. Sic. lib. iii. p. 201.*

(41) *Hist. Animal. lib. xi. c. 11.* *Suid.* in voce.

(42) *Ibid. lib. xi. c. 10.*

Corn,

Corn, and introduced a more delicate Way of Life : so *Osiris* is said to have taught Men not only to sow Barley and Wheat, but also to plant Vineyards and to drink Wine. He also introduced Music and Dancing (43) ; and therefore carried along with him in his Army a Company of singing Women, called *Muses* by the *Greeks*. He conquered Countries, and built Cities in *Egypt* as *Menes* did. And *Osiris* is related to have been buried at *Mempbis*, in the Temple of *Vulcan*, both which were built by (44) *Menes* : and *Isis* his Queen was also buried in the same Place, as (45) *Diodorus Siculus* was told by the *Egyptian* Priests.

Menes is said to be the first who taught Men to (46) worship the Gods (in Temples) and to offer Sacrifices to them : and the very same Thing is related of *Hermes*, the sacred Notary and chief Counsellor of *Osiris* ; and also of *Osiris* himself, who built Temples, and appointed Priests for the Worship of the Gods who were his Ancestors.

Lastly, the annual Song of Lamentation, made by the *Egyptians* for *Osiris*, proves that he was *Menes*.

Herodotus (47) gives the following Account of it, viz. " The

(43) *Plut. de Isid. et Osir. p. 356.*

(44) *Herodot. lib. ii. c. 99.*

(45) *Lib. i. p. 19, 23. Rhod.*

(46) *Ibid. p. 42. Rhod. See Plut. de Isid. et Osir. p. 356.*

(47) " *Ἀεσμαι ἐν εἰσι Λινῶ* [but the Reading of the MSS. is better, which is *ἄεσμα ἐν εἰσι*, omitting *Λινῶ* ; which is also omitted in the Translation of *Laurentius Valla*, edit. 1475.] *ὅσπερ ἐν τῇ Φοινίκῃ αἰοιδιμός ἐστι* [but the MSS. read better, *ὅσπερ ἐν τῇ Φοινίκῃ αἰοιδιμόν τι*] *καὶ ἐν Κύπρῳ καὶ ἐν ἄλλῃ, καὶ αὐτὸς ἔθνη ἔθνη ἔχει· συμφέρειαι ἢ ὡυτὸς* [read *ὡυτὸ*] *εἶναι τὸν* [read *τὸ*] *οἱ Ἕλληνες Λινὸν ὀνομάζουσι αἰεῖσαι· ὥς τε πολλὰ μὲν καὶ ἄλλα ἀποθνήσκουσιν μετὰ τῶν πατρῴων Αἰγυπτίων ἐόντων· ἐν* [read *ἐν*] *ἢ δὲ καὶ τὸν Λινὸν ὀνόθεν ἔλαβε τῶνομα· φαίνονται ἢ αἰεῖ κοτε τῶτον αἰεῖσαι· ἐστὶ ἢ Αἰγυπτίῳ ὁ Λινῶ καλὸν μὲν Μανέρως· ἔφασαν δὲ μιν Αἰγυπτῖοι τῷ πρώτῳ βασιλεύσαντι Αἰγυπτίων παῖδα μενοχρεῖα γενέσθαι· ἀποθανόντα δ' αὐτὸν ἀνέβη θρῆνοις τέτοιαι ὑπ' Αἰγυπτίων τιμηθῆναι, καὶ αἰεῖν τε ταύτην μένην εἶναι καὶ πρώτην σφισὶ θρῆναι,* *Herodot. lib. ii. c. 79.* This Funeral Song was probably composed by *Isis* herself ; and was that which the Priests annually sung in lamenting the Death of *Osiris*, *Diod. Sic. lib. i.* And *Plato* saies, that the sacred *Egyptian* Songs were related to have been composed by *Isis*, *De Leg. lib. ii. p. 790. Ficin.* And this was the first and only Song of Lamentation used by the *Egyptians*.

" *Egypt.*

“ *Egyptians, Phœnicians, Cyprians, and other Nations, use a Song*
 “ *which is called by different (48) Names in different Nations. But*
 “ *all agree, that it is the same with that which the Greeks sing and call*
 “ *Linus. As I have wondered at many other Usages of the Egypt-*
 “ *tians, so more particularly, whence they came to call the Name of*
 “ *this Song (49) Linus ; the singing of which has been always used*

(48) This Song was called *Αδωνιασμός*, or a Lamentation for *Adonis*, by the *Phœnicians, Cyprians, and Byblians* : but by *Adonis* they meant the *Egyptian Osiris*. See Hesych. voce *Ἀδωνιασμός* ; and *Suidas* and *Phavorinus* in the Word *Ἀδωνις*, and Steph. Byzant. above, Not. 39. The *Phœnicians* used for their Lamentation of *Adonis* a Pipe, which was a Span in Length, and uttered a mournful Tune, called *Gingris*. And from this they called *Adonis* *Gingres*, and the Song *μέλη γιγρεῖα*, Verses of Lamentation ; *γίγραις* [read *γίγραις*, with *Eustathius*, in his Commentary on the *Iliad* Σ] ᾧ οἱ Φοῖνικες, ὡς φησὶ ὁ Ξενοφῶν, ἐχρῆντο, αὐλοῖς σπιθαμαῖσι πὺ μέγιστον, οὐδὲ καὶ γοερὸν φεγγαρίοις, τέτοις δὲ καὶ οἱ Κἄρες χρῆνται ἐν τοῖς θελύων—ὁνομάζονται δὲ οἱ ἀπὸ γίγραις ὑπὸ τῶν Φοινίκων, ὡς τῶν σπῆδ' Ἀδωνι θελύων· τὸν δὲ Ἀδωνι Γίγρην καλεῖτε ὑμεῖς οἱ Φοῖνικες, ὡς ἰσορεῖ Δημοκλείδης: — Οὕτω δὲ ἐπὶ πῶς μέλει τοῖς *Egyptiis*.

“ *Ἀμφὶ νοσῶσιν· ὥς τ' ἄλλ' αὐτοῖς δοκεῖν*

Εἶναι μέλη γιγρεῖα καὶ κακὸν μέγα. Athenæi Deipnos. lib. iv. p. 174, 175. See Pollux. Onomast. lib. iv. sect. 76. and Eustath. Com. in *Iliad* Σ. p. 1214. The Word *γίγρε* is derived from the *Phœnician* Word *גִּיגִר*, *Gingur*, *Hirundo*, or *Grus*, or *Anser*, the *γ* being pronounced as a *G*, as it often is. Hence the *Latin* Word *gingrire*.

(49) *Pausanias* saies, the *Egyptians* received the Song *Linus* from the *Greeks*, and called it in their own Language *Μανερὸν* : but that the *Linus* was a Song of Lamentation upon the Death of the most ancient *Greek* Poet *Linus*, who was slain by *Apollo* for equalling himself to him in the Art of Music. That this was the Elegy which *Vulcan* represented a young Musician singing, upon the Shield of *Achilles* : and that *Pamphus*, the most ancient *Athenian* Poet. called it *Oetolinus*, i. e. *the lamented Linus* : and that *Sappho*, of *Lesbos*, afterwards sung both *Adonis* and *Oetolinus*. *Pausanias* adds, that after the Death of *Linus*, this Song of Lamentation called by his Name, was used by the Barbarians ; and that the *Egyptians* sung it, and called it in their own Language *Μανερὸν* : ὁποδαμῶν δὲ τῷ Λίνῳ πρὶν αὐτὸν πῶν δὲ διήλθεν ἀρετὴ καὶ ἀχρεὶ τῆς βαρβάρου πάσης, ὡς καὶ Αἰγυπτίοις ἄσμα ᾄδοντες Λίνον· καλεῖται δὲ τὸ ἄσμα Αἰγυπτιοὶ τῇ ἐπιχωρίᾳ φωνῇ Ἡμανέρον [which ought to be wrote *Μανέρον*] — Ὅρη δὲ μὲν ὅτε ἄσμα Ἑλληνικὸν ἐπισαμῶν δὲ τῷ Λίνῳ τὸ παλαιότερον ἐπὶ τῷ Ἀχιλλεύῳ ἔφη τῇ ἀσπίδι ἄλλῃ τε ἔργασασθαι τὸν Ἡφαιστὸν καὶ κιθάρῃσι παῖδα ἄδοντα ἐς Λίνον.

“ amongst

“ amongst them. But *Linus* in the *Egyptian* Language is called
 “ *Maneros*. And the *Egyptians* relate, that *Maneros* was the only
 “ Son of their first King : and that having died an untimely Death,
 “ this Song of Lamentation was ever after sung by the *Egyptians* in
 “ Honour of him ; and that this was their *first* and *only* Song of the
 “ Kind.”

Τοῖσιν δ' ἐν μέσοισι παῖς Φόρμυγι λυγρῇ
 Ἰμεροῦν καθάλαξε, Λίνου δ' ὑπὸ καλὸν ᾄδει

Λεπταλέη φωνῇ· which two last Words he has omitted. *Eustatbius*, in his Commentary on *Homer*, Iliad Σ. § 569, 570. has a large Account of the Song *Linus*, p. 1222, 1223. But *Pausanias* talks like a *Greek*, in pretending that Λινῷ the Funeral Song was derived from *Greece* to the *Phœnicians* and *Egyptians*: on the contrary, it was sung by these Nations long before the Time of *Linus*, and the *Greeks* received it from them: but not knowing the Reason, as appears from *Herodotus*, of its being called Λινῷ, they feigned a Story concerning the old *Theban* Poet *Linus*, and derived it from him. But the Word is *Hebrew* or *Phœnician*, and derived from לין *Lin*, in *Hipbil* לין *Helin*, which signifies to complain, or lament. The *Egyptians* therefore knew the Meaning of it, when it was sung to lament the Death of *Osiris*: and the *Phœnicians*, who sung it on account of the Death of *Adonis*. *Pausanias*, *Eustatbius*, and others, mistake the Words of *Homer* ;

—— Λίνον δ' ὑπὸ καλὸν ᾄδει

Λεπταλέη φωνῇ. *Homer* is in the Place representing not Funeral Music and Singing, but on the contrary, the jovial Music and Songs in which the young Men and Virgins joined with Dancing, in the Time of Vintage. So that Λίνον there means the Chord or String of the Harp; and the young Minstrel is represented singing to his Harp.

Philo Judeus speaking of the Funeral Singing in Chorus, for the Death of *Osiris*, saies, that a Golden Bull was a Symbol of (*Osiris*, whom he calls) the *Egyptian* (τύφῳ) Pride: this was brought out, and they sung in a Chorus about it, not after the Manner of singing at Banquets and Festivals, with Mirth and Gaiety; but in a truly mournful Tone, as for one that was dead. οὐ σύμβολον ἢ τῷ χρυσῷ ταύρου καὶ αἰσχροῦ πρὸς ὃν χορὸς ἱσάντες—ᾄδουσι καὶ ἐξέρχουσιν, ἢ παροϊνιον καὶ καμωτικὸν οἷα ἐν ἑορταῖς καὶ θαλασσίας ἡδίστον μέλῳ, ἀλλὰ τὸν ὡς ἐπὶ τεθνεώσιν αἰληθῇ θρήνων αὐτῶν. De Temulant. p. 254. edit. Paris.

Julius Firmicus saies, In adytis habent Idolum Osiridis sepultum: hoc annuis luctibus plangunt: radunt capita, ut miserandum casum regis sui turpitudine dehonestati defleant capitis: tundunt pectus, lacerant lacertos, veterum vulnere refecant cicatrices, ut annuis luctibus in animis eorum funestæ ac miserandæ necis exitium renascatur: et cum hæc certis diebus

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Atte-

Athenæus (50) mentions the *Egyptian* Song of Lamentation, called *Maneros* and *Linus*: and it is scarce to be doubted, but it was that famous annual Lamentation made for *Osiris*, and mentioned by the ancient Author of the *Argonautic* (51) Poem, ascribed to *Orpheus*; and by *Diodorus Siculus* and many others; and was the same Song which was called *Adoniafmus*, sung in lamenting the Death of *Adonis*. For that *Adonis* and *Osiris* was the same Person, has been shewn from *Lucian*, *Martian Capella*, and *Stephanus Byzantinus*; *Phurnutus* (52) also, and *Suidas* (53), make them the same. As *Osiris* and his Wife *Isis* were called the *Sun* and *Moon* by the *Egyptians*, so *Adonis* and his Wife *Astarte*, or *Venus*, had the same mystical Names among the *Phœnicians*, and were worshiped in these physical Divinities.

The Account of *Herodotus*, that the *Linus*, or *Maneros*, was sung on Occasion of the untimely Death of the only Son of the first *Egyptian* King, called *Maneros*, is a Mistake; but it leads us to the true History of this most ancient and remarkable idolatrous Rite of weeping for *Osiris* by a Song of Lamentation, which is called by the Prophet *Ezekiel*, weeping for *Tamuz*, ch. viii. 14. For it was instituted to lament the Death of the first *Egyptian* King *Menes*, who died an untimely Death, and was slain by his Brother *Typhon*, called *Hippopotamus*. And from his Name the Funeral Song was called *Maneros*; or else, because it was an Ode of Lamentation, it was called *Linus* in the *Phœnician* and *Maneros* in the *Egyptian* Language. The Son of the first *Egyptian* King *Menes*, is not said by *Manetho* to have died an untimely Death: but *Menes* himself is said to have been treacherously slain; and for him, no doubt, who was *Osiris*, the Funeral Song was composed. And its being said to be the first and only Song of Lamenta-

fecerint, tunc fingunt se lacerati corporis reliquias reperire, et, cum invenerint, quasi sopitis luctibus gaudent. De Error. Profan. Relig.

(50) Τοῖσι τὸ δ' ἐστὶ καὶ ὁ παρ' Αἰγυπτίων καλέμενον Μανέρος (not Μάνερος, as the Edit. have it) Deipnos. lib. xiv. p. 620. he mentions the Λίνος, ibid. p. 619.

(51) Θρῆνός τ' Αἰγυπτίων καὶ Ὀσίριδος ἐπὶ χύτα. Orph. Argonaut. v. 32.

(52) De Nat. Deor. p. 77.

(53) Ὃν Ἀλεξανδρεῖς ἐτίμησαν, Ὀσίριον ὄνομα καὶ Ἀδων ὀμέ. voc. *Heraiscus*.

tion

tion amongst the *Egyptians*, puts it beyond all Doubt that it was the annual Monody sung in Honour of *Osiris*, or *Menes*, the first *Egyptian* King, which is so famous in History.

As all the *Egyptian* Hero-worship was by the Priests, in their mystical Theology and natural Philosophy, referred to mundane Elements and physical Causes; and the divine Attributes and Providence: so this annual Lamentation had a Reference to the Course of the *Sun* and *Moon*, represented by *Osiris* and *Isis*. Therefore this Lamentation was begun at the full Moon next after the Summer Solstice. The *Egyptians* lighted (54) Lamps, and went about with them all Night whilst the Moon shone, accompanying (55) *Isis* in seeking her beloved *Osiris*, and bewailing his Death all the while.

Achilles Tatius (56) saies, the *Isiac* Lamentations were celebrated when the Sun was in *Cancer*, the Sun (or *Osiris*) then declining towards the Southern Signs, and shortening the Days. And this Lamentation was emblematical of the Sun, or *Osiris*, beginning to leave them: and when he began to ascend towards the Northern Signs, they (the *Egyptians*) had a Festival, in which they put on white Garments and Crowns made of Flowers, and welcomed with great Joy the Coming of *Osiris* again to them. This Festival was celebrated in Honour of *Isis*.

(54) *Herodotus* saies, this Festival was called *the lighting of Lamps*, lib. ii. c. 62. And this was the first Institution of the Use of Lamps any where known. See *Clem. Alex. Strom.* i. p. 306. *Apuleius* thus describes the Procession with Lamps, viz. Magnus præterea sexus utriusque numerus lucernis, tedis et alio genere facium luminis siderum cœlestium stirpem propitiantes—quorum primus lucernam præmicantem claro porrigebat lumine, non adeo nostris consimile quæ vespertinas illuminant epulas, sed aureum cymbium medio sui patoris flammulas suscitans largiores. *Metamorphos.* lib. xi. p. 171.

(55) Ἀγὼν τῇ Ἰσιδι Αἰγυπτίως τὴν ἐορτὴν, ὅτε αὐτὴν τὸν Ὅσιριν πανθῶν λέγουσι. *Pausan. Phoc.* p. 350.

(56) *Isagog.* ad *Arat. Phœnom.* p. 146. and to this Festival *Theocritus* alludes:

Οἶόν τοι τὸν Ἀδωνιν ἀπ' αἰνᾶς Ἀχέρονι

Μῦθ' ὀδυρεῖσσι μαλακαῖ ποδὶς ἄγαγον Ὀρεαι. *Idyl.* xv. ῥ 102, 103.

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Jerome

Jerome (57) saies, that the Celebration of the Death and Resurrection of *Thamuz*, whom he interprets to be *Adonis*, was performed in the Month of *June*, called by the *Hebrews* after his Name. And *Lucian* (58) represents the annual Lamentations for *Adonis* to be performed in the same manner with those for *Osiris*.

Hesychius (59) relates from *Clearchus* and others, that *Maneros* was an *Egyptian* Prince; and was the first who was instructed by the Magi in the Knowledge of the Heavens and the Worship of the Gods: and *Osiris* and *Menes* were the first who are related to have instituted the Worship of the Gods, and the Rites of sacrificing in Temples: and to have been assisted and instructed in divine Matters by the most learned and wise *Hermes*.

Julius Pollux (60) saies, *Maneros* was an *Egyptian* Song, so called from *Maneros*, the Inventor of Agriculture and Disciple of the *Muses*: which Character entirely agrees to *Osiris*, who first introduced Music amongst the *Egyptians*; and to *Menes*, who is said to have been the Inventor of Bread Corn.

Lastly, as to the many distant Travels and Exploits ascribed to *Osiris*, which are not ascribed to *Menes*, we may observe, that *Herodotus* does not appear to have been acquainted with them: and it is probable that the *Egyptian* Priests, in relating the Expeditions of *Osiris* to *Diodorus Siculus*, attributed to him several Transactions, which belonged to the great Conqueror *Sesostris*, by whose Name *Osiris* was sometimes called; or else they were feigned to complete his Character. *Diodorus* (61) owns, that there was much Disagreement in the Accounts of *Osiris* and *Isis*. However, *Osiris* and *Menes* were the first who made Expeditions out of *Egypt* into *Æthiopia*, *Libya*, the Parts of *Arabia* on the West Side of the *Arabian* Gulph: and perhaps into

(57) Comment. in Ezech. viii. 14. The Paschal Chronicle saies, Θαμὺς ὅπερ ἐρμηνεύεται Ἀδωνις.

(58) De Dea Syr.

(59) In voce.

(60) ᾠσμα Αἰγυπτίον Μανέρος—ἀλλ' Αἰγυπτίους μὲν ὁ Μανέρος γεωργίας διδάσκει Μασαίων μαθητής, in voc. Onomast. lib. iv. c. 7. p. 376. τὸν ἀδόμενον Μανέρωϊα πρῶτον διδάσκειν μασσαίων ἰσορῶσιν, Plut. de Isid. et Osir. p. 357.

(61) Καθόλου δὲ πολλὰ τις ἐστὶ ἀμφωμία περὶ τῶν τῶν θεῶν, lib. i. p. 15. Rhod. some

some of the Islands of the *Red Sea* : and they made Settlements in the lower *Egypt* ; and as far as *Gerar* in the Stony *Arabia*. These Transactions shew *Osiris* and *Menes* to be the same King.

They also made the lower *Egypt* dry and habitable, by confining the *Nile* within Banks, and making Lakes, and Dams, and Drains, to receive and carry off its Water when it overflowed : they built Temples (62) in several Parts of the afore-mentioned Countries, to *Vulcan*, *Saturn*, *Jupiter* or *Ammon*, and *Juno* called *Eletbyia* ; all of whom, except *Vulcan*, were their immediate Ancestors. The rest of the Gods worshiped in *Egypt*, and who had Temples dedicated to them, were their Contemporaries and Relations, as *Typhon*, *Apollo*, *Pan*, *Hermes*, *Hercules*, *Mars*, *Neptune*, *Minerva*.

Orus was their Son, and the same with (63) *Harpocrates* : and *Agathodæmon* was *Æsculapius* their Grand-son. These composed almost all the *Egyptian* Theogony.

Having fixed the Time of *Osiris*, or *Menes*, we know the Times of the rest, and the Antiquity of the *Egyptian* Temples, which were erected for the Worship of deified Men. It is probable, that when

(62) The most famous of these Temples was that on the East Part of *Thebes* (dedicated to *Jupiter*) which is now called *Carnack* : the Ruins of which still remain, and were seen by Dr. *Pococke*, *Observat. on Egypt*, p. 90. This magnificent Temple was very probably that which is mentioned by *Diodorus*, to have been built at *Thebes* by *Osiris*, which he saies, lib. i. p. 43. was thirteen Stadia, or Furlongs, in Compass ; and forty-five Cubits in Height, and the Walls twenty-four Feet in Thickness : and most magnificently and sumptuously adorned. To shew the Probability of the Observation above, Dr. *Pococke* remarks (*ibid.* p. 92.) that the Remains of this Temple (of which he has given a beautiful Plan) extend near half a Mile in Length ; and that the Temple must have been as large, or larger than *Diodorus* makes it. But as this and other Temples about *Thebes*, and in other Parts of *Egypt*, whose Ruins remain, were so magnificent, and so much adorned with hieroglyphic Sculpture, I am inclined to think they may be the Remains of those Temples which were built by *Sesostris* : though Hieroglyphics were as old as *Osiris* or *Menes* ; and probably invented by the famous *Hermes*, their great Counsellor.

(63) Some made *Harpocrates* different from *Orus*, and to have been born of *Isis* after the Death of *Osiris*, *Plut. de Isid. et Osir.* p. 358.

Temples

Temples were first built for the Worship of Hero-Gods, their (64) Images were set up in them. But Idolatry was far older than *Menes* or *Osiris*; and might be first begun in *Phœnicia* and *Egypt* by the first *Tboth*, or *Hermes*, the Son of *Miser*, or *Mizraim*; who carried the Worship of the *Sun*, *Vulcan*, *Saturn*, and other *Phœnician* Deities, into *Egypt*. But the Ceremonies and Rites of Sacrifice and Worship performed in Temples, were first instituted by *Osiris*, or *Menes*: and all the Gods, or deified Men (except *Vulcan*, *Saturn*, and the first *Hermes*) who were principally worshiped in *Egypt*, lived in his Reign, or were his immediate Ancestors or Descendants: whence the *Egyptians* boasted, that their Gods (65) as well as mortal Kings were born in *Egypt*, on the Borders of the *Nile*; and that *Egypt* alone had Cities which were built by the ancient Gods.

Concerning the Seat of the Egyptian Kings of the middle and lower Egypt.

I have in the foregoing Account of the *Egyptian* Antiquities and Chronology, not only supposed but intersperfed several Reasons, to

(64) To this Purpose *Lactantius* writes: Qui per terram dispersi fuerunt admirantes elementa mundi, cœlum, solem, terram, mare, sine ullis imaginibus ac templis venerabantur; et his sacrificia in aperto celebrabant; donec processu temporis potentissimis regibus templa et simulacra fecerunt; eaque victimis et odoribus colere instituerunt. De Orig. Error. lib. ii. c. 13. *Lucian* saies, that originally, or in the earliest Times, the *Egyptian* Temples had no Images in them: πάλαιον δὲ παρ' Αἰγυπτίοις ἀξόανοι νοοὶ ἦσαν, De Dea Syr. p. 1057. But I think he is mistaken; and *Sanchoniatho* saies, that *Hermes* made Images of the first Hero-Gods, which were symbolical; and these were as ancient as the first Temples, if not older. And *Herodotus* saies, the *Egyptians* were the first who consecrated Altars, and Images, and Temples to the Gods, and engraved the Figures of Animals upon Stone Pillars: βωμὸς τε καὶ ἀγάλματα καὶ νῆες θεοῖσι ἀπονείμει σφέας πρώτους καὶ ζῶα ἐν λίθοις ἐγγράψαι, lib. ii. c. 4.

(65) Οἱ δὲ Αἰγυπτίοι νομίζουσιν Ὀκείανον εἶναι τὸν παρ' αὐτοῖς Νεῖλον, πρὸς ᾧ καὶ τὰς αὖθις θείων φέρεται ὑπάρχειν τῆς δὲ πάσης οἰκυμένης κατὰ μόνην τὴν Αἴγυπτον εἶναι πόλεις πολλὰς ὑπὸ τῶν ἀρχαίων θεῶν ἐκτισμένας, Diod. Sic. lib. i. p. 12. But this was vain boasting, for the Gods, who were worshiped in *Chaldea* and *Phœnicia*, had built Cities in those Countries before any were built in *Egypt*.

prove,

prove, that all the Kings of *Manetho's* fifteen successive Dynasties after *Menes* reigned at *Memphis*. And as this is undoubtedly true, it is very absurd in Chronologers to imagine, that all the different Families of the Kings of *Egypt* reigned in the Nomes from whence they came: and so, that *Tanite* Kings reigned at *Tanis*; and *Diospolitans* at *Diospolis*; *Saites* at *Sais*, etc. There is not the least Foundation or Evidence for such a Supposition: on the contrary it is certain, that anciently there were no other royal Seats of *Egyptian* Kings but (66) *Thebes* and *Memphis* (67), before *Alexandria* was built. And *Diodorus Siculus* (68) relates, that after *Memphis* was built, which he calls "the most famous City of *Egypt*"; the Pleasantry and Strength of this City invited almost all the Kings of *Egypt* to leave *Thebes*, and make *Memphis* the royal Seat of the Empire. So that from this Time the Fame of *Thebes* began to be diminished, and that of *Memphis* to encrease, till *Alexander* built the City called after his own Name."

That the Kings of *Manetho's* Dynasties did not reign at *Thebes*, is evident from the Catalogue of *Theban* Kings made by *Eratosthenes*, which are an entirely distinct Series after the two first, from those of *Manetho*. And all the Kings of *Egypt* from *Menes*, the first King mentioned by *Herodotus*, were supposed by him to have reigned at *Memphis*. That the Successors of *Menes*, in the first Dynasty of *Egyptian* Kings, reigned at *Memphis*, cannot be doubted; because *Menes* built this City, and his Son *Atboth* built the royal Palace there: this shews that after *Thebes*, *Memphis* was the Metropolis of *Egypt*, and the Seat of the Kings who ruled over the middle and lower Provinces of it.

That the next Dynasty, which was of *Shepherd* Kings, reigned at *Memphis*, is evident from *Josephus*; who relates from *Manetho*, how

(66) Αἱ Θῆβαι· καλεῖται ἡ νῦν Διόσπολις—μητρόπολιν τῆς Αἰγύπτου ταύτην, etc. Strab. Geog. lib. xvii. p. 1170.

(67) Ἡ Μέμφις αὐτὴ τὸ βασίλειον τῶν Αἰγυπτίων, Ibid. 1160.

(68) *Diodorus*, lib. i. p. 46. relates, that *Memphis* was built by *Uchoreus*, a King of *Thebes*, who reigned twelve Generations before *Mæris*. But this is a great Mistake, there being no such King in the Catalogue of *Eratosthenes*: yet the learned *Bochart* follows this Mistake: but *Memphis* was built by *Menes*, as *Herodotus* assures us.

the *Phœnician* Shepherds invaded *Egypt* and took *Memphis*, and made it the royal Seat of their Kings, who reigned there over the middle and lower *Egypt*, which were tributary to them. When they had taken *Memphis* they were Masters of all that Part of *Egypt*; nor was any other royal City then known there: and when the Shepherds were driven out of their Kingdom in *Egypt*, they were first driven out of *Memphis* into *Pelusium*, and thence out of the *Egyptian* Territories. The *Diospolitans*, who conquered, expelled and succeeded the Shepherd Kings, reigned after them also at *Memphis*. In the Time of the *Trojan* War, *Herodotus* speaks of (69) *Proteus* as the only King of *Egypt*, who reigned at *Memphis*. And when the *Æthiopians* afterwards conquered *Egypt*, they likewise reigned at *Memphis*: and *Memphis* was the Seat of the *Egyptian* Kings when *Cambyfes* conquered *Egypt*; where a Vice-roy, appointed by the Kings of *Perfia*, resided, to keep the Kingdom in Subjection to the *Perfian* Empire.

In short, there is not any the least Evidence, that the Kings of the middle and lower *Egypt* reigned any where but at *Memphis*; as the Kings of upper *Egypt*, when the Kingdoms were distinct, reigned at *Thebes*. All the other Cities were Seats of *Nomarchs* only, who were subject to the Kings of *Thebes* and *Memphis*.

It is a prevailing Opinion amongst our learned modern Writers, that *Zoan* or *Tanis* was the Seat of the *Egyptian* Kings, where *Joseph* lived in the Court of *Pharaoh*: and that his Brethren the *Israelites*, and their Descendants, dwelt in the *Tanite* Nome, and that of *Arabia* adjoining to it. The learned *Bochart* contends for this Opinion, which is founded on what is said in the lxxviiiith *Pfalm*, namely, that *Moses* wrought the Miracles which he performed before *Pharaoh* in *Egypt*, in the Field of *Zoan*, *ŷ* 12, 43. But as the Reasons which *Bochart* gives for this Opinion are very weak, as I have observed above; so the Words of the *Pfalmist Asaph* are too slight a Foundation to go upon, without any other Evidence, and against the Testimonies of ancient Writers, and the plain and natural Scripture Account itself.

(69) Lib. ii. c. 114, etc.

Moses

Moses does not say, that he wrought his Miracles in the *Field of Zoan*, or *Tanis*: and therefore if the *Psalmist* is to be understood literally, we must suppose that the King of *Egypt* was at *Zoan*, or *Tanis*, at the Time when *Moses* was sent to him, and wrought his Miracles before him: though the ordinary Residence of the *Egyptian* Kings was undoubtedly at *Memphis*. But the learned and accurate Dr. *Shaw* has an Argument against this Supposition. He observes in his Geographical Observations on *Egypt*, p. 341, 342. that a *West Wind* (Exod. x. 19.) took away the Locusts, and cast them into the Red Sea. The Place therefore whence they were cast into the Red Sea, he adds, will be better fixed at *Memphis*, whose Situation exactly answers to this Circumstance, than at *Zoan*, a City of the *Tanitic Nome*, where the same Wind could not have blown those Insects into the Red Sea, but into the Mediterranean, or else into the Land of the *Philistines*. So the Land of *Zoan*, he concludes, as it is mentioned in the Book of *Psalms*, is probably nothing more than another Appellation for the Land of *Egypt*, by taking, as is usual in such poetical Compositions, a Part for the whole; and substituting one noted Place, such as *Zoan* was in the Time of *David*, instead of the whole Country.

This Argument would be unanswerable, if it was indeed a *West Wind* which cast the Locusts into the Red Sea: but this is only the Reading, or Interpretation rather of the *Vulgate*; the *Hebrew* Words *Ruab Yam*, mean a *Sea Wind*, or a *Wind from the Sea*, as the *Greek* Interpreters render them. Now a *West Wind* blowing from *Memphis*, could not come from the Sea; but must be a *Land Wind* blowing from *Africa*: nor could a full *West Wind* blow from *Memphis* to the Red Sea: but a *North Wind* which came from the Sea would blow directly over the *Tanitic Nome* to the Red Sea. So that I confess the *Sea Wind* answers much better to *Zoan*, which lay near the Sea, than to *Memphis*, which lay much further from it. But howsoever the Place be determined where *Moses* wrought his Miracles, it is incontestable that the Seat of the *Egyptian* Kings, in the Time of *Joseph* and *Moses*, was at *Memphis*.

Jacob and his Family came into *Egypt* in the Reign of one of the *Shepherd* Kings; and we are assured from *Manetho*, that their Seat was

at *Memphis*: and the Journey of *Jacob* with his Family into *Egypt* as described by *Moses*, shews they were settled in the *Heliopolitan* Nome, not far from *Memphis*, where *Joseph* resided at the Court of *Pharaoh*; agreeably to what *Joseph* told his Brethren, that they and their Father *should dwell near him*, Gen. xlv. 10. *Jacob* took his Journey into *Egypt* from *Beer-sheba*, Gen. xlv. 5, 6. to go into the Land of *Goshen*; and *Joseph* there met his Father, Gen. xlv. 28, 29. and from thence conducted first *five of his Brethren*, and afterward his Father *Jacob*, and presented them to *Pharaoh*, Gen. xlvii. 2, 7. Now *Goshen*; or *Gesen*, is called *Rameses* by the Greek Interpreters: and the Place where *Joseph* met his Father and his Brethren, is called by them (70), and also by (71) *Josephus*, *Heroopolis*, which was a City of the *Heliopolitan* Nome, and bordered upon the *Red Sea*: and lay directly in the Road from *Beer-sheba* to *Memphis*. But if the *Israelites* had directed their Journey from *Beer-sheba* to *Zoan*, they must have taken a quite different Road, and gone many Miles Northward of *Heroopolis*, which was two or three Days Journey out of their Way. So that there can be no doubt but the Land of *Goshen*, or *Gesen*, called *Gesen of Arabia* by the Greek Interpreters, was that Part of *Rameses* (where the City was afterward built by the *Israelites*, Exod. i. 11.) or of the *Heliopolitan* Nome, which bordered upon the *Arabian* Banks of the *Nile* near (72) *Heliopolis*; and extended to *Bubastus*, called in Scripture *Pibeset*, Ezech. xxx. 17. and by the Moderns *Bisbesh*, or the South of the Land of *Zoan*.

(70) Τὸν δὲ Ἰσάκ ἀπέστειλεν—πρὸς Ἰωσήφ συναντῆσαι αὐτὸν καὶ Ἡρώων πόλιν, εἰς γῆν Ῥαμίου. Ζώξας δὲ Ἰωσήφ τὰ ἄρματα αὐτοῦ ἀνέβη εἰς συνάντησιν Ἰσραὴλ τῷ πατρὶ αὐτοῦ καὶ Ἡρώων πόλιν, Gen. xlv. 28, 29.

(71) Μαθὼν δὲ Ἰωσήφ παρὰ γρόμῳ τὸν πατέρα—ὑπανήσασθαι ἐξῆσι αὐτὸν καὶ Ἡρώων πόλιν αὐτὸν συνίβαλιν, Antiq. Jud. lib. ii. c. 7. *Josephus* adds, that, after *Jacob* had been presented to *Pharaoh*, he permitted him to dwell with his Family at *Heliopolis*, called *On*, Gen. xli. 45, 50. where his own Shepherds lived. Ibid.

(72) Ἡ μὲν Ἡλιοπολίς ἐν τῇ Ἀραβίᾳ ἐστίν. Strab. Geog. lib. xvii. p. 1160. And *Ptolemy* placeth *Heliopolis* in *Arabia*; ἐν μεσοτείᾳ Ἀραβίας Βαβυλῶν, Ἡλιοπολίς, Geog. p. 106.

Another

Another Argument to prove that the *Israelites* dwelt in the *Heliopolitan* Nome near *Memphis* is, that *Joseph* married the Daughter of a Priest of *Heliopolis* (Gen. xli. 45.) which makes it probable, that *Heliopolis* was near the Court of *Pharaoh*, where *Joseph* resided; and that his Brethren who dwelt near him, Gen. xlv. 10. were settled in that Part of *Egypt*.

Another Argument to the same Purpose is, that the *Israelites*, when under the Oppression of Slavery, and put to hard Labour, are said to have built *Pithom*, or *Patum*, and *Rameses* (73) (Exod. i. 11.) and we cannot but suppose, that they would be put to Labour in that Part of the Country where their Families lived. Now *Pithom*, or *Patum*, is the City called *Patumus* (74) by *Herodotus*, which he saies was situated a little above *Bubastis*; and so was in the *Heliopolitan* Nome. *Rameses* was nearer to *On*, or *Heliopolis*, whereabout *Mexre* or *Babylon*, now *Cairo*, was built. *Cellarius* places *Rameses* too near the *Arabian* Sea; and mistakes in making *Pithom* (75) to be *Heroopolis* adjoining to that Sea.

Another Reason to shew that the *Israelites* did not dwell at *Zoan*, or in the *Tanite* Nome is, that it was a Country in general not fit for Pasturage, and keeping Flocks and Herds of Cattle, as being overflowed all the Summer Months, and till the End of *August*; after

(73) The Greek Interpreters, Exod. i. 11. after *Rameses*, or *Ramestes*, as the present Copies read, add ὁ ὢν, ἡ ἐστὶν Ἡλιόπολις. But this Addition is a Scholion put into the Text; and the Words were not in the most ancient Copies. Indeed *Theophilus* Bishop of *Antioch* has this Reading; and *Origen* in his Commentary on *Exodus*, p. 132. edit. De la Rue. But it is not in the *Hebrew* or *Samaritan* Text; nor in the *Vulgate*, *Chaldee*, or *Syriac* Versions: and it is marked with an Obelisk in *Grabe's* Edition from the Alex. MS. and in the MSS. of both the *Arabic* Versions. The Reading is also repugnant to History. For *On*, or *Heliopolis*, was built, and had a Temple and Priests in the Time of *Joseph*, Gen. xli. 45, 50. and was probably built by *Osiris*, or *Menes*; who was worshiped there as the Divinity of the Sun, which their Name denotes. The *Arabic* Version omits *Rameses*; and corruptly adds *Ain-Semes*; which is the *Arabian* Name of *Heliopolis*, and signifies the *Fountain*, or *Eye of the Sun*.

(74) Lib. ii. c. 158.

(75) See Geog. Antiq. lib. iv. c. 1. p. 806.

Qq 2

which

which it was more proper to be sown with Corn. But as the *Israelites* were *Shepherds*, they must have a Part of the Country to dwell in, which was for the most part dry, and where there was Room for their Sheep and other Cattle to live abroad, and feed at large all the Year. Now the *Heliopolitan* Nome, at the Distance of two or three Leagues from the *Nile*, was out of the Reach of its Floods; and was the best Part of *Egypt* for keeping and feeding Cattle: and as *Joseph* knew the Country perfectly well, he would take Care to settle his Brethren in a Part of it which was most suitable to their Occupation. Here the *Phœnician* Shepherds fed their Flocks and Cattle; and here the *Israelites* dwelt quietly amongst them, and were not mixed with the *Egyptians* (76); and here they were providentially placed to be ready

(76) *Joseph* ordered his Brethren to tell the King of *Egypt*, that they were *Shepherds*, and that their Occupation was to feed Cattle; and this he did to obtain *Pharaoh's* Consent (who was a Shepherd King, and kept Flocks and Herds of Cattle, Gen. xlvii. 6.) that they might dwell in the Land of *Goshen* amongst the *Phœnician* Shepherds; and have no Commerce with the *Egyptians*, who hated *Shepherds*, and to whom, as *Joseph* tells them, every *Shepherd* was an Abomination, Gen. xlvii. 32, 33, 34. The Reason that the *Egyptians* abominated *Shepherds* was, because they killed and ate Sheep, Cows, and other Animals, which the *Egyptians* accounted sacred, and worshiped as the Symbols of their Gods. *Diodorus Siculus*, lib. i. p. 77. relates, that the *Egyptians* out of Religion abstain from eating the Flesh of *Sheep*: and *Herodotus* saies, that no *Egyptian* will sacrifice or eat the Flesh of a *Cow*, as being a sacred Animal, and the Symbol of *Isis*, lib. ii. c. 41. He also saies, that the *Theban Egyptians* abstain from *Sheep's* Flesh, but sacrifice and eat *Goats*: and the *Mendesians* sacrifice *Sheep* and eat them, but abstain from *Goats*, as being sacred to their God *Pan*, *ibid.* c. 42. So that *Shepherds* and *Herdsmen*, who fed Cattle and *Sheep* to kill and eat them, were an Abomination to the *Egyptians*. As to *Shepherds*, *Maimonides* observes, Docuit nos lex divina (secundum expositionem Onkeli) *Ægyptios* coluisse fidus vel signum arietis: ac propterea non solum prohibitum inter ipsos fuisse mactare oves, sed et in summo contemptu et abominatione fuisse pastores ovium. Hinc dicit *Moses*, Ecce sacrificabimus abominationem *Ægyptiorum*, *Exod.* viii. 26. And *Juvenal* observes,

— Lanatis animalibus abstinet omnis

Mensa, i. e. *Ægyptiorum*.

Satyr. xv. § 11, 12.

It is therefore evident, that no other *Egyptian* but the *Shepherd* Kings would have suffered the *Israelites*, who were *Shepherds*, to have brought their
for

for passing out of *Egypt* without crossing the *Nile*, when the Time of their Deliverance should come. This was the Part of *Egypt* where *Abraham* had sojourned long before them. For *Eupolemus* (77) saies, that when he was in *Egypt* he conversed with the Priests of *Heliopolis*, and taught them Astronomy.

Manetho and *Apion* wrote, that *Moses* was born at *Heliopolis*; and *Manetho* (78) also supposes the King who reigned in the Time of *Moses* to reside at *Memphis*. *Josephus* (79) also plainly supposes the same; and that *Moses* was educated at *Memphis* by *Pharaoh's* Daughter, whom he calls *Thermuthis*.

Artapanus, an ancient Writer of the *Jewish* History, relates, that *Moses* was born in the Reign of *Palmanothis*; this was *Amenophis*, the third King of the eighteenth Dynasty of *Manetho*, in the twelfth Year of whose Reign *Moses* was born, as I observed above upon that Reign. He saies, he was adopted by *Pharaoh's* Daughter, whom he calls *Merrhis*; and that when he discovered a Conspiracy against his Life, he fled from (80) *Memphis* over the *Nile* into *Arabia*: and the Emperor *Constantine* (81) saies, that *Moses*, by the Command of God, brake the Power of *Memphis*, the Seat of the most powerful *Pharaoh*, when his Army was destroyed in the *Red Sea*.

Flocks and Herds into *Egypt*, and allowed them to kill and eat them before their Eyes. It was therefore a singular divine Providence by which *Egypt* was conquered, and made subject to the *Phœnician* Shepherds, at the Time which the same Providence had appointed to settle the *Israelites* in that Land.

(77) Apud Alex. Polyhist. in Euseb. Præp. Evang. lib. ix. c. 17.

(78) Apud Jos. cont. Apion. lib. i. p. 461. and lib. ii. 469.

(79) Antiq. Jud. lib. ii. c. 9, 10. He relates, that when the *Æthiopians* had invaded *Egypt*, and ravaged all the Country as far as *Memphis*, *Moses*, at the Desire of *Thermuthis*, and of *Pharaoh* also, undertook an Expedition against them, in which he succeeded.

(80) Ἀπὸ Μίμφως τὸν Νεῖλον ἀπαλλάσσας εἰς τὴν Ἀραβίαν, Apud Euseb. Præp. Evang. lib. ix. c. 27. See Chron. Paschal. p. 148. edit. Rader.

(81) Apud Euseb. Ecclef. Hist. in Constant. Orat. ad Sanct. æt. p. 697.

Lastly,

Lastly, the Journeys of the *Israelites*, when they went out of *Egypt*, demonstrate that they set out from the *Heliopolitan* Nome.

For being assembled at *Rameses*, they removed thence and pitched their Camp at *Succoth*, so called from their encamping there: and they departed from *Succoth*, and pitched their Camp in *Etham*: and they removed from *Etham*, and turned again unto *Pibabiroth*, which is before *Baal-Zephon* (82); and they pitched before *Migdol*; and from thence they passed through the *Red Sea*, Num. xxxiii. 5, 6, 7, 8. Exod. xii. 37. xiii. 20. xiv. 2.

Josephus saies, they passed the first Day through *Latopolis* (83).

(82) Dr. *Shaw*, in his *Travels* (p. 346.) with great Probability thinks, that *Baal-Zephon* was built on the Eastern Extremity of the Mountains of *Suez*. It was called *Zephon* from its being built on the North Part of the *Arabian Sea*; and had probably a Temple dedicated to *Baal*, who was worshiped there. This Temple and City belonging to it was, I think, undoubtedly built by one of the *Phœnician* Shepherd Kings: for *Baal* was a *Phœnician*, and not an *Egyptian* Name of a Deity. Under this Name the *Phœnicians* worshiped *Saturn*, or the *Sun*. It is also probable, that there was an Oracle, or oracular Image in the Temple of *Baal-Zephon*, to which the *Phœnicians* in *Egypt* resorted, who despised the *Egyptian* Oracles, and demolished many of their Temples. That *Baal-Zephon* was a City upon the *Arabian* Gulph, is mentioned by the Tragedian *Ezechiel* in *Eusebius*:

Ἐπειθ' ὑπ' αὐτὰς θήκαμεν παρεμβολήν,

Βελλεφών τις κλήζεται πόλις βροτοῖς. Præp. Evang. lib. ix. p. 444.

But *Kircher* is mistaken in thinking it an *Egyptian* Idol, set up by magical Rites, as a Charm and Preservative against their Enemies, *Oedip. Ægypt.* tom. i. Syntag. 4. c. 7. It was no doubt a *Phœnician* Idol, and might be set up for that Purpose.

(83) *Jud. Antiq.* lib. ii. c. 15. *Josephus* saies, *Babylon* was built upon the Ruins of *Latopolis*, when *Cambyfes* conquered *Egypt*; intimating, that it was then built by the *Babylonians* or *Persians*, who were in his Army. But it appears from *Diodorus Siculus*, and *Strabo*, that this City was far older than the Time of *Cambyfes*; and that it was built by the *Babylonian* Captives, whom, with those of other Nations, the great *Sesostris* had brought into *Egypt*, after his Expeditions and Conquests in *Asia*. A Body of these *Babylonians* had revolted from the King, on Account of the Hardships they endured: they were pardoned upon their Surrender and Submission, and were permitted to live in that Part of the Country near the *Nile*, whither they had deserted: and they built there, by the King's Permission, a City, and called it *Babylon*, after the Name of the Metropolis of their Country. This is the afterwards

afterwards called *Babylon*, as if they came the direct Road from *Memphis*: but it was many Days Journey from the *Tanitic Nome*; and did not at all lie in the Way from thence to the *Red Sea*. He adds, that *the third Day* they arrived at *Baal-Zephon* upon the *Red Sea*: *Artapanus* (84) saies the same; and they both reckon a Station for a Day.

Modern Travellers relate, that (85) *Suez*, which is situated on the Extremity of the West Side of the *Red Sea*, is just three Days Journey by Land to *Grand Cairo* with a *Caravan*; and this was the same Distance, or somewhat less, from *Cairo* than *Migdol* was. So the *Israelites* may well be supposed to have been four or five Days travelling on Foot, with their Wives and Children, from *Cairo*, or *Rameses*, to their Station upon the *Red Sea*. But had they come from the *Tanite Nome*, they must have been some Days longer in their Journey.

Concerning the Phœnician, or Canaanitish Shepherd Kings of Egypt, from Josephus (cont. Apion, lib. i.) out of Manetho.

“ *Manetho* was an *Egyptian*, a Man well skilled in the *Greek Learning*, as is evident: for he wrote the History of his Country in the *Greek Language*; and transcribed it, as he assures us, out of the sacred Records (of the Temples) and shews the Mistakes of

most probable Account; and so this City was built about the Year before *Christ* 1320. See *Diod. Sic. lib. i. p. 52.* *Strab. Geog. lib. xvii. p. 1160.* Hereabout the old City *Mezre* had been situated; and afterward *Cairo* was built in the same Place, A. D. 973. and made the Seat of the Caliph. *Elmacin. Histor. Saracen. lib. iii. p. 284.*

(84) *Apud Euseb. Præp. Evang. lib. ix. c. 27. p. 436.*

(85) Dr. *Pococke* thinks, that *Suez* is built where the ancient *Arfinoë* stood; and where he places *Baal-Zephon*. *Observat. on Egypt, p. 133.* But he is mistaken in placing *Migdol* North of *Baal-Zephon*, and also of the *Red Sea* itself; not considering that the *Israelites* passed from *Migdol* through the *Red Sea*: and therefore *Migdol* lay somewhat South of *Baal-Zephon*, whence they passed directly through the *Sinus* of the *Arabian* or *Red Sea*; and *Baal-Zephon* lay South also of *Suez*, as Dr. *Shaw* shews, *Observat. on Egypt, p. 346.*

“ *Hero-*

“ *Herodotus* in many Things relating to the *Egyptians*. This *Manetho* writes concerning us, in the second Book of his *Egyptian History*, in the following Words:

“ In the Reign of our King *Timaus* (86), God was on some Account angry with us ; and suddenly an Army of Men from the Eastern Parts, who were of obscure Original, boldly invaded our Country, and easily subdued it, without so much as fighting a Battle. And having got the Rulers of it into their Power, they afterwards barbarously burnt the Cities, and demolished the Temples (87) of the Gods. They likewise treated all the Inhabitants in a most hostile Manner ; slaying some, and reducing others with their Wives and Children into Slavery. At length they made one of their Leaders King, whose Name was *Salatis*. He fixed his Seat at *Memphis* ; and made the upper (88) and lower Country (of *Egypt*) tributary to him ; and left Garrisons in the most convenient Places. But he fortified most strongly the Eastern (89) Parts of the Country, foreseeing that the *Assyrians*, who were then grown potent, would sometime have a mind to invade that King-

(86) *Timaus* was probably the Son of *Bienaches*, the last King of *Manetho's* first Dynasty of *Thinites* ; which Dynasty I proved at large above to have been succeeded by the Shepherd Kings. The Shepherds having invaded and conquered *Egypt* in the Beginning of his Reign, is the Reason he is not mentioned in the *Thinite* Dynasty, having probably not reigned a whole Year : and so the Time of his Reign is included in that of the first Shepherd King *Salatis*. As *Manetho* assigned no Years to the Reign of *Timaus*, the Reason seems to be that which is here given.

(87) The *Phœnicians* [called Men from the Eastern Parts, because they came through *Arabia* into *Egypt*, and on that Account some thought they were *Arabians*] might be induced to destroy the Temples of the *Egyptian* Gods, because their religious Worship was different from that of the *Egyptians*.

(88) The Shepherds did not destroy the Kingdom of *Thebes*, as appears from the uninterrupted Series of *Theban* Kings in the Catalogue of *Eratosthenes*, but they made it tributary to them.

(89) *Sesostris* took the same Precaution afterwards ; for he built a Wall, which ran from *Pelufum* through the *Egyptian* Desert to *Heliopolis*, 1500 Furlongs, or 187 Miles and an half in Length, to prevent the Incursions of the *Syrians* and *Arabians*. *Diod. Sic. lib. i. p. 52.*

“ dom.

“ dom. Therefore having observed, in the (90) *Sethroite* Nome, a
 “ City conveniently situated on the East Side of the *Bubastie* Channel,
 “ called (91) *Avaris* in the ancient Theological Books, he repaired it,
 “ and built a strong Wall about it, and placed in it a Garrison of two
 “ hundred and forty thousand Men. He used to come thither in
 “ Summer, to give his Soldiers their Allowance of Corn and to pay
 “ their Wages; and at the same time to review them, and see they
 “ were expert in the Exercise of their Arms, for a Terror to the
 “ neighbouring foreign Nations. He died after he had reigned nine-
 “ teen Years.

“ After *Salatis* another King called *Bæon* reigned forty-four
 “ Years. After him *Apacnas* reigned thirty-six Years and seven
 “ Months. After *Apacnas*, *Apophis* reigned sixty-one Years: then
 “ *Janias* reigned fifty Years and one Month. After all these, *Affis*
 “ reigned forty-nine Years and two Months. These six were their
 “ first Kings, who were continually at War (92) with the *Egyptians*,

(90) The present Copies of *Josephus* have *Saite*, through a Mistake of the Librarians, for *Sethroite*, as observed under the seventeenth Dynasty.

(91) The City was *Pelusium*, and was probably called *Avaris*, or *Abaris*, from the *Phœnician* Word (עבר) *Abar*, to pass over: because it was a Frontier City, and the Passage into *Egypt*. The Prophet *Ezekiel* calls it the *Strength of Egypt*, ch. xxx. 15. where the Septuagint Greek Version has Σαῖν for Σιν, which is the true Reading. The Country was marshy and fenny all about it; where it is probable the *Sinites* first lived, who were descended from *Canaan*, Gen. x. 17. and had their Name from the *Chaldee* Word *Sin*, i. e. *Mud*, by which the City was also called; and likewise *Pelusium* for the same Reason. It was also called in the ancient Books of Theology, or History of the *Egyptian* Gods, the City of *Typhon*, as *Josephus* relates from *Manetho* (cont. Apion. lib. i. p. 460.) and therefore the *Egyptians* seem to have thought it was built by *Typhon*, the Brother of *Osiris*, as it might be; or else rather it was so called, because *Typhon* was slain thereabout, and thrown into the Lake *Serbonis* [Herodot. lib. iii. c. v. Plut. vit. Anton. p. 917.] And *Isis*, in Memory of the Victory obtained by her Son *Orus* over *Typhon*, the Murderer of her Husband *Osiris*, built the City in the Place where he was overcome and slain. But others related, that *Typhon* was killed with Lightning at *Heroopolis*, about an hundred Miles distant from the Lake *Serbonis*, and adjoining to the *Red Sea*. Steph. Byz. voc. Ἡρώ.

(92) These Wars seem not to have ceased, till *Joseph* was made Governor of *Egypt*; who having preserved the *Egyptian* Nation from perishing by a

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“ having

“ having nothing more at Heart than the utter Extirpation of them.
 “ This People were all called *Hycfos*, i. e. *Shepherd-Kings*. For
 “ *Hyc* in the sacred Language (of the *Egyptians*) signifies a King ;
 “ and *Sos* in the common Language denotes a Shepherd or Shepherds :
 “ and of these two the Word *Hycfos* is compounded. Some say they
 “ were (93) *Arabians*.”

Josephus (94) adds, “ that the Word *Hyc* does not here signify

seven Years Famine, during which Time he supplied them with Corn from the King's Storehouses, where he had laid up a sufficient Quantity upon his Foreknowledge of the Famine ; this so reconciled the Minds of the *Egyptians* to his Government, that they made a voluntary Submission, both of themselves and their Lands, to *Pharaoh*, and promised to be his Servants, as is related, Gen. xlvii. 19, 23, 25.

(93) To this Purpose there is a remarkable Passage in *Artapanus*, whereby it appears, that he had heard of the Shepherd Kings in *Egypt*, whom he thought to be *Arabians* : and that they ruled there when the *Israelites*, with *Jacob*, went into *Egypt*. This ancient Author, in his *Jewish History*, saies,
 “ That *Joseph* perceiving the Design of his Brethren to destroy him, en-
 “ treated the neighbouring *Arabians* to conduct him into *Egypt* : which
 “ they accordingly did, on account of their Affinity to him, as the Descen-
 “ dants of *Abraham* (by *Ismael*, Jos. Ant. Jud. lib. i. c. 12.) When he
 “ came into *Egypt* they recommended him to the King, who made him
 “ Governor of all the Land.” Apud Euseb. Præp. Evang. lib. ix. c. 23.
 Though this is not the true History of *Joseph's* coming into *Egypt*, and his Advancement there, yet it implies that the *Arabians* at that Time ruled in *Egypt* : and that by their Recommendation of *Joseph* to the *Egyptian* King, he was made Governor of the Land. The *Phœnicians* might easily be taken for *Arabians*, because they came through *Arabia* into *Egypt* ; and dwelt chiefly in the *Arabian* Provinces of *Egypt*.

(94) *Josephus* mentions this, as if it was another Explanation of the Word (*ἐν ἄλλῳ ἀντιγράφῳ*) in some other Copy of *Manetho*. Some Copier might have added this latter Explanation, which agrees better to the State of the *Jews* : for which Reason *Josephus* prefers it. It seems to have depended upon the Word being aspirated or not. *Hyc* with an Aspirate signified *Captive* ; but without the Aspirate, and pronounced *Yc*, signified *King*. But the Explication of the Word *Hyc*, as signifying a *Captive*, does not at all agree to *Manetho's* Account of these Shepherds having conquered *Egypt*, and reigned there for six successive Generations. The Truth seems to be, that *Manetho*, in another Book, where he related the History of the *Jews*, whom he called Shepherds, said, that they were called *Captives* (*Hyc*) in the sacred Books : not that he thought the Shepherds who had conquered
 “ *Kings*,

“ *Kings*, but on the contrary *Captives*: for *Hyc* and *Hac* aspirated,
 “ in the *Egyptian* Language, signifies properly Captives. And this;
 “ saies *Josephus*, is more probably meant by the Word, and agrees
 “ best with ancient History. *Manetho* further related, that the be-
 “ fore-mentioned Kings called Shepherds, and their Posterity, ruled
 “ over *Egypt* 511 Years. After which the Kings of *Thebais* and of
 “ the lower *Egypt* associated against the Shepherds, and had a dreadful
 “ and long War with them. But in the Reign of *Misphragmuthosis*,
 “ the Shepherds were conquered; and being driven out of all the rest
 “ of *Egypt*, were shut up in *Avaris*, which Place contained in Cir-
 “ cuit (95) ten thousand Arouras. This Place (*Manetho* adds) the
 “ Shepherds had surrounded with an high and strong Wall, to keep
 “ their Possessions, and the Plunder which they got out of the Coun-
 “ try, safe in it: but *Thummosis* (*Tethmosis* or *Amosis*) the Son of
 “ *Misphragmuthosis*, besieged them with an Army of 480000 Men;
 “ and endeavoured to take the City by storming the Walls: but des-
 “ pairing of Success by Siege, he agreed upon Articles with them,
 “ that they should leave *Egypt*, and go whither soever they pleased
 “ without Molestation. Upon this Capitulation they marched with
 “ their Families and all their Effects, to the Number of 240000 Per-
 “ sons, out of *Egypt*, through the Wilderness into *Syria*. But being
 “ afraid of the Power of the *Assyrians*, who then ruled in *Asia*, they

Egypt were called *Captives*. This I infer from what *Josephus* saies in the
 Conclusion of the History of the Shepherd Kings, where he adds, “ that
 “ *Manetho* in another Book which he wrote concerning the *Egyptian* Histo-
 “ ry, said, that the People called *Shepherds* were styled *Captives* in their sa-
 “ cred Records.”

(95) *Herodotus* reckons an *Egyptian* Aroura to be an hundred Cubits square,
 ἡ δ' ἀρεὴ ἐκαστὴν πύχτων ἐστὶ Αἰγυπτίων πείλη, lib. ii. c. 168. *Horus Apollo* makes
 it the same. By this Reckoning the Compass of *Avaris* was 333 Miles and
 one third of a Mile, at seven Furlongs and an half to a Mile; or 312 Miles
 and an half at eight Furlongs to a Mile. But this is altogether incredible.
 Therefore, if the Number of Arouras is right, it more probably means the
 Greek Aroura of fifty Feet: by which Reckoning the Compass of *Avaris*,
 with all the Domains belonging to it, or the Extent of its Territories and
 Jurisdiction, as far as to the *Red Sea*, would be one hundred and eleven Greek
 Miles. See Suid. voc. *σαῖον*.

“ built in the Country now called *Judæa* a City, large enough to
 “ contain all their Families, which they named (96) *Jerusalem*.”

(96) This City might at first be built, or enlarged, by the *Canaanitish* Shepherds, and called *Jerusalem*; and be called *Jebus* before from the *Jebusites*, who were the original Founders and Inhabitants of it. It had both these Names, as appears from the Book of *Joshua*, x. 3, 5, etc. and ch. xv. 8. See also *Ἰερὺς*—*αὕτη ἐστὶν Ἱερουσαλήμ*. It is called by the same Name, Jud. xix. 11. 1 Chron. xi. 4. The Shepherds went out of *Egypt* in the Year 1722 before the *Christian* Æra: and might build *Jerusalem* the next Year, or enlarge it so as that they might live there together with their Brethren the *Jebusites*, who were Descendants of *Canaan* (Gen. x. 16.) and first inhabited the Place. And if *Jerusalem* was the same with *Salem*, mentioned Gen. xiv. 18. where *Melchisedek* was King, it must have been built by the *Canaanites* or *Jebusites*, before the Shepherds conquered *Egypt*. And this agrees to the Account of *Josephus* (De Bell. Jud. lib. vi. c. 10.) who saies, that the City which was called *Solyma*, or *Salem*, by the *Canaanites*, was afterwards built or enlarged by *Melchisedek* (who built a Temple in it) and by him called *Hierosolyma*: and that this was 1468 Years before the Destruction of it by *Nabuchadnezzar*, that is, in the Year before *Christ* 2014. If *Melchisedek* built or enlarged *Solyma*, or *Salem*, where he reigned, Gen. xiv. 18. it is probable enough, that it was at or about the Time here assigned, which entirely agrees to the *Greek* Chronology of Scripture; and which is also the true original *Hebrew* Chronology which *Josephus* followed: and it is also probable, that the *Canaanites* or *Jebusites* first built it and called it *Salem*, before the Time of *Melchisedek*: and if it was called *Jerusalem* in the Time of the *Canaanitish* Shepherds returning out of *Egypt* into *Judæa*, or *Canaan*, *Manetho* might hence suppose, that it was so called by these Shepherds after their settling there. *Josephus* in another Place (Antiq. Jud. lib. vii. c. 3.) saies, this City was called *Solyma* in the Time of *Abraham*, meaning before *Melchisedek* called it *Hierosolyma*. There was also a City of *Shechem* called *Salem*, whither *Jacob* came from *Padan-Aram*, Gen. xxxiii. 18. There was also another *Salem*, eight Miles distant from *Scythopolis*, or *Bethsan*, where, *Jerome* saies, they shewed the Palace of *Melchisedek*, Apud Euseb. Onomast. But this is a Fiction; and *Salem*, where *Melchisedek* lived, was most probably the City of *Sion*, called *Jerusalem* and *Jebus*. The Word *Jerusalem* [יְרוּשָׁלַם] means *they shall see Peace*, or *Security*; or as *Reland* thinks [יְרוּשָׁה שָׁלֵם] *the Inheritance of Peace*, Palæst. tom. ii. p. 833, 834. *Josephus* saies, Antiq. lib. i. c. 10. sect. 2. that the City was called *Solyma* in the Time of *Melchisedek*; and was in after Times called *Hierosolyma*: this is not consistent with his saying, that *Melchisedek* called it *Hierosolyma*, after he had built a Temple in it, De Bell. lib. vi. c. 10. He observes also, that some thought this was the City which *Homer* called *Solyma*;
Josephus.

Josephus applies the foregoing History of the *Canaanitish* Shepherds to the *Israelites*, who were Shepherds, and to their going into *Egypt* : and having added out of *Manetho* the Reigns of seventeen Kings who succeeded the Shepherds, he relates the History of the famous *Sesoftris*, whom *Manetho* called *Sethos*.

After *Amenophis*, the seventeenth King of the Dynasty which followed that of the Shepherds, “ succeeded (saies *Manetho*) *Sethosis* his “ Son, called (97) *Rameffes*; who had an Army of Horsemen and a

and adds, τὸ δὲ ἱερὸν τὰ Σόλυμα κατὰ τὴν Ἑβραίων ἀνόμασε γλῶσσαν, ὃ ἐστὶν ἀσφάλεια, *Antiq. lib. vii. c. 3.* This Place has puzzled all Interpreters and Commentators : but it is corrupt, and should, I think, be read, τὸ δὲ ἱεροσόλυμα, τὰ Σόλυμα, etc. that is, *for he* (Homer) *called Jerusalem, Solyma, agreeably to the Hebrew Language, which signifies Security.*

All, I think, that with most Probability may be inferred from the Account of *Manetho* is, that the *Phœnician*, or *Canaanitish* Shepherds, after their Retreat from *Egypt*, settled themselves in the Country, and built a City whereabout *Febus*, or *Jerusalem* was situated : or they might enlarge and fortify *Febus* (as they had done *Pelusium*) with strong Walls, and call it *Jerusalem*, from their settling there in *Peace and Security*, amongst their Brethren the *Febusties*.

(97) The Words of *Josephus* are, Τῷ δὲ Σέθωσι καὶ Ῥαμέσῃσι ἱππικὴν καὶ ναυτικὴν ἔχων δυνάμιν, etc. which Words are not Grammar. But some ignorant Copier, to make out the Sense as he conceived it, wrote, μετ’ ὃν Σέθωσι καὶ Ῥαμέσῃσι δύο ἀδελφοί, ὁ μὲν ναυτικὴν ἔχων δυνάμιν τὰς κατὰ θάλατταν ἀπαντῶντας διεχειρέτο πολιορκῶν μετ’ ἑπολὺ δὲ καὶ τὸν Ῥαμέσῃσι ἀνελθόν, Ἀρμαῖν ἄλλον αὐτῶ ἀδελφὸν ἐπίτροπον τῆς Αἰγύπτου κατέστησεν. These Words are said to be found in another Copy of *Josephus*, and are added in the Margin of two MSS. Big. and Hafn. The Copier has omitted the ἱππικὴν δυνάμιν, which should have answered to the ναυτικὴν δυνάμιν, and thereby has rendered the Sense imperfect ; and the whole is an evident Corruption and Interpolation of the Text of *Josephus* : no Historian making mention of more than one Brother of *Sethosis*, or *Sesoftris* ; and him, as not being Partner with him in the Government ; but only as being constituted his Vice-roy and Deputy, whilst he was abroad on his Expeditions for nine Years. Therefore the Sense of *Josephus* is very clear (which I wonder no learned Commentator has seen) by adding only the Article before καὶ, and reading τῷ δὲ Σέθωσι καὶ Ῥαμέσῃσι, etc. and *Rameffes* was undoubtedly another Name of *Sethos*, or *Sesoftris*. Cyril Archbishop of *Alexandria* saies, *Ramefes* (or *Rameffes*) was called *Ægyptus*, the Brother of *Danaus*, *Cont. Jul. lib. i. p. 11.* *Ramefes* therefore, or *Rameffes*, was the *Sethos*, or *Sesoftris*, called by *Manetho* also *Ægyptus*, and Brother of *Danaus*. And *Syncellus* saies, that *Armais*, the Brother of *Sesoftris*, was he who was called “ powerful

“ powerful Fleet. He made his Brother *Armais* Procurator of
 “ *Egypt*; and invested him with all other regal Authority, but only
 “ that he commanded him not to wear the Crown; nor to abuse the
 “ Queen and Mother of his Children; nor to meddle with the royal
 “ Concubines. He then went on an Expedition against *Cyprus*, *Phæ-*
 “ *nicia*, the *Assyrians* and *Medes*; and subdued all these Nations;
 “ some with the Sword, others yielded to him without fighting, being
 “ terrified with the Number of his Forces. And being elated with
 “ his Successes, he made a bold March into the East, and ravaged
 “ many Cities and Provinces. After some Years his Brother *Armais*,
 “ whom he had left in the Government of *Egypt*, acted without any
 “ Fear, quite contrary to what he had given him in Charge. For he
 “ forced the Queen, and lay with the Concubines as oft as he pleased:
 “ and was persuaded by his Friends to wear the Crown, and set up
 “ against his Brother. But the Priest, who presided over the sacred
 “ Rites of *Egypt*, sent a Letter to *Sethosis*, wherein he discovered every
 “ thing to him; and how his Brother *Armais* had set up against him.
 “ Upon this he immediately returned with his Army to *Pelufum*, and
 “ took the Kingdom into his own Hands. The Country was then
 “ called *Egypt* after his Name: for *Manetbo* saies, that *Sethosis* was
 “ called *Ægyptus*, and his Brother *Armais* was called *Danaus*.”

Josephus concludes, from what has been related out of *Manetbo*, concerning *Sethos*, or *Sesostris*, as follows, viz.

“ It is evident (he saies) by computing the Years before-mentioned,
 “ that our Ancestors, who are those called Shepherds, departed out
 “ of *Egypt*, and inhabited this Country (of *Judæa*) three hundred
 “ ninety-three Years before *Danaus* went to *Argos*. Wherefore (he
 “ adds) we gain two important Points from the Testimony of *Mane-*
 “ *tho* out of the *Egyptian* Records: one; of our Ancestors (the *If-*

Danaus, and *Rameffes* he who was called *Ægyptus*; and that *Rameffes* reigned sixty-eight Years, as *Sethos*, or *Sesostris*, did. He is called *Rameffes* in the Inscription taken by *Hermapion*, from the famous Obelisk which was erected in the Temple of *Heliopolis*. Apud Ammian. Marcellin. lib. xvii. p. 162, 163. So the Emendation of the Text of *Josephus* is undoubtedly right.

“ *raelites*) coming into *Egypt* from another Country; the other, of
 “ their Departure thence: which Departure was of so great Anti-
 “ quity, by his Account, as to precede the Destruction of *Troy* (98)
 “ near a thousand Years. As for those other Things, which *Manetho*
 “ owns he had not out of the *Egyptian* Records, but added from
 “ some anonymous Mythological Writers, I shall hereafter give a
 “ particular Confutation of them; and shew that they are Fables, with-
 “ out any Probability in them.”

(98) The Words *near a thousand Years*, are undoubtedly a corrupt Reading in the Text of *Josephus*, though it is as old as *Eusebius*, who has the same Reading (*ἑκατὶ χιλίαις*) out of *Josephus*, *Præp. Evang.* lib. x. c. 13. fin. p. 502. But *Josephus* could not think that *Amosis*, or *Tethmosis* as he calls him, in the Beginning of whose Reign the Shepherds went out of *Egypt*, was near a thousand Years prior to the Destruction of *Troy*. By this Computation *Amosis* must have begun to reign 2183 Years before the *Christian* *Æra*. But no Historian ever made him older than the latter End of the Reign of *Inachus*, or Beginning of that of *Phoroneus* King of the *Argives*; and some placed him in the Reign of *Apis* Son of *Phoroneus*. For this *Syncellus* appeals to *Josephus* himself, and to *Justus*, another *Jewish* Historian, and to several others, *Chronograph.* p. 62, 63. And *Phoroneus* did not begin to reign till the Year before *Christ* 1780, at highest. And *Syncellus* himself makes him to reign not before the Year before *Christ* 1752. and *Amosis* to reign in the Year 1760 before the *Christian* *Æra*. *Chronograph.* p. 123, 124. Hence I conclude, that *Josephus* did not write *ἑκατὶ χιλίαις*, a thousand Years, but *ἑκατὶ Χ.* which Letter (X.) is the numeral Letter for 600. and some ignorant Copier made it *χιλίοις*, a thousand, thinking that *Josephus* meant it so. Now, that *Amosis* lived about 600 Years before the Destruction of *Troy*, is agreeable to the Chronology of those who made him contemporary with *Inachus* and *Phoroneus*: for by this Reckoning he began to reign in the Year before *Christ* 1784, which is but four Years before the Reign of *Phoroneus*. The true Year of the Reign of *Amosis* commenced in the Year 1722 before the *Christian* *Æra*; but by the Computation of *Josephus*, it was near 600 Years before the Destruction of *Troy*; *Josephus* carrying the Dynasties of *Manetho* fifty-six Years too high, as I have observed in preceding Papers: which brings *Amosis* to the Year before *Christ* 1778. And so *Josephus* might well say, that it was near 600 Years before the Destruction of *Troy*, wanting but six Years of that Number. And this shews the Certainty of the Emendation of his Text.

Observations

Observations on the foregoing History of Shepherd Kings.

First, it is highly probable, if not absolutely certain, that the *Phœnician*, or *Canaanitish* Shepherds, ruled in *Egypt* no longer than 259 Years and ten Months, under the six Kings mentioned by *Manetho*. It is plain, that *Manetho* found no Account of more Kings in the *Egyptian* sacred Records; and therefore his making the Posterity of these Kings to rule in *Egypt* so long after them as 251 Years more, and yet not to be able to know or set down so much as one of their Names, or the Years of any of their Reigns, shews too plainly that this was one of the Additions which he took, as he confesseth, from some anonymous *Greek* Mythologists: and it is undoubtedly a mere Fiction. The sixteenth Dynasty of *Africanus*, which follows the six Shepherd Kings, is said to be of *Greek* Shepherds, thirty-two of whose Kings reigned 518 Years, as the Copy (99) of *Syncellus* has it: and the seventeenth Dynasty is of other unknown forty-three Shepherd Kings, and as many *Diospolitan* *Theban* Kings, all whose Reigns made no more than 151 Years: this is all perfectly absurd, and at first View shews these two Dynasties to be mere Fables, taken by *Manetho* from some *Greek* Mythologists. Besides, the Supposition of these two Dynasties, as succeeding the other of the six Shepherd Kings, is inconsistent with the Chronology of *Manetho's* own *Egyptian* Dynasties: for they carry the Times of the Shepherd Kings as high as *Menes*, the first *Egyptian* King, who, with seven Descendants, reigned at *Thebes* and *Memphis* 253 Years before the Invasion of the Shepherds, by his own Account. The first Dynasty next after the Heroes of the *Cynic* Circle was that of *Thinites*, beginning with *Menes*, and preceded that of the Shepherds, as I have proved at large in the foregoing Papers. Further, as

(99) Though the Account of the sixteenth and seventeenth Dynasties of Shepherd Kings, etc. succeeding the first six be sufficiently romantic; yet we must not let it be worse than it was. For *Manetho* supposed the fictitious Kings of these two Dynasties to have reigned no more than 251 Years; and therefore the Number of *Africanus*, who was a faithful Transcriber, in the sixteenth Dynasty was no more than 100 Years; which, with the 151 of the seventeenth Dynasty, makes up *Manetho's* Number.

this

this Account, if admitted, makes the Beginning of the Shepherds Reign reach to about 934 Years after the Flood, and 138 Years before the Birth of *Abram*; at this Time, there having been but seven Generations of Men, the World was very thin of Inhabitants; and all *Asia* could scarce be supposed to have had in it so many fighting Men as the Army of the Shepherds at first consisted of; who are said to have had in one Place a Garrison of two hundred and forty thousand Men under their first King, who had also Garrisons in many other Places; and undoubtedly kept a large Body of Men at *Memphis*, where he resided, and with which he kept all the neighbouring Provinces, both of upper and lower *Egypt*, in Subjection and under Tribute. So that the Shepherds with their Families, at their first coming into *Egypt*, cannot be reckoned to have been fewer than a Million of Persons. This might have satisfied *Josephus*, that the *Israelites* of *Jacob's* Family, who are reckoned but seventy-five Souls when they went into *Egypt*, could not be these Shepherds; and the comparatively small Number of the Shepherds, when they went out of *Egypt*, to that of the *Israelites*, might have satisfied him of the same thing also. The Shepherds being wasted by long and bloody Wars with the *Egyptians*, were at their Departure from *Egypt* no more than two hundred and forty thousand Men, Women, and Children: whereas the *Israelites* at their Departure thence, were above six hundred thousand Men of twenty Years old and upwards, *Exod.* xii. 37. *Numb.* i. 46.

That the supposed 511 Years of Shepherd Kings cannot be reckoned after the first Dynasty of *Thinites*, is also certain and evident, from the fixed Years of the following Dynasties of *Egyptian* Kings, to the End of them in the Reign of the last King of *Egypt*. So that it is as certain as a Matter of Fact and History can be, that there was no more than one Dynasty of six Shepherd Kings; that they succeeded the Dynasty of *Thinites* beginning with *Menes*; and that the Time of their Reigns was no more than 259 Years and ten Months.

Secondly, the Time when the Shepherds invaded *Egypt* is fixed very nearly by a Circumstance mentioned in their History, which is, *that the Assyrians were then grown potent* (in the lower *Asia*). Now, the first Enlargement of the *Assyrian* Empire, and Encrease of its Power, was

made by the Conquest of *Babylonia* and *Chaldæa*, and the Addition of them to the *Assyrian* Empire.

This was the Power which the first *Shepherd* King *Salatis* was afraid of; and therefore he fortified the Eastern Parts of *Egypt* towards *Arabia* and *Chaldæa*, which were most exposed to be invaded by it.

Now *Ninus* was the first King of *Assyria* who reigned over *Babylonia* and *Chaldæa*, which he conquered in the Year before *Christ* 2016. The *Shepherds* invaded *Egypt*, as appears from *Manetbo*, in the Year before *Christ* 1982. So the *Assyrians* were grown potent in *Asia* by the Conquests of *Ninus*, when the *Shepherds* invaded *Egypt*. This made the *Shepherds* justly afraid of so powerful a Nation, and so war-like a Prince as *Ninus*, who had extended the *Assyrian* Empire so far towards *Egypt*; and might easily have invaded it at any time through *Arabia*, whose King was in Alliance with him; as *Diodorus Siculus* relates from *Ctesias*, lib. ii. p. 90.

Salatis therefore, the first *Shepherd*-King, being apprehensive of such an Invasion, fortified strongly the Eastern Parts of *Egypt* adjoining to *Arabia* and the *Red Sea*; and placed a strong Garrison in *Pelusion*, which was the Inlet into *Egypt*: and this might hinder any Designs of the *Assyrians* against *Egypt*. This Jealousy and Forefight of the *Shepherd*-King was well grounded, as appears from what *Plutarch* (1) saies of *Semiramis*, who succeeded *Ninus*. He relates, that after she had built *Babylon*, or enlarged and walled it about, she made a Navy of Ships, and sailed down the *Persian* Gulph into the *Red Sea*, and conquered the *Æthiopians* and *Arabians*. These were the Eastern *Æthiopians*, and the People of *Arabia Felix*. And *Diodorus Siculus* (2) relates from *Ctesias*, that *Semiramis*, after her Exploits and Conquests in *Asia*, invaded *Egypt*, and subdued a great Part of *Libya*, and consulted the Oracle of *Jupiter Ammon* concerning her Death; and after that, she also conquered a great Part of *Æthiopia*.

Polyænus (3) relates, that she caused it to be inscribed on a Pillar,

(1) De virtut. Alex. Orat. ii. p. 336.

(2) Lib. ii. p. 102. Rhod.

(3) Τῇ δὲ σὺν αὐτῇ ἐπιγέγραπται τὰς—πρὸς τὴν μὲν ἄλυσσιν πολέμων Ἰναμάντων [corrigere Ἰομάντων, ex Plin. Hist. Nat. lib. vi. c. 19.] πρὸς δὲ μέσσην ἡλίου τὴν
that

that her Dominion extended as far as to the *Indies* on the East, and to *Arabia Felix* on the South; and that no *Affyrian* Prince before her had ever seen the Sea.

Thirdly, It is evident, that *Josephus* did not think the *Shepherd-Dynasty* continued five hundred and eleven Years; because he believed the *Shepherds* to be no other than the *Israelites*, who went with *Jacob* into *Egypt*: and their Abode there he knew to be no more than two hundred and fifteen Years (4). The Time of the *Israelites* Sojournment in *Egypt* agreeing so nearly with the Reigns of the *Shepherd-Kings* induced him to think, that the *Shepherd-Dynasty* was really the History of *Joseph* and the *Israelites*. This, though a plain and gross Mistake in *Josephus*, and contrary to Scripture, and not at all agreeable to *Josephus's* own Chronology; yet (5) *Perizonius*, a learned Modern, has been so far misled by it, as not only to suppose the *Israelites* to have been the *Shepherds* of *Manetho*; but further, to imagine their Abode in *Egypt* to have been four hundred and thirty Years, to reconcile it the better with the five hundred and eleven Years given to the *Shepherds* and their Posterity in *Manetho*. *Perizonius* saw the Absurdity of making three Generations from *Levi* to the eightieth Year of *Moses* contain four hundred and thirty Years: and therefore he supposes some omitted; but yet there are eighty-one Years more in his supposed Dynasty of *Shepherds*, of which he is not able to give any Account. *Perizonius* followed the Opinion of *Gerard Vossius*, who, to

φέρουσιν λιθαναθὸν καὶ σμύρναν.—Θάλασσαν πρότερον εἰδὲς Ἀσσυρίων εἶδεν. Strateg. lib. viii. c. 26. *Strabo* from *Megasthenes* denies, that *Semiramis* went as far as *India*, Geog. lib. xv. p. 1007. But *Diodorus Siculus* from *Ctesias* relates, that *Semiramis* made an Expedition into *India*; and lost a great Part of her Army, and returned without Success, Lib. ii. p. 103—107. This was her last Expedition, and a little before her Death.

(4) Antiq. Jud. lib. ii. c. 15.

(5) Orig. Ægypt. c. 19, 20. *Perizonius* might have alledged for his Opinion, *Theophilus*, Bishop of *Antioch*, who, from a corrupted Reading of his Copy of the *Septuagint*, inferred, that the *Israelites* sojourned four hundred and thirty Years in *Egypt*, from the Time of *Jacob's* going thither. His Copy in *Exod.* xii. 40. had omitted the Word καὶ ἐν γῇ Χαναάν. Ad Autolyc. iii.

palliate the Opinion of the Time of the *Israelites* in *Egypt* being four hundred and thirty Years, is forced to suppose several Generations between *Levi* and *Moses* to have been omitted. And this was necessary for him to suppose; for according to the Generations mentioned by *Moses*, *Cobath* was born when *Levi* his Father went into *Egypt*, (*Gen.* xlv. 11.) and if *Amram* was born the last Year of *Cobath's* Life, and if *Moses* was also born in the last Year of *Amram's* Life, the whole is no more than three hundred and fifty Years from the *Israelites* going into *Egypt* to their coming out in the eightieth Year of *Moses* complete. Thus, *Cobath* lived an hundred and thirty-three Years, *Exod.* vi. 18. *Amram* his Son lived an hundred and thirty-seven Years, *Exod.* vi. 20. *Moses* was eighty Years old when he led the *Israelites* out of *Egypt*. So the whole Term is $133+137+80$, that is, three hundred and fifty.

This shews the Impossibility of four hundred and thirty Years Sojournment of the *Israelites* in *Egypt* in the three Generations mentioned by *Moses*; even though *Cobath* be supposed to be born the same Year that his Father *Levi* went into *Egypt*. But as *Moses* saies, that *Cobath* and *Merari* his younger Brother both went into *Egypt*, they were probably born a few Years before, three or four Years at least. And this is a Proof, that the *Jews* have corrupted the Text of *Moses*, *Exod.* xii. 40. where we now read, *The Sojourn of the Children of Israel, who dwelt in Egypt, was four hundred and thirty Years*. Whereas it is certain, that they sojourned or dwelt in *Egypt* no more than two hundred and fifteen, or two hundred and eighteen Years (6).

(6) The Samaritan Hebrew Text has the true Reading, viz. *The Sojourn of the Children of Israel and of their Fathers, which they sojourned in the Land of Canaan, and in the Land of Egypt, was four hundred and thirty Years*. And this Term was reckoned from God's Covenant with *Abram*, when he commanded him to go from *Haran* into the Land of *Canaan*; *Gen.* xii. which was exactly four hundred and thirty Years: and so *St. Paul* reckoned it, *Gal.* iii. 17. This Reading is preserved in the *Greek Septuagint* Version. The *Complutense* Copies have the Reading, — *Κατένησαν αὐτοὶ καὶ οἱ πατέρες αὐτῶν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, [αὐτοὶ καὶ οἱ πατέρες αὐτῶν, which is a needless Repetition, by an Error of the Copy] etc.* The *Oxonian* Manuscript

The

The Computation of the three Generations containing the Term of the *Israelites* Abode in *Egypt*, as made by *Maximus* the *Martyr*, and *Syncellus*, is, viz. *Syncellus* saies, it was universally agreed, that from the Birth of *Levi* to the Birth of *Moses* it was an hundred and eighty-three Years: and that *Levi* was forty-seven Years old when he begat *Cobath*; and *Cobath* sixty when he begat *Amram*; and *Amram* seventy-five when he begat *Moses*; to this add the eighty Years of *Moses*, and the whole is two hundred and fifteen Years: viz. $60 + 75 + 80$. This differs three Years from my Computation in the preceding Volume and Discourse about the Genealogy of the Patriarchs from *Abraham* to *Moses*. The foregoing Reckoning supposes *Cobath* to be born in the Year of the *Israelites* going into *Egypt*: but I think it more probable, that he was born three or four Years before.

Now that no Generations are omitted by *Moses* may further be inferred from other parallel Generations in the same Term. *Phallu*, Son of *Reuben*, went with him into *Egypt*, Gen. xvi. 9. and his Son was *Eliab*, and *Eliab* was Father of *Dathan* and *Abiram*, Numb. xxvi.

reads; — Κατέκυσαν αὐτοὶ καὶ οἱ πατέρες αὐτῶν, etc. as the *Complute* has it. The *Roman* Copy reads; — Κατέκυσαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, but omits αὐτοὶ καὶ οἱ πατέρες αὐτῶν. The *Aldine* Copy has it, Ἡ δὲ παροίκησις τῶν Ἰσραηλῶν, ἣν παρέκυσαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν, etc. And this, I think, is the genuine Reading of the *Septuagint* Greek Version. And the *Alexandrian* Copy has, after Χαναάν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν, agreeably to the *Aldine* Edition. In the Readings of both which last Copies *Bos* omits the Word αὐτοὶ. *Eusebius* read after Χαναάν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν. In Chron. See August. tom. iv. lib. 2. Quæst. in Exod. 47. *Josephus* had the same Reading in his *Hebrew* Copy: for he saies, “that the Children of *Israel* departed out of *Egypt* on the 15th Day of *March*, “according to the lunar Computation,” [or reckoning from the new Moon of that Month] “which was four hundred and thirty Years after that *Abraham* came into the Land of *Canaan*.” *Antiq. Jud.* lib. ii. c. 15. And this, he adds, was two hundred and fifteen Years after they came into *Egypt*. And the *Jews*, who follow the present *Masorete* Text, agree to reckon the four hundred and thirty Years from the Time of *Abraham*’s coming into the Land of *Canaan*. See *Morin.* in *Pentateuch. Samar. Exercitat.* iv. p. 271, 272, 273. and *Exercitat.* viii. lib. i. c. 1. de Heb. Græcique Textus sinceritate. So there can be no Doubt but that the four hundred and thirty Years commenced from *Abraham*’s coming into *Canaan*.

8, 9.

8, 9. So there are but three Generations from *Reuben* to *Dathan*, etc. as there is from *Levi* to *Moses*. Again, *Judab's* Grandson, *Hezron*, went into *Egypt*; and *Ram* was his Son; and *Aminadab* was *Ram's* Son; and *Naasson* was the Son of *Aminadab*, and lived after *Moses*, 1 *Chron.* ii. 9, 10.

Fourthly, Though there is a Similitude between the *Israelites* and *Phœnician* Shepherds in two or three Circumstances; as that they both came out of *Phœnicia*, or the Land of *Canaan*, into *Egypt*; and both returned into the Land of *Canaan* when they left *Egypt*; also that both these People dealt in Flocks and Cattle, as the Inhabitants of *Phœnicia*, *Arabia*, and other Countries, at that Time generally did: yet there is no Similitude at all in the main Parts of their History: which are, the *Phœnician* Shepherds going into *Egypt* in Number about a Million; conquering the whole Country; and reigning there in a Succession of six Kings for two hundred and fifty-nine Years and ten Months. Whereas the *Israelites* were but very few in Number when they came into *Egypt*; never had any Sway during their Abode there, but only in the Life-time of *Joseph*, who was chief Minister to two of the Kings of *Egypt* for fourscore Years. After his Death they were treated as Slaves, till they were miraculously delivered from their Bondage by the Hand of *Moses*.

This unhappy Confusion of the *Israelites* with the *Phœnician* Shepherds, in which the ancient *Christians* were misled by *Josephus*, has occasioned an Anachronism of about two hundred Years in their reckoning of the Time of the *Israelites* going out of *Egypt*, which is a gross Error in their Account of the Scripture-Chronology, and is attended with several others introduced into it. For upon the Supposition of the *Israelites* being the *Shepherds* who went out of *Egypt* when *Amosis* was King, the ancient *Christian* Writers, without well considering the Chronology of Scripture, have placed the Exodus of the *Israelites* in his Reign, whom the *Jewish*, *Egyptian*, and *Greek* Historians thought to be contemporary with *Inachus*, *Phoroneus*, and *Ogyges*, the first Kings of *Attica* and *Argos*.

Justin Martyr (7) alledges the Testimony of *Polemo* in his *Greek*

(7) Cohort. ad Græc. p. 9, 10. edit. Colon.

History, wrote in the Reign of *Ptolemy Epiphanes*, that *Moses* was the Ruler of the Nation of the *Jews* in the Time of *Ogyges* and *Inachus*. He also cites *Apion*, a learned Grammarian of *Alexandria*, who lived in the Reign of the Roman Emperor *Tiberius*, as relating in his Book against the *Jews*, and also in the fourth Book of his History, that in the Reign of *Inachus*, King of *Argos*, the *Jews*, under the Conduct of *Moses*, rebelled against *Amasis* (or *Amosis*) King of *Egypt*. He adds, that *Ptolemy of Mendes*, who lived in the Reign of *Augustus*, if not before, in his *Egyptian* History agreed with the foregoing Writers.

Apion had his Account from *Ptolemy*, Priest of *Mendes*, whom he cited as relating in his Chronicon, that *Amosis*, who lived in the Reign of *Inachus*, King of *Argos*, demolished (8) *Avaris*: and in his History of the *Egyptian* Kings, that in the Reign of *Amosis* the *Jews* went out of *Egypt* under the Conduct of *Moses*.

Theophilus (9), Bishop of *Antioch*, about A. D. 168. saies, that *Moses* led the *Jews* out of *Egypt*, when *Amasis* (or *Amosis*) reigned there.

Tatian (10), who wrote about the same Time, A. D. 172, saies, that *Ptolemy of Mendes*, in his History of the *Egyptian* Kings, related, that the *Jews*, under *Moses* their Leader, went out of *Egypt* in the Reign of *Amasis* (or *Amosis*), and that *Amasis* (or *Amosis*) lived in the Reign of *Inachus*, King of *Argos*.

Origen (11) also saies, that some Greek Writers placed *Moses* in the Reign of *Inachus*, Father of *Phoroneus*.

(8) Apud Clem. Alex. Strom. i. p. 320. where instead of *Avaris* (*Ἀβαρις*) the Copies of *Clemens* have it corruptly *Atbyria* (*Ἀθβυρία*), but *Eusebius* in his Citation of the Passage of *Clemens* has it *Avaris* or *Abaris*, Præp. lib. x. c. 12. In *Eusebius* it is wrote *Ἀσάρις*. Hence by an easy Mistake a Transcriber might make it *Ἀεύρις*. But the true Reading is *Ἀβαρις*, or rather *Ἀσάρις*, the *σ* expressing the *Æolic Digamma* or *Latin Consonant V*. But *Eusebius* from *Tatian* cites it *Ἀβαρις*, Præp. Ev. lib. x. c. 11.

(9) Ad Autolyc. lib. iii.

(10) Orat. cont. Græc. p. 171. et apud Euseb. Præp. Evang. lib. x. c. 11.

(11) Cont. Cels. lib. iv. p. 167. See Tertul. Apol. c. 19.

Tatian

Tatian also cites *Apion*, as relating out of the Annals of *Ptolemy of Mendes*, that *Amosis* demolished *Avaris* (which is corruptly called *Maria* in his Editions, but *Avaris* in *Eusebius* from him, and in *edit. Paris. 1742*) in the Reign of *Inachus*, who lived, he saies, *twenty Generations before the Destruction of Troy*.

Lastly, *Africanus* (12) in his *Chronography* saies, that *Moses* led the *Jews* out of *Egypt* in the Reign of *Ogyges*: and that some of the *Greek* Historians related, that *Moses* lived about this Time: and he cites *Polemo* (13) relating in his *Greek History*, that in the Reign of *Apis*, Son of *Phoroneus*, Part of an *Egyptian Army* retired out of *Egypt*, and settled in *Palestine*, called *Syria*, not far from *Arabia*. *Africanus* thought he meant those who went out of *Egypt* with *Moses* their Leader. He adds, that *Herodotus* in the second Book of his History mentioned this Defection and Retreat when *Amosis* was King of *Egypt*.

Now *Africanus* (14) saies, that the best *Greek* Chronologers, and the most accurate *Christian* Writers also, reckoned one thousand and twenty Years from *Ogyges* to the first Olympiad; so they placed *Ogyges* in the Year 1796. before the *Christian Æra*: and *Africanus* reckoned the same Number of Years from the *Exodus* to the same Æra. For he computes from *Moses* and the *Exodus* to the first of *Cyrus*, or the first Year of the 55th Olympiad, in the Year before *Christ* 559, the Sum of one thousand two hundred and thirty-seven Years. Now this extravagant Computation of *Africanus* was owing to his reckoning the Time from the *Exodus* to the Foundation of *Solomon's Temple* (15) to be seven hundred and forty Years: and also placing the Return of the *Jews* from the *Babylonish Captivity* in the first Year of the Reign of *Cyrus* in *Persia*, or in the first Year of the 55th Olympiad; whereas it

(12) Apud Euseb. Præp. Evang. lib. x. c. 10.

(13) Πολεμῶν ἐν τῇ πρώτῃ τῶν Ἑλλήνων ἰσχυρῶν λέγον, Ἐπὶ Ἀπιδὸς τῆ Φόρα-
νίας μοῖρα τῶν Αἰγυπτίων στρατὸν ἐξέπεσεν Αἰγύπτῳ· οἱ ἐν τῇ Παλαιστίνῃ καλεῖσθαι Συρία
ἢ πῶρρον Ἀραβίας ὤκησαν. αὐτοὶ δηλονότι οἱ μὲν Μωσέως—μέμνηται ὃ καὶ Ἡρόδοτος τῆ
δοκίμασις ταύτης καὶ Ἀμώσιος ἐν τῇ δόλῳ. Ibid.

(14) Apud Euseb. Præp. Evang. lib. x. c. 10.

(15) Apud Syncel. Chronograph. p. 175.

did

did not commence till twenty-four Years after, and in the second Year after he had conquered *Babylon*, in the Year before *Christ* 535. By these and other Enlargements of the Scripture-Chronology, *Africanus* brought the Time of *Moses* and of the *Israelites* going out of *Egypt*, to the Reign of *Ogyges*, and the Year before *Christ* 1796. Nor is he less mistaken in saying, that *Herodotus* in his second Book made mention of this Defection of the *Jews* in the Reign of *Amosis*; or of any *Egyptian* Army retiring out of *Egypt*. *Herodotus* saies no such Thing, either in the second or any other Book of his History, nor ever mentions *Amosis* at all. *Syncellus* (16) follows *Africanus* in the gross Error about *Herodotus*.

Eusebius in the (17) Preface to his Chronicon saies, that the most learned Men, both amongst *Jews* and *Christians*, agree, that *Moses* lived in the Reign of *Inachus*; and he mentions for this Opinion *Clement* (18), *Africanus*, and *Tatian*, amongst the *Christian* Writers, and *Josephus* and *Justus* amongst the *Jewish* Historians: and adds from them, that *Inachus* lived seven hundred Years before the *Trojan* War. It is only five hundred Years in (19) *Scaliger's* Copy of *Jerome's* Translation of *Eusebius*: but it appears from what immediately follows, that *Eusebius* and *Jerome* wrote seven hundred Years. For *Eusebius* adds, that *Porphyry* made *Moses* older than *Semiramis*, who reigned, he saies, an hundred and fifty Years before *Inachus*; and so, he adds, *Porphyry* (20) made *Moses* eight hundred and fifty Years older than

(16) Chronograph. p. 63, 64.

(17) Apud Scalig. Thesaur. Temp. p. 54. and Syncel. Chronograph. p. 65, 66.

(18) *Africanus* did not place *Moses* and the Exodus in the Reign of *Inachus*; but in the Reign of his Son *Phorontus*, and *Ogyges* his Contemporary. Apud Euseb. Præp. Evang. lib. x. c. 10. p. 489.

(19) *Inachus* *quingentis* annis *Trojanum* bellum antecedit. It follows, Ex Ethnicis verò impius ille *Porphyrius*—post *Mosen* *Semiramim* fuisse adfirmat; quæ apud *Assyrios* 150 ante *Inachum* regnavit annos, (and so he saies Præp. Evang. lib. x. c. 9. p. 486.) itaque juxta eum 800 pene et quinquaginta annis *Trojano* bello *Moses* senior invenitur. Proœm. p. 54.

(20) That *Semiramis* reigned an hundred and fifty Years before *Inachus* was not the Opinion of *Porphyry*, but only of *Eusebius*: neither did *Porphyry* think, that *Moses* was older or so old as *Inachus*, though he allowed him to

the *Trojan War*. This shews, that the preceding Number was seven hundred, and not five hundred, as the present Copies have it. And that *Eusebius* wrote seven hundred Years, we are assured from *Syncellus*, who citing this Preface of *Eusebius* to his *Chronicon*, saies, that *Eusebius* (21) wrote, that *Clemens*, *Tatian*, and *Africanus*, made *Inachus* seven hundred Years older than the *Trojan War*.

The Mistake might be owing to some Copier of the *Greek*, who wrote ϕ, the numeral Letter for 500, instead of ψ, the numeral Letter for 700 : and from this Corruption of a *Greek* Copy the Translation of *Jerome* might be corrupted also.

Hence we may correct a similar numeral Error in the Copies of *Tatian*, and *Clemens Alexandrinus* from him, relating to this Point of Chronology. *Tatian* and *Clemens* from him, reckon the Exodus under *Moses*, from the Testimony of *Ptolemy*, Priest of *Mendes*, to have been in the Reign of *Amosis*, King of *Egypt*, and *Inachus*, King of *Argos* : and they observe, that from *Inachus* to the Destruction of *Troy* were twenty complete Generations; so *Tatian*; *Clemens* saies they were more, viz. one more, as *Eusebius* cites it from them. They also place *Inachus* before *Phoroneus* and the *Ogygian Deluge*, which two last were contemporary. Yet this Term is said to be no more than four hundred Years in *Tatian*, and a little more than four hundred Years in the Text of *Clemens* : and this Error is in the present Copies of *Eusebius* (22), where their Words are cited.

But this Computation of four hundred Years for twenty or twenty-one Generations from *Inachus* to the Destruction of *Troy* is manifestly wrong, and contrary to all ancient History. Twenty Generations, according to the Reckoning of *Herodotus*, and the *Greeks*, (three Generations being reckoned to a Century) amounted to six hundred sixty-six

be older than *Semiramis* : but he supposed *Semiramis* to reign not many Years before the *Trojan War*, as *Eusebius* himself observes; and therefore his Inference is not right.

(21) Ἰναχὸν ὃ Ἦ Ἰλιακῶν ἐξησαν ἐπτακοσίοις πρεσβέειν. Chron. p. 65, 66.

(22) Εἰς ὃ τὸν χροῖον Ἦ Τρωϊκῶν ἀπὸ Ἰνάχου ἡμεῖς μὲν εἰκοσὶν ἢ μίᾳ πλείους διὰ γενεαῖς· ἐτὶ ὃ γ' (i. e. 400) καὶ πρόσω. Præp. Evang. lib. x. c. 11, 12. p. 494, 497. See *Tatian*. Orat. cont. Græc. inter op. Just. Mart. p. 172. *Clem. Alex. Strom.* i. p. 320.

Years:

Years : and *Clemens Alexandrinus* so reckoned (23) them. This demonstrates, that there is an Error in their Number, and that both *Tatian* and *Clemens* wrote seven hundred Years ; as the Testimony above concerning them, cited by *Eusebius* in the Preface to his Chronicon, shews that they did.

The Error might arise from a Transcriber of *Tatian* writing Ϟ, the numeral Letter for 400, instead of ψ, the numeral Letter for 700, which was undoubtedly the true Number.

But if *Ptolemy* of *Mendes* thought *Moses* lived in the Reign of *Amosis* and *Inachus*, it does not hence certainly follow, that *Tatian* and *Clemens* placed him so high : nay, it is plain, that *Clemens*, in reckoning the Time from the Exodus to the Foundation of *Solomon's* (24) Temple, computes it to be no more than five hundred and sixty-six Years ; and so *Moses* and the Exodus by this Computation was in the Year before *Christ* 1580 : but by other Reckonings *Clemens* made this Term one thousand five hundred and ninety-two Years.

Eusebius perceiving the Error of *Africanus*, who made *Moses* contemporary with *Phoroneus*, placed his leading the *Jews* out of *Egypt* with much greater Probability in the Reign of *Cecrops* (25), first King of *Athens*. He places *Cecrops* four hundred Years (26) before the Destruction of *Troy* ; and he reckons the Destruction of *Troy* with the *Greek* Chronologers to be four hundred and eight Years before the Olympiads ; by this Computation (if he had placed the Exodus in the Beginning of the Reign of *Cecrops*) *Moses* and the Exodus would have been in the Year before *Christ* 1584.

This Epoch wants only nine Years of the true Time, according to the History of the Book of *Judges* ; and the Times of the Kings of *Judab* and *Israel* afterwards.

But *Eusebius* chose in his Chronicon to follow a contracted Chronology of the Times of the *Judges*, founded only on some *Jewish* Inter-

(23) Εἰς μὲντοι τὰ ἱκανὸν ἴτη πρὸς ἑκατάλεγονται ἡμεῖς. Strom. i. p. 335.

(24) Strom. i. p. 323—325.

(25) The *Parian* Marbles place *Cecrops* in the Year before *Christ* 1582.

(26) Præp. Evang. lib. x. c. 9. p. 486.

pretations and Traditions concerning them. This was a great Weakness in *Eusebius*; and his Example has misled the Moderns, and induced them to shorten the Scripture-Chronology by an hundred Years in the Time between *Moses* and the Temple; in direct Contradiction to the Times of the *Judges*, as related both in the *Hebrew* and *Greek* Copies of Scripture: and as understood by *Josephus*, and the whole *Christian* Church before the Time of *Eusebius*, and by many learned *Christian* Writers since.

The Mistake of *Africanus*, and other ancient *Christian* Writers, concerning the Time of *Moses* and the *Israelites* going out of *Egypt* in the Reign of *Amosis* and *Inachus*, or of *Phoroneus* and *Ogyges*, is evidently owing to their following the Error of *Josephus*, who supposed the Shepherds of *Manetho's* seventeenth Dynasty to be the *Israelites*; and also their supposing that *Herodotus*, *Polemo*, *Ptolemy of Mendes*, *Apion*, and others, had made them the same.

Herodotus, as I have observed, says nothing about it; and it is evident, that *Manetho*, from whom the Relation of the other Historians was taken, did not think the *Israelites* were these Shepherds whom *Amosis* expelled out of *Egypt*. And *Josephus* shews out of *Manetho* himself, that he placed the Expulsion (27) of the *Jews* five hundred and eighteen Years after that of the Shepherds. So little Ground had *Josephus* to imagine, that the History of the Shepherd Kings in *Manetho* belonged to the *Israelites*; and that *Manetho* himself so (28) understood it, contrary to his professed History of them.

Nevertheless, on this groundless Supposition, the Time of the Exodus of the *Israelites* being confounded with that of the Expulsion of the Shepherds, is carried too high by an hundred and twenty-nine Years.

It is certain, that *Apion* could not cite *Ptolemy of Mendes* for *Moses* going out of *Egypt* with the *Jews* in the Reign of *Amosis* and *Inachus*; because he himself (29) placed the Exodus so low as the first Year of

(27) Cont. Apion. lib. i. p. 460, 461, 462.

(28) Cont. Apion. lib. i. p. 459. and lib. ii. p. 469.

(29) Apud Joseph. cont. Apion. lib. ii. p. 469. *Lyfimachus* of *Alexandria*,

the

the seventh Olympiad, (reckoned probably from Iphitus, in the Year before Christ 884) the same Year, he adds, that the Phœnicians built Carthage: and so in the Year 860 before the Christian Æra, by his Reckoning. And as Apion placed the Exodus of the Jews so low, he could not cite Ptolemy of Mendes for relating that the Jews departed out of Egypt in the Reign of Amosis; and no doubt Ptolemy spake of the Phœnician Shepherds only, and not of the Jews.

But as Josephus applies to the Jews the History of Manetho's Shepherds; and even ventures to say, that Manetho himself (30) related that the Jews came into Egypt being many Myriads in Number; and went out thence into Judæa in the Reign of Tethmosis: so Africanus and other Christian Writers might in like manner apply to the Israelites what Ptolemy of Mendes meant of the Phœnician Shepherds. What supports this Supposition is, that Tatian and Clemens both observe from Apion, that Ptolemy related, that Amosis, who, as they thought, expelled the Jews, demolished Avaris, which was the very City out of which he expelled the Phœnician Shepherds, (as Manetho related) and not the Jews.

in his Egyptian History, pretended, the Jews went out of Egypt in the Reign of Bocchoris, one thousand seven hundred Years ago, saies the present Text of Josephus, cont. Apion. lib. ii. p. 469. But Josephus certainly knew better than to write that Bocchoris lived one thousand seven hundred Years before his Time. Bocchoris began to reign in the Year before Christ 736, as appears from Manetho's Dynasties: so that the Number 1700 is undoubtedly corrupt; and might be 700, but that is too little. Tacitus had told the same idle Story of the Jews being driven out of Egypt in the Reign of Bocchoris, which he probably took from Lyfimachus. Annal. lib. v. c. 3.

(30) Προηκὼν (Μανεθῶς) ὅτι ἡμετέρας ποταμῶς μυριάσιν ὅτι τὴν Αἰγύπτου ἐλθόντας κατέλθαι τὴν ἐροικύνιον· εἰτ' αὐτὸς ὁμολογῶν χρόνον πάλιν ὑστερον ἐκπεσόντας τὴν νῦν Ἰουδαίαν κατέλαβεν, καὶ κλισαντες Ἰερουσόλυμα τὸν νῦν κατέλαβον αὐτοὺς. Cont. Apion. lib. i. p. 459. Μανεθῶς μὲν γὰρ καὶ τὴν Τεθμῶσι βασιλείαν ἀπαλαγμῶσαι φησιν ἐξ Αἰγύπτου ὅτι Ἰουδαίους πρὸ ἐτῶν τετρακοσίων ἐννεήκοντα τετῶν τ' εἰς Αἶγυπτον Δαναῶ φυγῆς. Ibid. lib. ii. p. 469. Hence Josephus might easily have seen, both from the Number of Shepherds, as being many Myriads, as also from the Time of their coming into Egypt and going out of it; and likewise from their being said to have conquered the Country, that Manetho could not speak of the Jews, but only of the Phœnician Shepherds.

The

The same Suspicion arises about the Testimony of *Polemo*, whom *Africanus* cites as only saying, that in the Reign of *Apis*, Son of *Phoroneus* (31), *Part of an Egyptian Army withdrew out of Egypt, and settled in Palestine, called Syria, not far from Arabia.* *Africanus* thought this was meant of the *Jews*, but *Polemo* meant it undoubtedly of the Army of the *Phœnician* Shepherds, who went out of *Egypt* in the Year 1722 before the *Christian* Æra; which was the fifty-eighth Year of the Reign of *Phoroneus*, who reigned sixty Years, and three Years before the Reign of *Apis*, according to the truest Æra of the *Argive* Kingdom.

And as *Africanus* appeals at the same time to (32) *Apion* for the *Jews* going out of *Egypt* under the Conduct of *Moses*, in the Reign of *Amosis*, King of *Egypt*, and of *Inachus*, King of *Argos*; and even saies, that *Herodotus* mentions this their Retreat, and also *Amosis*; we need not doubt but that, as he is greatly mistaken with respect to both these Writers, as I have shewn, he is also no less mistaken (and *Justin Martyr* and others before him likewise) with regard to *Polemo* and *Ptolemy of Mendes*; whose Relations of the *Phœnician* Shepherd Army they have misunderstood and supposed to be meant of the *Jews*, just as *Josephus*, by a like Misunderstanding, has applied to them *Manetho's* Dynasty of the *Phœnician* Shepherd-Kings.

There seem to have been but few and very imperfect Accounts remaining in the *Egyptian* Records concerning the Abode of the *Jews* in *Egypt*, and their Exodus under *Moses*: and these seem to have been Misrepresentations of their History, and Departure, which was miraculous, made out of Hatred to the *Jewish* Nation, of all others most opposite to the *Egyptians* in religious Matters: and *Manetho* in his Account of them is grossly mistaken in the Time of their Departure, as well as in the Reason which he gives for their Expulsion: and nothing that he saies about them has the least Evidence to support it. *Manetho*, and *Chæremon*, an *Egyptian*, who lived in the Year 30 before the *Chri-*

(31) Apud Euseb. Præp. Evang. lib. x. c. 10. p. 490.

(32) Apud Euseb. ibid.

stian Æra, and followed in many Things the Account of *Manetbo* (33), agree, that the *Israelites* were driven out of *Egypt* in the Reign of *Amenophis*: and this *Amenophis*, they pretended, was the Grandson of *Setbos*, or *Sesoftris*. This Relation seems to be occasioned either by their wilfully mistaking the *second Amenophis*, who was the eighth King of the eighteenth Dynasty, and in the first Year of whose Reign the *Israelites* went out of *Egypt*, (his Father *Tuthmosis* being the *Pharaoh* who was drowned in the *Red Sea*, as I fully proved above) for another *Amenophis*, who was the Son of *Rampses*, the second King of the nineteenth Dynasty, and lived several Centuries after the other: or else, as *Josephus* saies, they feigned this later *Amenophis*, as they have done the whole History of the Exodus of the *Jews*, on purpose to degrade the Antiquity and Reputation of the *Jewish* Nation.

But however this was, the Testimonies of *Manetbo* and *Chæremón* fairly imply, that the ancient *Egyptian* Annals made mention of the *Israelites* and their leaving *Egypt* in the Beginning of the Reign of *Amenophis*, which was true; and they might relate this with the Addition of many ignominious Circumstances fixed upon the *Jews*, rather than own the Truth, that the *Jews* were led out of *Egypt* under the divine Conduct of *Moses*, after many Judgments and Plagues inflicted upon the *Egyptians* for their obstinate Impiety and Infidelity; and that *Tuthmosis*, the Father of *Amenophis*, lost his Life, and was drowned in the *Red Sea*, with all his Army, in the Pursuit of them. This was a shocking Circumstance and Disaster to the *Egyptians*, which they would be willing to conceal, or disguise: and so pretended that the *Jews* were expelled from *Egypt*, not by *Amenophis*, the Son of *Tuthmosis*, who was drowned; but by another *Amenophis*, who lived several (34) Ages after: and that also they were driven out on account of their Leprosy; and not that they departed by the Command of God, and were miraculously delivered from the Hands of the *Egyptians*.

But yet, though *Manetbo* hath disguised and misrepresented the *Jewish* History, we learn from *Artapanus*, who lived about a Century

(33) Apud Jos. cont. Apion. lib. i. p. 465.

(34) See a full Account of the Relations of *Manetbo* and *Chæremón* concerning the *Jews*, in *Josephus*, lib. i. cont. Apion. p. 460—465.

before *Chærenton*, that there were better and truer Accounts of it in the *Egyptian Books*. For he tells us, that *the Priests of Heliopolis*, who knew the *Jewish History in Egypt* best, fairly owned, that the *Egyptian King* with his whole Army was drowned in the *Red Sea*, whilst they pursued the *Israelites*, who marched through it on dry Land. The Account is very remarkable, viz. "The *Heliopolitans*, saies he (35),
 " relate, that their King, with a great Army, along with which they
 " carried the *sacred Animals*, pursued the *Jews*, who had carried
 " away the Goods which they borrowed of the *Egyptians*. But *Moses*,
 " by a divine Command, smote the Sea with his Rod; upon which the
 " Waters gave way, and their whole Army marched through upon
 " dry Land: and whilst the *Egyptians* went in after them, and pur-
 " sued them, *Lightnings* flashed in their Faces, and the Sea returned
 " into its Channel, and overwhelmed them: so that the *Egyptians*,
 " partly by Lightning, and partly by the Surges of the Sea, all perished
 " to a Man; but the *Jews* all escaped."

This Account from the *Egyptian Priests* themselves is a strong Attestation to the Truth of the Scripture-History of the *Jews*, and to the divine Oeconomy of *Moses*.

What the *Heliopolitan Priests* related concerning the *sacred Animals* being carried with the *Egyptian Army* when they pursued the *Jews*, from a superstitious Belief of their protecting them against their Enemies, gives Light to what is related *Exod. xii. 12.* where God threatneth to execute Judgment against all the Gods of Egypt: some of which probably were slain with the first-born of the *Egyptians*; and others drowned with their Worshipers *Pharaoh* and his Host in the *Red Sea*.

And their mention also of the *Egyptians* being burnt with Lightning at the same time, illustrates what is said *Psal. lxxvii. 16, etc.* *The Waters saw Thee, O God, the Waters saw Thee: they were afraid, the Depths also were troubled. The Clouds poured out Water; the Skies sent out a Sound; thine Arrows also went abroad. The Voice of thy Thunder was in the Heaven; the Lightnings shone, the Earth trembled and shook. Thy Way is in the Sea, and thy Paths in the great Wa-*

(35) Apud Euseb. Præp. Evang. lib. ix. c. 27. p. 436.

ters.

ters.—Thou leddest thy People like a Flock by the Hands of Moses and Aaron.

Josephus applies (36) the foregoing Words of the *Psalmist* to the miraculous Passage of the *Israelites* through the *Red Sea*, and the Destruction of the *Egyptians*. The *Chaldee Paraphrast* here interprets the Sea also of the *Red Sea*.

Diodorus Siculus (37) has a remarkable Passage in his History of the *Ichthyophagi*, who lived near the *Arabian Gulf*, amongst whom, he saies, was preserved a Tradition handed down to them from their Ancestors many Ages then ago, that the (*Arabian*) Gulf was all laid dry by a great Reflux of the Sea, insomuch that dry Land appeared at the Bottom of it : the Water of the Sea afterward by a violent Tide returned into its former Channel. This seems to be an imperfect Tradition of the Passage of the *Israelites* through the *Arabian Gulf* of the *Red Sea*.

Diodorus Siculus (38) also had an Account from the *Egyptians*, that the *Jews* were sent out of *Egypt* on account of a *Plague* which raged amongst them ; which might be the Account of the Destruction of their *Cattle* and their *first-born*.

There are other historical Evidences, which are older than *Manetho*, of the *Phœnicians* having invaded and lived in *Egypt* in the Times related by *Manetho*.

The Priests of *Jupiter* at *Thebes* in *Egypt*, told *Herodotus*, that two Priestesses of *Jupiter* were taken Captive, and carried away from *Thebes* by the *Phœnicians* ; and that one of them was sold into *Libya*, where by her Advice the *Libyans* founded the Oracle of *Jupiter Am-*

(36) *Antiq. Jud. lib. ii. c. 16. p. 115.*

(37) The *Ichthyophagi* are placed by *Pliny* in an Island of the *Arabian* or *Red Sea*, *Hist. Nat. lib. vi. c. 28.* *Cellarius* places them upon the *Arabian Gulf*, and bordering upon the *Trogladytæ* : and here they are placed by *Marcianus Heracleotes*, or *Scymnus Chius*, in his *Periplus*, who calls them Ἀεθαυγόνιοι Ἰχθυοφάγοι, p. 41. There were several other Nations called *Ichthyophagi*.

(38) *Apud Phot. Biblioth. p. 1152, 1153.* See also *Strabo* concerning *Moses*, etc. *Geog. lib. xvi. p. 1104.*

mon: and that the other was sold into *Greece* to the *Thesprotian Pelasgi*, and persuaded them to found an Oracle at *Dodona* to the same *Jupiter*: and that these were the first (39) Oracles of *Libya* and *Greece*.

The Priestesses of *Dodona*, and others, who were Ministers of the Temple there, agreed to the *Egyptian* Account, that their Oracle was founded by a Woman who came from *Egypt*, whom they called a *black Pigeon*, (as being a *Widow*, whom the *Egyptians* hieroglyphically denoted by a *black Pigeon*, as *Orus Apollo* tells us.) And in Confirmation of this Account, *Herodotus* saies, there was a (40) great Similitude between the Oracle at *Thebes* and that at *Dodona*.

Now as this Oracle was the most (41) ancient of any in *Greece*; and was far older than the *Theogony* of the *Greek* Gods: and that in *Libya* was famous in the Reign of *Semiramis*, who succeeded *Ninus*, and consulted it about the Year 1930 before the *Christian* *Æra*: it is very probable, that they were founded by two Priestesses, who were taken captive at *Thebes* by the *Phœnicians*, when they invaded and conquered *Egypt* in the Year before *Christ* 1982. For we learn from *Manetho*, that they plundered all the Country as far as *Thebes*: and so it is probable, that these Priestesses were then made Captives amongst others, and carried to *Mempbis*, which the Shepherd Kings made the Seat of their Kingdom; and were sold, one to the neighbouring *Libyans*; and the other to the *Thesprotian Pelasgi*, who traded into *Egypt*. So this is an Evidence of the *Phœnicians* having in ancient Times been powerful in *Egypt*; and History mentions no other Time but that when the *Phœnician Shepherds*, so called, conquered *Egypt*.

There are two other Passages in *Herodotus*, which shew that the *Phœnicians* in ancient Times had dwelt in *Egypt*; and afterward left it and settled in the Country where they then were. One is, where *Herodotus* speaking of the *Phœnicians*, who furnished *Xerxes* with Ships in his Expedition against *Greece* (42), relates, that *they themselves*

(39) *Herodot. lib. ii. c. 54, 55.*

(40) *Ibid. c. 58.*

(41) *Ibid. c. 52.*

(42) Οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν οἶκον (ὡς αὐτοὶ λέγουσι) ἔπλη τῇ ἐρυθρῇ
owned,

owned, that in ancient Times they had dwelt near the Red Sea; and passing from thence inhabited the Sea Coasts of Palestine Syria. These Phœnicians, who in old Times had dwelt in the Borders of the Red Sea, could be no other than the Phœnician Shepherds, who had settled themselves hereabout, and inhabited all along the Coasts of the Egyptian Arabia, from Pelusium to the Red Sea, after their Invasion and Conquest of Egypt: and who after their Expulsion from Pelusium went into Phœnicia of Palestine, which was anciently included in Syria, and lived there ever after.

The other Passage is, where, speaking of the first Occasion of the Quarrel between the Greeks and Asiatics, he saies, that the most approved Persian Historians related, “ that the Phœnicians were originally the Authors of it: who after they were come from the Parts “ about the Red Sea, into the Country which they then inhabited “ upon the Sea Coasts, exercised themselves in Shipping, and carried “ Egyptian and Syrian Merchandises into other Countries, and amongst “ the rest to Argos, which City at that Time excelled all others in “ Greece. Here by Surprize they seized Io, the Daughter of Inachus “ King of Argos, and carried her into (43) Egypt.” This was the Account of the ancient Persians, and is a Testimony agreeing with the Phœnicians own Account, that they had formerly inhabited the Borders of the Red Sea.

Θαλάσῃ· ἐνθεῦτεν ἣ ὑπερβαίνει τῆς Συρίας οἰκίσαι τὸ παρὰ Θάλασσαν· τῆς ἣ Συρίας τῆτο τὸ χωρίον καὶ τὸ μίχρα Αἰγύπτου πᾶν Παλαιστίνην καλεῖται. Lib. vii. c. 89. p. 412.

(43) Περίτων μὲν νῦν οἱ λόγοι Φοίνικας Φασὶ γινέσθαι τῆς Αἰγύπτου αἰτίας· τέρας γὰρ ἀπὸ τῆς ἐρυθρῆς καλομένης Θαλάσσης ἀπικομῆναι ἐπὶ τήνδε τὴν Θάλασσαν, καὶ οἰκήσαντας τῶτον τὸν χώρον τὸν καὶ νῦν οἰκίσουσιν, αὐτίκα ναυιλιήσιν μακρῆσιν ἐπιθέσθαι ἀπαγινέοντας ἣ Φοινίαν Αἰγύπτια τε καὶ Ασσύρια, τῇ τε ἄλλῃ χώρῃ ἐσαπικνέεσθαι, καὶ δὴ καὶ ἐς Ἀργεῖον· τὸ ἣ Ἀργεῖον τῶτον τὸν χρόνον προῆχεν ἅπασιν τῶν ἐν τῇ νῦν Ἑλλάδι καλομένη χώρῃ—καὶ Ἰὼν τὴν Ἰνάχου σὺν ἄλλῃσιν ἀρπαδύμεναι [a Phœnicibus] ἐσβαλλομένους ἣ [Φοίνικας] ἐς τὴν νέα εἵχεσθαι Δοπηλίαν ἐπ’ Αἰγύπτου· ἔτι μὲν Ἰὼν ἐς Αἰγύπτου ἀπικέσθαι λέγουσι Πέρσαι. Lib. i. c. 1, 5. Ephorus agreed with this Account, Apud Schol. Apollon. Rhod. Argonaut. lib. ii. § 168. p. 160. And he supposed Io to be the Daughter of Inachus. Diod. Sic. lib. v. p. 331. makes Io to be the Daughter of Inachus: but then he supposes Inachus to reign but a little before Triopas. Phercydes also made her Daughter of Inachus, Apud Apollod. lib. ii. c. 1. See more in the Observations following.

The Story of the Rapture of *Io* was otherwise related by the *Greeks*, as *Herodotus* adds ; and the *Phœnicians*, in their Relation of it, said, that *Io* (44) was not forced away ; but that she lay with a Master of one of their Ships, and afterward finding herself with Child, she went voluntarily away with the *Phœnicians* for fear of her Parents, and to hide her Disgrace. Now this *Io* was her whom *Syncellus* (p. 152.) calls the second *Io*, and the *Pharian Isis*, who after her coming into *Egypt* was married to *Telegonus*, and had by him *Epaphus*. *Apollodorus* (45) and *Pausanias* make her the Daughter of *Jafus* ; but *Apollodorus* makes *Jafus* Son of *Argus* and *Ismene*, and so Brother of *Criafus* King of *Argos* ; and *Pausanias* makes him Son of *Triopas*, and to reign before *Crotopus* ; but this is not probable. *Cercops*, cited by *Apollodorus*, wrote, that she was the Daughter of *Argus* and *Ismene* : *Hesiod* and *Acufilaus* made her the Daughter of *Pirenis*, or *Piranthus*, who was Brother of *Jafus*. *Castor*, and the Tragedian Writers, and *Hyginus* (Fab. 145.) and *Æschylus* (46) agree with *Pherecydes* and *Ephorus*, that she was the Daughter of *Inachus*. Whence it is uncertain, whether *Io* was the Daughter of *Inachus*, or of *Jafus*, or of *Piranthus* ; but of whichsoever of these she was the Daughter, her Age is fixed, because *Æschylus*, who makes her the Daughter of *Inachus*, supposes her to live but four (47) Generations before *Danaus*. For *Epaphus* was her Son, and *Libya* was Daughter of *Epaphus*, and *Belus* was Son of *Libya*, and *Danaus* was Son of *Belus*. And if she was Daughter of *Jafus*, or *Piranthus*, there were no more than four Generations from her to *Danaus* ; viz. 1. *Phorbas*, who succeeded *Criafus* King of *Argos*, and the Brother of *Jafus* and *Piranthus*. 2. *Triopas* ; 3. *Crotopus* ; 4. *Sthenelus*, who was contemporary with *Danaus*. From all which it is evident, that the Rapture of *Io* cannot be placed above ten or twelve Years higher than *Phorbas*, and about the Year 1600 before the *Christian* Æra. And this was 122 Years after the

(44) Herodot. lib. i. c. 5.

(45) Apollod. Biblioth. lib. ii. sect. 3, 4. Paus. Corinth. p. 58.

(46) Æschyl. Prometh. vinct. p. 38. edit. Steph. 1557.

(47) Ibid. p. 52. et Schol. in loc.

Phœni-

Phœnicians retired from the Parts about the *Red Sea*, to the Sea Coasts of the *Mediterranean*. And the preceding Narrations of *Herodotus* are a strong Evidence of the *Phœnicians* having anciently dwelt in *Egypt*, near the Borders of the *Red Sea*: and therefore they must be the ancient *Phœnician* Shepherds, who after their Departure out of *Egypt*, settled in *Palestine Phœnicia*, as *Manetho* related.

I proceed to consider the Time and History of the most famous *Egyptian* King and great Conqueror *Sethos*, as he is called by *Manetho*; and by the *Greeks*, *Sesoosis*, *Sethosis*, and *Sesostris*.

Sethos was the first King of the nineteenth Dynasty of *Manetho*, and succeeded his Father *Amenoph*, in the Year before *Christ* 1338. according to the *Egyptian* Chronology.

There is no Reason to doubt of the Exactness of this Chronology: but *Manetho*, by a gross and unaccountable Error, related *Sethos* to be *Ægyptus*, who was the Brother of *Danaus*. This has occasioned both ancient and modern Chronologers to place *Sesostris*, or *Sethos*, many Years too high. *Manetho* undoubtedly knew the true Time of *Sethos*, as it was recorded in the *Egyptian* Annals: but he did not know the Time of *Ægyptus* and *Danaus*, which he took from some *Greek* Writers; and so was imposed upon in believing them to be the same with *Sethos* and his Brother *Armais*. This was a Fable which he took from some Mythologists, whose Writings he owns he made use of; and does not pretend that *Sethos* was called *Ægyptus* in the *Egyptian* Records, in which he was by another Name called *Rameffes*, *Ramefes*, or *Ramestes*, as he himself observed. All the *Greek* Historians, which are extant, agree that the History and Time of *Sethos*, or *Sesostris* and of *Ægyptus* and *Danaus*, are different from each other. *Herodotus*, *Diodorus Siculus*, and *Strabo*, suppose them to be different Persons, and to live in different Times. *Apollodorus*, the learned *Athenian*, who was well versed in the *Egyptian* History, tells us, that *Ægyptus* and *Danaus* were the Sons of *Belus*, who was the Brother of *Agenor* the Father of *Cadmus* (48). So *Danaus*, *Ægyptus*, and

(48) *Apollod.* Biblioth. lib. ii. c. 1. sect. 4. lib. iii. c. 1. init.

Cadmus,

Cadmus, were Cosen-germans and Contemporaries. Their Times are fixed with great Certainty by the *Parian Marbles*, which place the Coming of *Cadmus* into *Greece*, and his building *Cadmea*, 310 Years before the Destruction of (49) *Troy*; that is, 1493 Years before the

(49) The *Arundel*, or *Parian Marbles*, which are very valuable Chronological Tables of ancient Times, and begin with the *Attic Æra*; and were made by some learned *Athenian* 263 Years before the *Christian Æra*, place the Destruction of *Troy* twenty-five Years too high; and in consequence of that, they place the historical Facts preceding it in general so many Years too high, and also after it to the Time of the annual Archons. Therefore the true Use to be made of these Marbles, in the ancient Times before the taking of *Troy*, and to the annual Archons, is to reckon so many Years as are set down in them precedent to the Destruction of *Troy*; and these Years reckoned with the true *Æra* of *Troy*, or 1183 Years before the *Christian Æra*, will always give us the true Time of the historical Facts before the *Trojan Æra*; or we may deduct twenty-five Years in any Computation of Facts mentioned in them, to the Time of the annual Archons. But if we, otherwise, reckon all the Years set down in them, with the Addition of 263 Years to the *Christian Æra*, we shall reckon twenty-five Years too many in most, if not all the Times preceding the Destruction of *Troy*, and after to the annual Archons. This is evident, from the concurring Testimonies of Historians and Chronologers. *Isocrates* (*Orat. Panathen.* p. 454.) reckons the *Athenian* Constitution to have subsisted, from its first Establishment by *Cecrops*, to the Tyranny of *Pisistratus* and the Time of *Solon*, not less than a thousand Years: ταύτη ἡ χρόνος ἐκ ἑλπίων χιλίων ἐστίν. ἀλλ' ἐμμένους ἀφ' ὧν παρέλαβε, μέχρι τῆς Σολῶν καὶ ἡλικίας, Πισιστρέτου ἢ Δωρεσίου. Now *Pisistratus* seized upon the Government of *Athens*, in the Year before *Christ* 561, according to the *Marbles*: and therefore, by the Reckoning of *Isocrates*, *Cecrops* began to reign in *Attica*, in the Year before *Christ* 1561. This is twenty-one Years later than the *Marbles* place him, which reckon from *Cecrops* to *Pisistratus* 1021 Years, and put *Cecrops* in the Year 1582 before the *Christian Æra*. This Testimony of *Isocrates* is an ancient and strong Evidence, that the Epoch of the *Marbles* is fixed too high.† The many Omissions of Reigns and Archons in the *Marbles* shew, that they were not extracted from any public authentic Records; but from some ancient Writers, from whom also they have inserted many curious historical Facts, not relating to the *Athenian* History. The Facts are all adapted to the Times of the Kings, or Archons of *Athens*, in which they happened: and from the Time of the annual Archons, they are the most authentic Records which are extant; and in the whole, are a most valuable Remain of Chronological Antiquities. They seem to have been engraved in *Paros*,

Christian

† see Addition.

Christian Æra. They also place the coming of *Danaus* to *Argos*, eight Years later, or 1485 Years before the same Æra : and this Time is agreeable to all ancient History and Chronology.

Tatian, a learned *Christian* Chronologer, reckons ten Generations from *Danaus* to the Destruction of *Troy*. These Generations were computed three to a Century, as *Herodotus* (50) acquaints us. So *Danaus*, by this Reckoning, came to *Argos* out of *Egypt* 333 Years before the taking of *Troy*, or about 1517 Years before the *Christian* Æra. But as there were really but nine successive Generations and Reigns from *Danaus* to the taking of *Troy*, which made 300 Years ; this Computation places *Danaus* 1483 Years before the *Christian* Æra.

Eusebius saw plainly, that the Time of *Sethos* in the Dynasties of *Manetho* could not stand with the known Time of *Ægyptus* ; and therefore, with the usual Liberty which he takes with those Dynasties, he supposes, that *Ægyptus* was not *Sethos* but *Armesses*, the sixteenth King of the eighteenth Dynasty, who was the Grandfather of *Sethos* ; and whom, the better to disguise the Matter, he calls *Remesses*, or *Ramesses*, in his Chronicon, knowing that *Sethos* had this Name in *Manetho*. Nor is this all ; but *Eusebius* proceeds with further Liberty, and omits the true *Ramesses* who immediately preceded his *Remesses*, because he reigned but one Year and four Months ; and thereby makes *Armais* immediately to precede him ; and supposes *Armais* to be *Danaus*, the Brother of his *Remesses*, called by him *Ægyptus*, though in Reality he was his Grandfather, as appears from *Manetho*. And lastly, that he might bring his *Remesses* up to the Time of *Ægyptus*, he adds twenty-one Years to the Reign of *Amenoph*, and instead of nineteen gives him forty Years. By all which Management he places *Remesses*, or more truly *Armesses*, in the Time of *Ægyptus*, and 1487 Years before the *Christian* Æra, and very near to the true Time of *Ægyptus* : but *Armesses*, whom he would have to be *Ægyptus*, began to reign in *Egypt* in the Year before *Christ* 1424.

when *Astyanaetes* was Archon there, as is mentioned in the Beginning of them : or however, they are engraved on Marble brought from that Island.

(50) Γενεὰς τῶν ἀνδρῶν ἐκατὸν ἑνὶ ἑκατῷ. Lib. ii. c. 142.

From

From what has been said, it appears very evident and undeniable, that *Ægyptus* and *Danaus* lived 150 Years before *Sethos* and his Brother *Armais*: and our learned Chronologer Archbishop *Usher*, and others, have erred near so many Years in the Time of *Sesoftris*.

But if the Time of *Sethos* had agreed with that of *Ægyptus*, they could not thence be inferred to be the same King of *Egypt*. Their History is entirely different.

If it be true that *Belus* reigned in *Egypt*, as *Apollodorus* relates, it is probable that he reigned at *Thebes*, and over the upper *Egypt*; and the Parts of *Arabia* towards the *Red Sea*, and *Libya* which belonged to this Kingdom. For *Cadmus*, his Brother's Son, is said to have been born at *Thebes* (51). *Ifidore* (52), by a strange Mistake, saies, that *Cadmus* built *Thebes* in *Egypt*, as well as the City of the same Name in *Bæotia*. *Apollodorus* (53) adds, that *Belus* made his Son *Ægyptus* Præfect of *Arabia* belonging to *Egypt*; and placed his other Son *Danaus* over *Libya*. But *Sethos* was King of all *Egypt*, and resided at *Memphis*: and when he came to the Throne, he made his Brother *Armais* Governor of the whole Kingdom under him, whilst he went on his warlike Expeditions. But we never read that *Ægyptus* made any Expeditions, or went out of *Egypt*.

Other Writers think, that *Belus* never reigned in *Egypt*. *Diodorus Siculus* (54) relates, that this *Belus* went with a Colony out of *Egypt* into *Babylonia*, and settled near the River *Euphrates*. And *Pausanias* (55) saies, that the *Babylonian Belus* had his Name from *Belus* an *Egyptian*, the Son of *Libya*. Though this Account of *Pausanias*, that the *Belus* worshiped by the *Babylonians* was so called from

(51) Conon. Narrat. 37.

(52) Origin. lib. xv. p. 1187.

(53) Biblioth. lib. ii. c. 1. sect. 4. and from him the Scholiast, on the Prometh. vinct. of *Æschylus*, p. 52. edit. Steph. and Eustath. Comment. in Hom. Il. A. saies, Δαναός μὲν θανάτῳ τῆ πατρὸς (Βήλε) ἤρξε Λιβύης, Αἰγυπτοῦ δ' Ἀργείας. But *Isocrates* agrees with the oldest *Greek* Writers, that *Danaus* went from *Egypt* to *Argos*. Laudat. Helen. in fin.

(54) Lib. i. p. 17.

(55) Messen. p. 134.

the

the *Egyptian Belus*, be by no means true, yet it shews that there was an *Egyptian Belus*, Son of *Libya*, and Father of *Ægyptus*.

In all the History of *Sethos* there is not the least mention of his having more than *six* (56) Sons, much less of his having *fifty*, as *Ægyptus* is said to have : nor is it any where related, that any of his Sons married the Daughters of his Brother. Lastly, it appears probable from the Account of *Herodotus*, that *Sethos*, or *Sesoftris*, at his Return from his Expeditions, put his Brother *Armais* to Death, for seizing on his Kingdom, and also conspiring against his Life.

For *Herodotus* saies, that, in his Return, being at *Daphne* near *Pelusium*, he narrowly escaped being burnt in an House or Tent, by his Brother's Contrivance, with his Wife and all his Children ; two of whom, by his Wife's Persuasion, he laid upon the Flames with which they were surrounded, that by damping them with their Bodies for a while, they might save themselves and the rest of the Children, as they accordingly did. And as soon as he returned into *Egypt*, he took Revenge (57) upon his Brother, i. e. he put him to Death. But *Danaus* fled (58) from his Brother *Ægyptus* into *Greece*, and reigned at *Argos* many Years.

It is sufficiently proved, that *Sethos* was not the same Person with *Ægyptus*, as *Manetho* supposed him to be ; but it is certain and indubitable, that he is the same with him who is called *Sesofis* by *Diodorus Siculus*, and *Sesoftris* by *Herodotus*, *Strabo*, and other *Greeks*. Their Time, and the whole History of their Actions entirely agree : their Exploits and Conquests in *Africa*, *Asia*, and *Europe*, are related to be the same.

Manetho saies, that *Sethos*, or *Sethosis*, had an Army of Horse and a Fleet of Ships ; and that having constituted his Brother Governor of *Egypt*, he made Expeditions into *Cyprus* and *Phœnicia*, *Assyria* and *Media*, and subdued all these Countries ; some by the Sword ; and others were terrified with the Number of his Forces, and yielded without fighting. And being elated with his Successes, he marched into the

(56) *Herodotus*, lib. ii. c. 107. saies, he had six Sons.

(57) *Herodot.* lib. ii. c. 108.

(58) *Isocrat.* in *Helen.* Laudat. p. 377.

East, and ravaged the Cities and Provinces of it. After a long Absence from his Kingdom, being advertised that his Brother had put on the Crown, and proclaimed himself King, he returned home; and at Pelusium deposed his Brother, and took the Government into his own Hands. This is the Account of Manetho (59).

The Egyptian Priests told Herodotus (60), that Sesostris was the first who had a Fleet of long Ships, with which he sailed down the Arabian Gulph into the Red Sea, and subdued the Nations bordering upon it. That afterwards he raised a prodigious Land Army, with which he marched through the Continent, and conquered wherever he came. That in those Countries where they fought valiantly against him in Defence of their Liberty, he erected (61) Pillars, on which were inscribed his Name and that of his Country, and how by his Might he had subdued them. In the Countries also which yielded to him without fighting, he set up Pillars with the same Inscription as in the others, and ordered beside, the Privities of a Woman to be engraved on them, to denote their Cowardice and Want of manly Bravery.

Having conquered (Phœnicia, Syria, and) Asia, he passed over into Europe, and subdued the Scythians and Thracians, but went no further.

(59) Apud Jos. cont. Apion. lib. i. p. 447.

(60) Lib. ii. c. 102, 103. See Lucan. lib. x. v. 276. Arrian. Indic. p. 518.

(61) These Pillars with Inscriptions, which *Sesostris* set up in Memory of his Conquests, were most of them demolished in the Time of *Herodotus*. It was natural for the People every where, as they recovered their Liberties, to destroy those Monuments of their Slavery and Subjection. But *Herodotus* saies, he saw some of them in *Palestine Syria*, lib. ii. c. 106. and *Strabo* saies, others remained in *Æthiopia* and *Arabia* to his Time. It is highly probable, that the Pillar, which *Josephus* saies was remaining in his Time, was one of these; which having the Name of *Sethos* inscribed upon it, he imagined it to have been erected by *Seth* the Son of *Adam*, before the Flood, Ant. Jud. lib. i. c. 2. But *Seth*, or *Sethos*, who set up this and many other like Pillars, was no other than the *Egyptian Sethos*, called by the Greeks *Sethosis* and *Sesostris*. His proper Name was *Rameses*, or *Ramestes*, as we learn from *Manetho* and the *Egyptian Obelisks*: and he had the Name of *Sethos* from his Puissance; so the *Egyptians* explained the Word, as *Plutarch* tells us. Σὴθ Αἰγυπτῖοι καλεῖσιν, ὅτι ἐστὶ καλεῖσθαι. De Isid. et Osir. p. 367.

In his Return home his Brother, whom he had made Regent of Egypt, bad like to have burnt him and all his Family in his House, or Tent, at Daphne, sixteen Miles distant from Pelusium, as above observed.

Diodorus Siculus (62) relates, that Sesostris (whom he calls Sesoosis) had a Fleet of 400 long Ships, with which he sailed into the Red Sea, and conquered all the Islands of it; and all the Sea Coasts as far as India. That he had also an Army of six hundred thousand Foot, and twenty-four thousand Horse, and twenty-seven thousand armed Chariots. That he subdued Æthiopia, and afterwards all the Kingdoms of Asia: that he conquered also the Scythian Nations, as far as the River Tanais: and that he passed over into Europe, and marching through Thrace, he bad like to have lost his Army for want of Provisions, and by other Difficulties; and so went no further. And having finished his Expeditions in the Space of nine Years, he returned home loaded with immense Spoils, and with an innumerable Number of Captives. Diodorus (63) also agrees with Herodotus, that the Brother of Sesostris, whom he left in the Government of his Kingdom, usurped the Crown and rebelled against him, and attempted to have burnt him with his Wife and Children in his Tent near Pelusium at his Return from his Expeditions. And it is observable, that Manetho saies, that Pelusium was the Place where Sethos recovered his Kingdom out of the Hands of his Brother, who had usurped it. Diodorus also mentions the Pillars which Sesostris set up every where in Memory of his Conquests.

Having proved the History of Sethos and Sesostris to be one and the same; I shall next shew that the Time of Sesostris agrees with that of Sethos in the Dynasties of Manetho.

Herodotus saies, that Sesostris succeeded (64) Mæris, or Myris; and

(62) Lib. i. p. 48—50.

(63) Ibid. p. 53. See Strab. Geog. lib. xv. p. 1007. also lib. xvi. p. 1114. where he mentions the Conquests of Sesostris in Æthiopia and Arabia (*Felix*) and his subduing all Asia. Also lib. xvii. p. 1138. where he saies, he marched as far as the Cinnamon Country; and set up every where Pillars and Inscriptions in Memory of his Conquests.

(64) Lib. ii. c. 102. That Sesostris succeeded Mæris is evident, because

that *Mæris* had not been (65) dead 900 Years when he was in *Egypt*, about 450 Years before the *Christian* Æra. We may therefore suppose, that it was about 890 Years from the Death of *Mæris*, and the Beginning of the Reign of *Sesofstris* who succeeded him, to the Time of *Herodotus* being in *Egypt*, in the Year before *Christ* 450. And by this Computation *Sesofstris* began to reign about 1340 Years before the *Christian* Æra. This Reckoning is no more than *two* Years before the Time of *Sethos* in the Dynasty of *Manetho*, who succeeded his Father *Amenoph*, in the Year before *Christ* 1338.

Herodotus (66) also saies, that *Sesofstris* was succeeded by his Son *Pheron*; and that *Pheron* was succeeded by a *Memphite*, whom the *Greeks* called *Proteus*, in whose Reign *Paris* was driven by a Storm, with *Helena* into *Egypt*, and was brought to *Memphis* Prisoner to *Proteus*; who being informed that *Paris* had treacherously carried off *Helena*, who was the Wife of *Menelaus*, he detained her till her Husband should come to fetch her home, and ordered *Paris* to depart out of *Egypt*. Thus it appears from *Herodotus*, that *Sesofstris* lived two Generations before the War of *Troy*: and *Sethos* in *Manetho* was succeeded by his Son *Rampses*, who is evidently the *Pheron* of *Herodotus* (for the *Egyptian* Kings had several Names) and he reigned sixty-six Years, and was succeeded by (67) *Ramefes*, or *Rameffes*, in whose

the *Egyptians* reckoned, as *Herodotus* saies, 330 Kings from *Menes* to *Mæris*, and 341 from *Menes* to *Sethos*, who is the eleventh from *Mæris*, and *Sesofstris* is the first of the eleven. Ibid. c. 100, 101, 143.

(65) Ibid. c. 13. By supposing *Herodotus* to have been in *Egypt* in the Year before *Christ* 450, I make him to be there six Years before he wrote and finished his History at *Tburium* in the Year 444 before the *Christian* Æra, and in the 310th Year of *Rome*, as *Pliny* tells us, Hist. Nat. lib. xii. c. 4. *Eusebius* in his *Chronicon* saies, that *Herodotus* recited his History with Applause in a public Assembly at *Athens* (perhaps at the *Panathenæa*) in the third Year of the eighty-third Olympiad, and the Year before *Christ* 446. But *Pliny* saies, he wrote his History at *Tburium* in *Italy*, whither he went with the *Athenian* Colony, who built this City in the 310th Year of *Rome*. This makes a Difference of two Years. But by either Account it is probable, that *Herodotus* was in *Egypt* about 450 Years before the *Christian* Æra.

(66) Lib. ii. c. 111.

(67) *Manetho*, as I observed above, has put an *Amenophis* between *Ramp-*
Reign

Reign *Troy* was taken: so there were two Generations between *Sethos* and the taking of *Troy*, just as there were between *Sesofstris* and the same *Æra*.

Another Argument to prove that *Sethos* and *Sesofstris* lived at the same time, may be drawn from his Conquest of *Media* and *Affyria*, which were then two distinct Kingdoms. This must have been before the *Affyrian* Empire was extended over the upper *Asia*, and had *Media* subject to it, which was in the Year before *Christ* 1230, according to *Herodotus*, who saies, that the *Affyrians* ruled over all the upper *Asia* 520 Years before the *Medes* (68) revolted from them. This Revolt happened upon the Destruction of the Army of *Senacherib*, and his being slain by his Sons, mentioned in Scripture (2 Kings xix. 35, 36, 37.) and 710 Years before the *Christian* *Æra*. So the *Affyrians* had conquered all the upper *Asia* 1230 Years before this *Æra*.

The upper *Asia*, of which *Media* was a Part, as well as the lesser, with *Phœnicia*, *Syria*, and *Arabia*, were all subject and tributary to the *Egyptians*, during the Reign of *Sesofstris* or *Sethos*, who died in the Year before *Christ* 1270. But upon his Death (69) they shook off the *Egyptian* Yoke, in the Reign of *Pheron* or *Rampses* his Son, who was an unactive Prince, and made no Expeditions (70), as both *Herodotus* and *Diodorus Siculus* acquaint us: and in the forty-first Year of his Reign, the *Affyrians* had not only recovered their own Liberty, but were become Masters of *Media*, and all the upper *Asia*. These are remarkable Coincidences, to shew that *Sethos* and *Sesofstris* reigned at the same time (and consequently were the same King of *Egypt*) and also confirm the Relation which *Herodotus* gives of the

Ses and *Rameffes*: but he added no Years to his Reign; and so he was probably a fictitious King, as *Josephus* thinks. *Herodotus* had heard nothing of him: nor is there any Room for him in the Dynasties.

(68) *Herot.* lib. i. c. 95.

(69) *Constantine Manasses* relates from some ancient Writers, that the *Affyrians* recovered their Kingdom and Power after the Death of *Sesofstris*, p. 13. edit. Paris. 1655.

(70) *Herodot.* lib. ii. c. 111. *Diod. Sic.* lib. i. p. 54.

Affyrian

Assyrian Dominion over the upper *Asia*, being no older than 1230 Years before the *Christian* Æra : and that *Ctesias*, and the Writers who followed his Accounts were mistaken, and carried the *Assyrian* Empire in the upper *Asia* many Years too high.

We may also nearly fix the Age of *Sesofstris* from his Expedition against the *Scythians* and *Thracians*, and founding the Kingdom of *Colchis* near *Pontus* along the River *Phasis*. The Account of *Herodotus* is, “ that (71) *Sesofstris* having subdued the *Scythians* and *Thracians*, in his Return homeward, when he came to the River *Phasis*, “ he either left a Part of his Army to people that Country : or else “ a Body of his Soldiers, who were weary with their Expeditions, “ chose to settle there.”

That the *Colchi* were *Egyptians* *Herodotus* makes no doubt ; and adds, that the *Colchi* remembered more of the *Egyptians* than the *Egyptians* did of them ; who, notwithstanding, thought they were a Part of the Army of *Sesofstris*. *Diodorus Siculus* (72), *Valerius Flaccus* (73), and others, agree that *Sesofstris* was the Founder of this Kingdom.

(71) Lib. ii. c. 103, 104.

(72) Lib. i. p. 50.

(73)

— Cunabula gentis

Colchidos hic ortusque tuens : ut prima Sesofstris
Intulerit rex bella Getis ; ut clade suorum
Territus hos Thebas patriumque reducat ad amnem ;
Phasidos hos imponat agris, Colchosque vocari
Imperet —

Argonaut. lib. v. § 418. etc.

Dionysius calls the *Colchi* a Colony of the *Egyptians* (μετέλθοις Αἰγύπτου) de Sit. Orb. § 689. And so *Ammian. Marcellin.* lib. xxii. c. 8. p. 313. And *Agathias Scholasticus*, who saies they were called *Lazi* before, lib. ii. p. 55. *Justin* (lib. ii. c. 3.) and *Pliny* (lib. xxxiii. c. 3.) agree with *Valerius Flaccus*, that the *Scythians* beat the Army of *Sesofstris*, and pursued them to the Borders of *Egypt*. But all ancient Historians agree, that *Sesofstris* conquered the *Scythians*. *Apollonius Rhodius* relates the Expeditions of *Sesofstris* in *Europe* and *Asia*, without mention of his Name ; and saies, the Posterity of this *Egyptian* King remained at *Æa*, founded by him, and which was the Capital of *Colchis*, when the *Argonauts* came thither, lib. iv. § 272, etc. He saies, *Æa* was inhabited many Ages before the *Argonauts* came thither : but it was really no more than three Generations, or an hundred Years, as will

The first (74) King of the *Colchi* was called by an *Egyptian* Name which signified *Helius* or *Sol*; and he was the Father of *Æetes*, who reigned many Years, and was very old at the Time of the *Argonaute* Expedition: so that it could not be less than about an hundred Years from *Sesostris* to this Expedition, which was made about 1230 Years before the *Christian* Æra, as will be hereafter proved: and *Sesostris* returned into *Egypt* in the Year before *Christ* 1329.

Herodotus (75) saies, that the *Scythians* themselves related, that their Nation had subsisted no more than a thousand Years before the Invasion of their Country by *Darius Hystaspis*. This Invasion (76) was about the Year before *Christ* 513, or, as *Petavius* thinks, in the Year 508. So we may place the Beginning of the *Scythian* Kingdom about 1510 Years before the *Christian* Æra.

Herodotus (77) calls the first *Scythian* King *Targitaus*, who was succeeded by his youngest Son *Colaxas*. But these were only two of

be plainly proved. *Apollonius* thought *Sesostris* to be the *Sesonchosis* of *Dicaearchus*, who was a far older *Egyptian* King, whom he fabulously related to live 2936 Years before the Olympiads. Apud Schol. Apollon. in lib. iv. p. 411, 412.

(74) *Pliny* mentions two Kings who had reigned at *Colchis*, or rather in the Country of the *Suanes*, which bordered upon it, or might be that called afterwards *Colchis*, in the Time of *Sesostris*. These he calls *Salauces* and *Esubopes*. Jam regnaverat in Colchis Salauces et Esubopes, qui terram virginem nactus plurimum argenti aurique eruisse dicitur in *Sannorum* gente, et alioquin velleribus aureis inclyto regno. Hist. Nat. lib. xxxiii. c. 3. Here *Pliny* wrote either *Saonorum*, as *Strabo* has it, Geog. lib. xi. p. 763. or rather *Suonorum*, as some of *Harduin's* Manuscripts of *Pliny* read, and *Ptolemy* also, Geog. p. 131. In this Country great Quantities of Gold were brought down the Streams of the Rivers, which the Inhabitants gathered in Troughs full of Holes, in which Fleeces of Wool were laid to receive it. Hence *Strabo* thinks came the Fable of the golden Fleece, which is very probable. The *Sanni* were another People near *Trepezun*, or *Trebisond*. Ibid. lib. xii. p. 825.

(75) Lib. iv. c. 5, 6, 7.

(76) See *Prideaux's* Connect. vol. i. p. 275. and *Petav. Doct. Temp.* tom. ii. p. 563.

(77) Σκύθαι λέγουσι πρῶτον ἀπάντων ἰθύνων, εἶναι τὸ σφέτερον. τῷτο δὲ ἡμέωδω ὠδε. ἀνδρες ἡμέωδω πρῶτον ἐν τῇ γῇ ταύτῃ ἐσση ἐρήμῳ, τῷ ὀνόματι εἶναι Ταργίταον. Lib. iv. c. 5.

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the first Kings of the *Scythians*, who reigned, after they were settled about the *Palus Mæotis*, as is plainly implied in the Relation of *Herodotus*, who saies, that when *Targit* came with the *Scythians* into this Country, he found it uninhabited.

Jornandes (78), from other ancient *Gothic* Writers, assures us, that the *Goths*, *Getes*, or *Scythians*, first migrated out of *Scandinavia*, their original Habitation, under their King called *Berig*. This was about the Year before *Christ* 1490. The *Sueogothic* Chronicle calls him *Eric*, or *Eriëton*, who reigned at *Athens*, having outed *Amphyëtion* in the Year 1488 before the *Christian* Æra.

The fifth King was called *Filmer*, or *Filimer*, Son of *Gudarig*, who led another Colony out of *Europe* into *Asia*, where they settled about the *Palus Mæotis* and the *Euxine* Sea. *Filimer* reigned about the Year before *Christ* 1386. After *Filimer* reigned *Tanaus*, or *Tanaufis*, about the Year before *Christ* 1350. From this King the River *Tanais* might have its Name.

The Son (79) of *Berig*, *Beric*, or *Eric*, was *Vigeter*, who made the second Migration out of *Scandia* into *Mæsa*, where he reigned. The Son of *Vigeter* was *Vingener*, in whose Reign *Samulksis*, the (80) famous *Scythian* Legislator, returned out of *Mæsa* into *Scandia*, and after

(78) Ex Scanzia insula—cum rege suo nomine Berig Gothi quondam memorantur egressi—quinto rege regnante post Berig Filimer, *Filegud Ari-gis* (leg. filio Gudarigis) in prima parte Scythiæ juxta Mæotidem commanebant. De reb. Get. p. 596, 598. edit. Basil. 1531. If *Berig*, or *Eric*, was the *Eriëton*, or *Eriëthon*, who drove *Amphiëtyon* from *Athens* in the Year 1488 before *Christ*, his Father *Targit* must probably reign in the Year 1510. The *Sueogothic* Chronicle saies he first went out of *Scandia* into *Samothrace*, and thence passed into *Asia*, and built *Dardanum*, so called after his Name, *Dardan*, *Tberdan*, *Tborgiot*. This was about one thousand five hundred Years before the *Christian* Æra. See Chron. Sueogothic. apud Not. in Vit. Theoderic. p. 351, 617, 618. also Sheringham de Angl. Gent. Orig. p. 225. *ibid.* p. 167, 168.

(79) Chron. Sueogothic. in Not. ad Vit. Theoderic. Reg. Goth. Stockholm. A. D. 1699. edit. a Joan. Peringskiöld. p. 619—621.

(80) *Samulksis* is the famous *Gothic* Lawgiver whom the *Greeks* called *Zamolxis*, and thought to be the Servant of *Pythagoras*. But this is a great Mistake; and *Samulksis* lived eight hundred and fifty Years before *Pythagoras*—his

his Death was worshiped as a God. The next King was *Filmader*, or *Filmer the Great*, who reigned near the Lake *Mæotis*. His Son was *Tanaufis*, or *Tanauso*, who, by the *Gothic* Account, fought and beat *Vesofis*, or *Sesoftris*, at the River *Tanais*. After *Tanaufis* reigned *Magne*, Son of *Filmader*, in whose Reign *Lampeto* and *Marpesia* were famous *Queens* of the *Goths*.

The six Kings above seem to be all the *Gothic* Princes who succeeded each other from *Targit* to *Tanaufis*, from the Year before *Christ* 1510 to the Year before *Christ* 1350.

The foregoing *Æra* of the *Gothic-Scythian* Kingdom is confirmed by what *Olaus Magnus* (81) writes, viz. that *Sweden and Gotland* had *Kings one thousand three hundred and seventy Years before Dan, the first King of Denmark, began to reign*. Now the Time of *Dan* may be nearly known from *Saxo Grammaticus*, the famous *Danish* Historian. The great *Danish* God (82) *Odhen*, or *Othin*, came out of the *Scythian Asia* into the Northern Parts of *Europe* with a Colony, in

ras. He flourished about the Year 1420. before the *Christian* *Æra*. He is mentioned in *Plato's Charmides* as an ancient King of the *Thracians*, (i. e. the *Thracian Goths*) who was worshiped by them, and was their Lawgiver, p. 464. Ficin. Σάμουλης (i. e. the *Thracian* Physician) λίγην ὁ ἐμύνητο βασιλεὺς, θεὸς δὲ, etc. Samulkis Scytho-Gothorum rex in *Daciæ*, *Thraciæ*, & *Mœsiæ* solo, maximus ille Legislator, in *Scandiam* reversus est, etc. Chron. Sueogoth. p. 620. fin. Not. ad vit. Theoderic. *Anacharsis* in *Lucian* swears by the *Spear* and *Zamolxis* the Gods of their Country. This shews, that *Lucian* did not think him to be the Scholar of *Pythagoras*, because *Anacharsis* was forty Years older than *Pythagoras*. *Scythia*, p. 342. *Herodotus* saies, the *Greeks* told him, that *Zamolxis* was the Scholar of *Pythagoras*; but he gave no Credit to the Story; and judiciously thought, that *Zamolxis* was far older than *Pythagoras*, Lib. iv. c. 95, 96. He observes also, that the *Getes* worshiped no other God but *Zamolxis*, and knew no other: but whether he had been a Man, or was a Dæmon of the Country, he professeth not to know. But the ancient *Gothic* Annals inform us, that he was one of their ancient Kings, who was deified and worshiped; and before him they worshiped only a *Spear*, the Symbol of *Mars*. †

(81) De Gent. Septentrion. lib. v. c. 1. Suecia et Gothia mille trecentis septuaginta annis reges & principes habuerunt, antequam *Dan*, primus rex, in *Dania* regnare cœpit.

(82) Stephan. Not. in Sax. Grammat. lib. vi. p. 141. col. 1.

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the Year 24 before the *Christian* Æra : and was (83) worshiped with his Wife *Friga*, who was a lewd Woman, and his Son *Thor*, by all the Northern Nations, *Goths*, *Swedes*, and *Danes*. Now *Saxo* tells us, that *Othin* came in the Beginning of the Reign of the *Danish* King *Hading*, who was the eighth from *Dan*, or rather the seventh; because the seventh King *Guthorm* reigned only as a tributary Prince, or Prefect, under the sixth King *Suibdager*, who reigned in *Norway*. The Reigns were all short; most of the Kings being slain in Battle, or killed by their Subjects, or deposed. So that, if we reckon their Reigns at eighteen Years one with another, (which is probably too much) *Dan* must reign in the Year before *Christ* 150, or 126 Years before *Oden* or *Othin* came into *Europe*. To this Number 150 add 1370, and then the Beginning of the *Scythian-Gothic* Kingdom commenced in the Year before *Christ* 1520. Whereabout the *Scythians* themselves related the Beginning of it from *Targit*, as we learn from *Herodotus*; and this agrees with the *Sueogothic* Chronicle.

In the Reign of (84) *Tanaus*, whom *Jornandes* calls *Tanaufis*, and who was the sixth from *Targit*, *Sesoftris* called by *Justin* corruptly *Vexoris* (85), and by *Orosius*, from him, *Vesores*, and by *Jornandes*, *Vesofis*, invaded the *Scythians*; and, as they relate, was defeated by them at the River *Phasis*, and pursued through *Asia* to the (86) Borders of *Egypt*. *Tanaus* was worshiped as a God after his Death.

This *Tanaus*, or *Tanaufis*, seems to be him whom *Arrian* calls *Jandufis*, who, he saies, was King of the *Scythians* in the Reign of *Sesoftris*, King of *Egypt*. In his Reign the *Parthians* (probably after his Defeat by *Sesoftris*) left *Scythia*, and settled in the Country called from them *Parthia* (87). This Account of the *Scythian* Kingdom, and the Invasion of it by *Sesoftris*, when *Tanaus*, or *Tanaufis* was King, agrees

(83) Sax. Grammat. Hist. Dan. lib. i. p. 12, 13;

(84) Just. lib. i. c. 1.

(85) Lib. ii. c. 3. Oros. lib. i. c. 14. Jornand. p. 599.

(86) Just. lib. ii. c. 3. See Not. ad vit. Theodoric, p. 340.

(87) Arrian. ex Phot. Eclog. p. 615, 616. ad fin. Exped. Alex: who saies, Πάρεστι δὲ τῇ Σεσώστριδος ἡ Αἰγυπτίων βασιλείας ἡ Τανάνου τοῦ Σκυθῶν, ἀπὸ τῆς ἐφ' ἧς χάριτος Σκυθίας εἰς τὴν νῦν μετέκτισται. See Jornand. de reb. Get. p. 599.

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entirely with the Time of *Setbos* in *Manetbo*. And this Agreement further appears from the Original of the *Amazonian* Kingdom about the River *Thermodon*, which began a few Years after the Return of *Sesostris* into *Egypt*. For whilst the *Scythians* were making Expeditions and Settlements in the upper *Asia*, whither they fled from *Sesostris*, and where they founded the *Parthian* Kingdom; their Wives were invaded at home by a neighbouring Nation, against whom they defended themselves, and taking Arms beat their Enemies with a *modest Bravery*, and then chose two of the most courageous of their Sex to govern them. These were *Marpesia* and *Lampedo*.

The Beginning of this Kingdom commenced fifteen Years after the Return of the *Egyptian* Army out of *Scythia*; or 1314 Years before the *Christian* Æra; for *Sesostris* returned home in the Year before *Christ* 1329.

These two Queens headed two different Armies by turns, with one of which they defended their own Country, and with the other they made Conquests abroad. They subdued a great Part of the lesser *Asia* (88), and built many Cities in the Countries which they conquered: and particularly they built the City of *Ephesus*, and the so much renowned Temple of *Diana* there. They also passed into *Europe*, and conquered several Provinces of *Greece*; and marched as far as *Athens*, where they were beat by *Theseus*: but they ruled over the lesser *Asia* about an hundred Years. *Marpesia* was succeeded by her Daughter *Oritbya*, who is called *Otrera* (89) by *Apollonius Rhodius*; and *Lampedo* by her Daughter *Antiope*. In their Reign *Hercules* and *Theseus* made War

(88) See *Jornandes de reb. Get.* p. 599, 600, 601. who took his Account from *Trog. Pomp.* See also *Just. lib. ii. c. 3, 4.* *Mela de Sit. Orb. lib. i. c. 17.* *Oros. lib. i. c. 14, 15.* *Scalig. Animadv. in Chron. Euseb. ad num. 870. p. 52.* *Steph. Byz. voce Ἐφεσός.* *Strab. Geog. lib. xi. p. 770, 771.* *Pausan. Attic. p. 39. and Achaic. p. 207.* where he thinks *Pindar* to be mistaken in saying, that the Temple of *Diana* at *Ephesus* was built by the *Amazons* at the Time of their Expedition against *Athens* and *Theseus*: and *Pausanias* thinks, the Temple was much older than the Time of the *Amazons*.

(89) Ὀτρήρη τε καὶ Ἀντιόπη, ὅπως σχεδίωντο. *Argonaut. lib. ii. v. 389.*

upon them, and took captive *Menalippe* and *Hippolyte*, the two Sisters of *Antiope*. *Penthesilea* succeeded *Oritbya*, and was slain by *Achilles* at the War of *Troy*: after which their Kingdom declined, and they chiefly dwelt about Mount *Caucasus*.

Diodorus Siculus (90) saies, that *Hercules* took Captives *Antiope*, whom he gave to *Theseus*; and *Melanippe* (so *Diodorus* calls her, and also *Apollonius Rhodius*, and not *Menalippe*) Queen of the *Amazons*, who purchased her Liberty with her Girdle, which she gave him to obtain it. *Diodorus* does not mention *Theseus* to have been in the *Amazonian* War with *Hercules*; though *Justin*, *Plutarch*, and *Pausanias* (*Attic.* p. 2.) do. But (91) *Pherocydes*, *Hellanicus*, and others, think, that *Theseus* had his own Fleet only in the Expedition which he made; and which occasioned the *Amazons* to invade *Attica*. The best Account seems to be, that *Theseus* went with *Hercules* to invade the *Amazons* a few Years after the *Argonaut* Expedition, which shewed them the Way into their Country: and *Theseus* fought them afterwards when they invaded *Attica*, with his own Forces alone. And this last War was after the Death of *Hercules*, if it was in the Year before *Christ* 1209, according to the Computation of *Tbrafsyllus*: but (92) *Diodorus Siculus* placeth this *Amazonian* War with *Theseus*, when the *Amazons* invaded *Attica*, and warred against *Athens* itself, in the Time of the last Labours of *Hercules*, when he was in *Africa* and *Egypt*. The War, he saies, was occasioned by *Theseus* keeping *Antiope*; and so saies (93) *Isocrates*; or, as some related, *Hippolite*. The *Scythians* assisted the *Amazons* in the War, as *Isocrates* also relates; and those who remained after their Defeat by *Theseus*, went back with the *Scythians*, and lived amongst them. If this was so, the Expedition of the *Amazons* against *Athens* was a few Years higher than *Tbrafsyllus* placed it; and might probably be about the Year 1214 or 1215 before the *Christian* Æra: and so it was, when the *Amazons* (as *Jor-*

(90) *Lib.* iv. p. 224.

(91) See *Plutarch.* vit. *Thef.* p. 12, 13.

(92) *Lib.* iv. p. 234.

(93) *Orat.* *Panathen.* p. 471.

nandes (94) writes) had been Masters of the lesser *Asia* about an hundred Years.

Thus we see, that the History of the *Amazonian* Kingdom, from the Death of *Tanaus*, or *Tanaufis*, fifteen Years after the Return of *Sesostris* from his *Scythian* Expedition into *Egypt*, to the Time of the *Amazonian* War against the *Athenians*, which was reckoned about an hundred Years, does exactly and remarkably fix his Reign with the Reign of *Sethos* in *Manetho*, who, no doubt, was no other than the famed *Sesostris*.

That the *Amazons* were famous for their warlike Expeditions and Conquests both in the lesser *Asia* and in *Europe*, is attested by all ancient Writers, Poets, and Historians, down from *Homer*. But yet it is not probable, that they were a Nation consisting of Women only. They were most probably the Wives and Daughters of the *Cimmerian Saurematans*, or *Sarmatians*, who dwelt on both Sides the *Palus Mæotis* and River *Thermodon*; and who were expert in *Riding*, *Archery*, and *throwing the Dart*; and used to attend their Parents and Husbands in their Wars. They fought in the Front, or else were a distinct Body in Battle, and commanded by the Queen, or chiefest of them: and were always signalized for their Bravery.

This Account (95) of them is agreeable to the Relation of *Hippocrates*, and *Dionysius*, and *Herodotus*, concerning them.

The *Amazons* are frequently mentioned as in Alliance with the *Cimmerians* and *Sarmatians*: and as they made a distinct Army from the

(94) De reb. Get. p. 600.

(95) Ἐν τῇ Εὐρώπῃ ἔστιν ἔθνος Σκυθικόν, ὃ καὶ τινὲς Ἀρμένιων οἰκοῦντι τινὲς Μαυρίων Διόφρονος ἢ Ἰθύνων ἢ Ἀλίων, Σαυρομάται καλεῖται· τῆς αἰ γυναικες ἰσχυροὶ αὐτοὶ αὐτοὶ τοξόται καὶ ἀκονίζουσιν ὅτι ἴσπιν ἢ μάχων τοῖς πολεμίοις, ἕως ἂν παρθέναι ἔωσιν· αὐτοὶ δὲ παρθενόων· ὅς, μέγας ἂν ἢ πολεμίων τρεῖς ἀποκτείνωσι, καὶ ἂν πρότερον σωσιέναι, ἢ περὶ τὰ ἱερὰ θύσαι τῷ [leg. θύσει τὰ] ἐν νόμῳ· ἢ δὲ ἀνδρῶν ἐνὶ ἡ ἀρῇ, πάντες ἰσχυροὶ αὐτοὶ αὐτοὶ ἀνὰ ἀνάγκη καὶ ἀλάβη παγκοῖνα σφίγῃς. Τὸν δὲ δέξιον ἢ μαζὸν οὐκ ἔχουσιν· παῖδιος γὰρ ἔστιν ἡ νηπίος αἱ μήτερες χαλκῶν τελεχνημένων ἢ ἐπὶ αὐτῷ τῇ αὐτῷ Διόφρονος παύσαι πρὸς τὸν μαζὸν τιθέναι τὸν δέξιον ἢ Ἀπκαίος, ὅς τινὲς αὐτοὶ αὐτοὶ φθείρεται, ἢ δὲ τὸν δέξιον ὅμοιον ἢ βεσχιόνα πᾶσαι τινὲς ἰσχυρὸν ἢ τὸ πλεονεχθεῖν αὐτοὶ αὐτοὶ. Hippoc. Lib. de Aëte, Aquis, et Locis, sect. iii. p. 291. See Herodot. lib. iv. c. 116. and Dionys. Perieges. § 652, etc.

Men

Men, who were their Fathers, Brothers and Husbands, they might easily be thought to be a (96) *female* Nation. The *Scythian* Women in general were very courageous, and used to Arms as well as the Men.

Nothing more remains to be said upon the Dynasties of *Manetho*, but only to observe one or two Things which the *Egyptian* Priests told *Herodotus* and *Diodorus Siculus*.

When *Herodotus* went into *Egypt* on purpose to get the best Information concerning the *Egyptian* History and Antiquities, the Priests of *Memphis* (97) told him, that *Menes* was the first *mortal* or *Egyptian*-born King of *Egypt*, after the Gods: that from *Menes* to *Mæris* there had been a Succession of three hundred and thirty Kings; and from *Menes* to *Setbon* they reckoned three hundred and forty-one successive Generations of Men, and the same Number of High-Priests also, all whose Colossus's, or Statues, made of Wood, they shewed to him; and told him they were all from the first to the last a lineal Succession of Father and Son; each of whom (in Distinction to the Gods and Heroes who had lived and reigned there before them) they called a *Piromis* born of a *Piromis*, to shew, that they were of *human* Original only, and not descended from their first Kings, or Gods. *Herodotus* not understanding the Word *Piromis*, interprets it as meaning in the *Greek* Language, *virtuous and good*. But in the *Egyptian* Language it meant merely a *Man* (98): and this his own Narration shews; for he adds, that by this Name *Piromis* they demonstrated, that the Persons, whose Images they shewed him, were not descended from the Gods, who had lived and reigned in *Egypt* long before these Men.

That *Menes* was the first mere Man who reigned in *Egypt*, appears from the Dynasties of *Manetho* and *Eratosthenes*. But the *Egyptian*

(96) See Gorop. Becan. Amazonica, p. 822, 833, 834, 843. also p. 884, 885, 917.

(97) Lib. ii. c. 4, 99, 100, 142, 143, 144.

(98) Kircher. Prodromus Copt. p. 289—300. Bochart. De sede Aul. Egypt. p. 1101. And Sinesius De provid. p. 65. edit. Paris. 1553. his Words are; Οὐ γὰρ ἀπιστοῦν Αἰγύπτιοι μωρίς καθ' ἓνα θεὸς αὐτῶν βασιλεῦσαι, πρὶν ὑπ' ἀνθρώπων ἀρχθῆναι τιῷ γινῶ ἢ γεωλογοθῆναι τὴν βασιλείαν Πείρωμιν ἐκ Πιρώμιδος.

Priests

Priests Pretence of a Succession of three hundred and thirty Kings and High-Priests from *Menes* to *Mæris*, was a gross Imposition, which they put upon *Herodotus*, in order to magnify the Antiquity of their Nation : for it appears evident from the Catalogues of both the forementioned Writers, which were taken from the sacred Records of *Thebes* and *Memphis*, that there were not more than thirty-one Kings at *Memphis*; and thirty-two at *Thebes*, in this Interval.

They therefore, to magnify the Antiquity of their Kingdom amongst the *Greeks*, reckoned in the Number which they gave to *Herodotus*; all the (99) *contemporary* Kings of the several Provinces of upper and lower *Egypt*, from *Menes* to *Mæris*, as making so many *successive* Generations and Reigns: and so many, and more, are enumerated in the several Dynasties of *Manetho*, as they are placed in a successive Order by *Syncellus* from *Africanus*. But I have shewn, that they were not successive, but really collateral Dynasties.

The *Egyptian* Priests did not tell *Herodotus*, how many Years the three hundred and thirty Kings had reigned by their Computation; and so, he not suspecting a Fraud, reckoned them three Ages or Reigns to a Century, after the manner of the *Greeks*, and thereby made a romantic Sum of the Years of their Reigns.

The Accounts which the *Egyptian* Priests gave *Diodorus Siculus*, were very different from those which their Predecessors had given to *Herodotus*. They were so disguised, that he was little better for them, though they contained a great deal of true *Egyptian* History and Chronology. He relates from them in his History, that in the larger Numbers some reckoned the Years to be *Months* only; by which I have fully shewn in several particular Computations, how their Chronology really stood; though neither *Herodotus* nor *Diodorus* did at all understand it.

(99) In like manner they imposed upon *Diodorus Siculus*, and told him, that they had a Succession of four hundred and seventy Kings, and also five Queens, who were *Egyptian*-born, lib. i. p. 41, 42. And such a Number we may almost find mentioned in the Dynasties: and there are also four *Egyptian* Queens mentioned besides the Goddess *Isis*.

The

The Priests told *Diodorus*, as they had told *Herodotus*, that *Menes* was the first King of *Egypt* after the Gods and Demigods: and that after him fifty-two Kings of his Posterity, who did nothing memorable, reigned more than one thousand and four hundred Years to the first *Bufiris*; after whom eight Kings of his Family reigned, the last of which was also called *Bufiris*. Who these fifty-two Kings of the Family of *Menes* were, hath been shewn above: but who were the two *Bufiris*'s is not easy to determine, nor when they lived. No Historian, besides *Diodorus*, that I know of, mentions more than one *Bufiris*, who was a King of *Egypt*; and who is generally thought to have been a cruel Tyrant, who reigned near the Coasts of the *Nile*, and used to sacrifice Strangers who came into his Territories: and that he was slain or sacrificed by *Hercules*. This *Bufiris* is mentioned by most of the ancient Writers, who generally agree, that he was inhospitable, and used to kill or (1) sacrifice those Strangers who unhappily came upon his Coasts. *Syncellus* (2) saies, he was the Son of *Neptune* and *Libya*, and reigned near the *Nile*, and sacrificed Strangers who travelled through his Country.

Eusebius (3), from whom *Syncellus* took his Account, saies, that *Bufiris* was the Son of *Neptune* and *Libya*, the Daughter of *Epephus*; and that he used to slay the Strangers who passed through his Country.

Apollodorus (4) also relates, that *Bufiris* was the Son of *Neptune* and *Libya*; and *Isocrates* (5) saies the same. *Apollodorus* (6) adds, that

(1) *Plut. vit. Thes. p. 5. et de Fortun. Rom. p. 315. Hygin. Fab. xxxi. Sext. Empiric. adv. Mathemat. p. 82. A. Gell. Noct. Attic. lib. ii. c. 6. Tat. Orat. cont. Græc. Min. Felix. sect. 30. Macrob. Saturnal. lib. vi. c. 7. Aug. De civ. Dei lib. xviii. c. 12. Virgil. Georg. lib. iii. v. 5. Ovid. Metamorph. lib. ix. v. 182, 183.*

(2) *Chronograph. p. 152.*

(3) *Chron. p. 79.*

(4) *Bibliothec. lib. ii. p. 118.* where *Apollodorus* has in his present Text *Lyfianassa* instead of *Libya*, which latter is undoubtedly the true Reading. Though *Tzetzes* has the corrupt Reading *Lyfianassa*. But *Isocrates* and all the ancient Historians had *Libya*.

(5) *Orat. in laud. Bufir. p. 386.*

(6) *Lib. ii. p. 118, 119.* The Account of *Apollodorus* is elegantly expressed by the Poet:

“ he

“ he reigned in *Egypt*, and there having been a great Scarcity of Corn
 “ for nine Years, he was told by one *Thraſius*, who came from *Cy-*
 “ *prus*, and was ſkilled in prophecying,¹ that the Scarcity of Bread
 “ would ceaſe, if a Stranger was yearly ſacrificed to *Jupiter*. Upon
 “ this *Buſiris* firſt ſacrificed the Prophecier himſelf; and afterwards
 “ Strangers who came into his Country. It happened, that *Hercules*
 “ came, and was ſeized, and carried bound to the Altar to be ſacrificed:
 “ but he brake his Fetters, and ſlew *Buſiris*, and his Son *Amphidamas*,
 “ and his Cryer *Chalbes*, and eſcaped.”

So this Sacrificing of Strangers by *Buſiris*, does not appear to have been an Act of natural and tyrannical Cruelty; but was owing to a ſuperſtitious Belief of delivering his Country from a Famine by this barbarous Rite, which juſtly coſt the Adviſer of it his Life.

Diodorus Siculus (7) amongſt the reſt relates, that *Buſiris* uſed to ſlay the Strangers who travelled through his Country, and that *Hercules* ſlew him after he had killed *Antæus*. And yet *Diodorus* himſelf repreſents the Story of *Buſiris* ſacrificing Strangers, to be (8) a *Grecian Fable*, taken from the real ſacrificing of *red baired Men*, called *Typhonians*, at the Tomb of *Oſiris*, which in the *Egyptian* Language was called *Buſiris*. This was the *Egyptian* Account: and it is favoured by the known Hiſtory of the Abolition of human Sacrifices by *Amoſis* King of *Egypt*, who reigned almoſt two hundred Years before *Buſiris*.

Dicitur Ægyptus caruiſſe rigantibus arva,
 Imbribus, atque annis ficca fuiſſe novem;
 Quum Thraſeus Buſirin adit, monſtratque piari
 Hoſpitis effuſo ſanguine poſſe Jovem.
 Illi Buſiris, ~~Quis~~ Jovis hoſtia primus,

Inquit, et Ægypto tu dabis hoſpes aquam. Ov. de Art. Am. L. i.

(7) Lib. iv. p. 225. and alſo p. 233. *Arrian* has the ſame Story, De Expedit. Alex. lib. iii. p. 158.

(8) Τῶν ἀνθρώπων τὰς ὁμοχρεμάτους τῷ Τυφῶνι (i. e. πυρρῆς) τὸ παλαιὸν ὑπὸ τῶν βασιλέων φασι θύεσθαι πρὸς τῷ τάφῳ τῷ Ὀσίριδος—διὸ καὶ ἐν τῇ Βασιλείᾳ ξεινοκλονίας παρὰ τοῖς Ἕλλησιν ἐνισχύσαι τὸν μῦθον, καὶ τῇ βασιλείᾳ ὀνομαζομένης Βασιλείᾳ, ἀλλὰ τῇ Ὀσίριδος τάφῳ ταύτην ἔχουσαν τὴν προσηγορίαν κατὰ τὴν τῶν ἰγχωρίων ἀθήλειον, lib. i. p. 79.

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Herodotus

Herodotus (9) has a Relation, which he calls a *Greek Fable*, of the *Egyptians* carrying *Hercules* to the Altar of *Jupiter* to be sacrificed. This seems to relate to the Story of *Bufiris*; which probably is either a Misrepresentation of the ancient *Egyptian* Custom mentioned by *Diodorus*, and which was abolished by *Amosis*: or else was practised only on the Occasion related by *Apollodorus*.

For though it be true that the *Egyptians* left off offering human Sacrifices from the Reign of *Amosis*; yet on particular Occasions, and to appease the Anger of the Gods, and to avert national Calamities, as *Apollodorus* relates of *Bufiris*, such Sacrifices might be sometimes offered. *Diodorus Siculus* observes of the ancient *Egyptians* in general, that they were inhospitable and barbarous, and cruel to all Strangers who came upon their Coasts, slaying some and making Slaves of others: and this barbarous Treatment of Foreigners continued to the Reign of *Psammitichus*, who was the (10) first who opened into *Egypt* a free Communication and Commerce with the *Greeks* (11) and other Nations, whom he suffered to settle and live in the Country. So that there is no Improbability in what *Apollodorus* writes of *Bufiris* offering an annual human Sacrifice for the national Conservation. *Strabo* indeed (12), from *Eratoſthenes*, denies there ever was any such King as *Bufiris*; and looks upon the Relation of his Cruelties exercised in the *Bufirite* Nome, to be mere Fable: but he owns the Herdsmen were apt to rob and abuse all Strangers they found upon the Coasts.

That there was such an ancient King in *Egypt* as *Bufiris*, if not more than one, is highly credible, from the concurrent Testimonies of Historians, as well as Poets.

Isocrates has a whole Oration in the Praise (13) of *Bufiris*, in which

(9) Lib. ii. c. 45.

(10) Diod. Sic. lib. i. p. 60, 61. Herodot. lib. ii. c. 154.

(11) Herodot. ibid. and Diod. Sic. ibid.

(12) Geog. lib. xvii. p. 1154.

(13) *Virgil* seems to censure this Oration, in calling *Bufiris*, *inlaudatus*, Geog. lib. iii. § 5. that is, *one who ought not to have been praised, or who was unworthy of Praise*: being in *Virgil's* Opinion a most cruel Tyrant. This Sense of the Word *inlaudatus*, shews it to be a very strong and emphatical Epithet, and not low or flat, as some ancient Grammarians thought, who
he

he denies the Facts of his sacrificing Strangers, and of his being slain by *Hercules*; and he alledges, that he lived many Years before *Hercules*: and that the Story of his Cruelties was feigned by the Poets (14). This Argument of *Isocrates* is only founded on the Supposition of the *Hercules* who slew *Busiris* being the *Theban Hercules*; for which indeed there is no Pretence: and it will appear, that *Busiris* lived about 300 Years before this *Hercules*. But then *Hercules*, who was one of the *Greek Curetes* of *Crete*, was as old as *Busiris* is supposed to be by *Isocrates*; and the Chronology is so far right. (15) *Diodorus Siculus*, (16) *Arrian*, and even (17) *Apollodorus*, have confounded the *Hercules* who slew *Busiris*, with the *Theban Hero* who lived in the Reign of *Eurystheus*: and *Apollodorus*, though otherwise very exact in his genealogical History of the most ancient Gods and Heroes of *Greece*, has very unaccountably made the *Hercules* who slew *Busiris*, live not only in the Reign of *Eurystheus*, but also in the Time of (18) *Prometheus* and *Atlas*, who lived many Generations before *Eurystheus*.

I shall now enquire who this famed *Busiris* was, and when and where he reigned.

Diodorus Siculus (19) mentions a *Busiris* who lived in the Reign of *Osiris*, and was by him made Governor of the Parts of *Egypt* which lay towards *Phœnicia*, and also of the Sea Coasts, whilst he went out of *Egypt* on his Expeditions into *Asia* and *Europe*. This *Busiris* is also mentioned by (20) *Stephanus* of *Byzantium*, who saies, that some related that he was made a Toparch by *Osiris*. And the Author of the *Etymologicon magnum* (21) saies, he was one of the *Hero Kings* of *Egypt*, from whom the City *Busiris* was so called. But this *Busi-*

are mentioned by *A. Gellius*, Noct. Attic. lib. ii. c. 6. *Macrob.* Saturnal. lib. vi. c. 7. who interpret the Word *laude indignus*: and so *Servius* on the Place of *Virgil*.

(14) Orat. in *Busir.* p. 394.

(15) Lib. iv. p. 225.

(16) De Expedit. Alex. lib. iii. p. 158.

(17) Lib. ii. p. 117—123.

(18) Ibid. p. 119, 120.

(19) Lib. i. p. 15.

(20) In voce.

(21) In voce.

ris was many Centuries older than him who is said to have sacrificed Strangers. It is very probable, that the famed *Bufiris* reigned in the Nome called after his Name; and as *Isocrates* and *Apollodorus* agree that he was the Son of *Neptune* by *Libya* the Daughter of *Epaphus*, it will not be difficult nearly to ascertain the Time of his Reign. ^{see Addition.} *Epaphus* (22) was born of *Io*, about the Year before *Christ* 1640; and *Libya* his Daughter was born about the Year 1610 before the *Christian* Æra; and so *Bufiris* her Son might be born about the Year before *Christ* 1590, and might begin to reign about the Year 1560, for he was contemporary with *Atlas*, *Prometheus*, and *Epimetheus*. And this Account agrees very well with that of *Isocrates*, who (23) saies, that *Bufiris* was more than 200 Years older than *Perseus*; and that all Historians agreed, that *Perseus* was four Generations before *Hercules*:

Now the Time of *Perseus* may be known from (24) *Thrasyllus* of *Mendes*, a learned Chronologer, who flourished in the Reign of *Tiberius Cæsar*. He placed the *Deucalion* Flood, and the Conflagration of *Phaeton*, in the Year before *Christ* 1514 (or they were at latest in the Year 1504, according to the corrected Marbles) from the *Deucalion* Flood to the Fire in the Woods of Mount *Ida*, and the Invention of Iron, and the *Idæi Dactyli*, he reckoned seventy-three Years, that is, to the Year before *Christ* 1441. Thence to the Rape of *Ganymede* he reckoned sixty-five Years, to the Year 1376. Thence to the Expedition of *Perseus*, and the *Isthmian* Games, instituted by *Glaucus* in Honour of *Melicerte*, fifteen Years, to the Year 1361 before the *Christian* Æra. By this Account *Bufiris* reigned 199 Years before the Expedition of *Perseus*: and by the Marbles 209 Years before that Expe-

(22) *Æschylus*, in his *Prometh. vincit. ver.* 850, etc. reckoned *Danaus* the fifth in Descent from *Io*, viz. *Io*, *Epaphus*, *Libya*, *Belus*, *Danaus*. The four Generations, exclusive of *Danaus*, may be reckoned 133 Years. *Danaus* came into *Greece* in the Year 1486 before the *Christian* Æra: and 133 Years added, reach up to the Year before *Christ* 1619. And as *Danaus* came into *Greece* in the fifth Generation, *Io* seems exactly enough placed, in the Year before *Christ* 1640.

(23) *Orat. in Laud. Bufir.* p. 194.

(24) *Apud Clem. Alex. Strom. lib. i.* p. 335, 336.

dition.

dition. The Computation of *Thrafsyllus* makes the Term from *Buſiris* to *Perſeus* one Year leſs than 200 Years; and that of the Marbles nine Years more than 200, in exact Agreement with *Iſocrates*. *Thrafsyllus* adds, that from the Expedition of *Perſeus* to the building of *Troy* it was thirty-four Years, that is, in the Year before *Chriſt* 1327. Thence to the *Argonaut* Expedition he reckoned ſixty-four Years, that is, to the Year 1263 before the *Chriſtian* Æra. Thence to *Theſeus* and the *Minotaur* thirty-two Years, or to the Year before *Chriſt* 1231. Thence to the *Theban* War ten Years, that is, to the Year before *Chriſt* 1221. Thence to the *Olympic* Games inſtituted by *Hercules* for *Pelops*, three Years, that is, to the Year before *Chriſt* 1218.

So it was a little more than four Generations (three Generations being by the *Greeks* reckoned an hundred Years) from the Expedition of *Perſeus* to *Hercules*, as counted above.

Iſocrates might probably reckon the four Generations between *Perſeus* and *Hercules* from the Expedition of *Perſeus*, in the Year before *Chriſt* 1361, to *Hercules* reigning at *Argos*, or being famous there, which *Apollodorus* (25) wrote, was thirty-eight Years before he was deified; and ſo it was by the Computation of his Deification by *Thrafsyllus* (in the Year before *Chriſt* 1198) in the Year 1236 before the *Chriſtian* Æra, and 125 Years after the Expedition of *Perſeus*; and this wanted eight Years and no more of four Generations. So that we may be ſure, that the Time of *Buſiris* is very exactly ſtated; and that we have not erred more than eight or ten Years at moſt.

They who made *Buſiris* the Builder of *Thebes* miſtook him for *Oſiris*; and the Names are ſometimes confounded: and the *Buſiris* we have been enquiring after, reigned moſt probably in the Nome called after his Name.

Concerning the Egyptian Obeliſks.

It cannot be known when Obeliſks were firſt erected in *Egypt*: becauſe the firſt of them, as *Pliny* (26) relates, were erected by the

(25) Apud Clem. Alex. Strom. i. p. 322.

(26) Hiſt. Nat. lib. xxxvi. c. 8.

Nomarchs of *Heliopolis*, and the Time is no where mentioned. But it is highly probable that they were older than the Pyramids ; and the first of them not later than the Time of the *Israelites* going out of *Egypt*, though it might be precedent to it. The Design of erecting them was to preserve their sacred Learning and mystical Theology from being lost, by inscribing the Symbols and Characters in which they were contained upon Pillars of Stone, which were not subject to Decay. The Stone was a very hard *Granite*, called *Thebaic* (27) Stone, which was of a reddish Colour, and variegated with divers glittering Spots, or Speckles, some black and some white. The Hieroglyphic Characters and Figures, engraved on the Obelisks, were symbolical (28) Explanations of that sacred Learning and Philosophy, for which the *Egyptians* were so famous in all the World. They contained the whole System of their Theology ; all that related to the Knowledge of the one supreme Being, and the Properties of the divine Nature ; the Science of the celestial Orbs, and the several Deities presiding in them ; and their Connection with the inferior terrestrial World : also the Doctrine of Dæmons and Genii, and whatever related to Magic, Incantations and Divinations, Expiations, Purgation of the Soul, and all their superstitious *Theurgy*, so called.

These Hieroglyphics were composed of Figures of Men and Animals, mixed and conjoined in the same Figure : of sacred Birds also and Insects ; and of the Parts of all these : of Plants likewise, and Utensils and Instruments used in Sacrifices and religious Rites. Amongst these many sacred Characters were interspersed ; which probably were Explanations of the Symbols. The Obelisks inscribed with these Hieroglyphics were erected in the Areas of the Temples, and all dedicated to the (29) *Sun*, who was the great *Egyptian* God,

(27) Plin. *ibid.*

(28) Ammian. Marcel. lib. xvii. p. 160.

(29) Trabes ex eo fecere reges quodam certamine obeliscos vocantes *solis* numini sacratos. Radium ejus argumentum in effigie est, et ita significatur nomine *Ægyptio*. Plin. *Hist. Nat.* lib. xxxvi. c. 8. Ammian. Marcel. lib. xvii. p. 160, 161.

whom

whom they called *Osiris*, and who was worshiped in all the *Nomes* both of the upper and lower *Egypt*.

The various Combinations of the Hieroglyphic Symbols; as represented on the Obelisks, and the sacred Characters inserted amongst them, were known only to the Priests, and explained to those who were initiated into the sacred Mysteries. And as the sacred Books which contained the Explanations of them are all long since lost, it is impossible now, and a vain Attempt, to explain, with any Certainty, the Theology and Science signified by them: or to know more of them, than the Meaning of some of the Symbols distinctly, and separately taken, as we find them explained in ancient Writers. There are engraved on the Obelisks several Instruments, Plants, Birds, and Fishes, which cannot now be certainly known or explained: and the learned *Kircher* owns, that the same Hieroglyphic Figures admit of various Significations; and according to their different Places, Attitudes and Combinations, express different Things. So that although many of his Explanations are very acute and ingenious, and agree very well with the mystic *Egyptian* Theology; yet for the Reasons before-mentioned they cannot be depended on.

However, it seems highly probable, if not certain, that the Subjects of the Hieroglyphic Obelisks were the Theology and natural Philosophy of the *Egyptians*, agreeably to *Pliny's* (30) Account of two of them: and that the historical Actions of their Kings were never wrote upon them. The very Nature of Hieroglyphics was inconsistent with historical Relations, as being symbolical and ænigmatical, and known only to the Priests, and to those to whom they explained them in their Mysteries. If the Kings of *Egypt* had been desirous to have their History and Exploits recorded on Pillars of Stone, for a public and lasting Memorial of them, they would have ordered them to have been engraved in the known vulgar Characters, that all the People might

(30) *Inscripti ambo rerum naturæ interpretationem Ægyptiorum opera Philosophiæ continent. Hist. Nat. lib. xxxvi. c. 9. fin. Harduin's MSS. read, Ægyptiorum philosophia: and perhaps the true Reading may be, Ex Ægyptiorum philosophia (omitting opera.)*

have

have been able to read them : and incited to admire and reverence their Persons on account of them : and that Strangers also might have the Fame of their Greatness and Virtues communicated to them. But being engraved in Hieroglyphic Figures and Symbols, they would be kept concealed from those whose Interest it chiefly was to know them. As the *Egyptian* Theology and other Science was of a secret and mysterious Nature, it was proper to be represented in Hieroglyphic Symbols, and that the Obelisks which contained it should be erected in their Temples ; that the ignorant and deluded People might only behold the Symbols of the Gods, which they were taught to adore, without at all understanding the Meaning of them. Besides, it is evident from the Inspection of the Obelisks, that the Hieroglyphic Animals, Birds, *etc.* are the Symbols of the *Egyptian* Gods, represented in their several Attitudes and Stations : whence it cannot be thought, that any other History but that of the universal System of Nature and divine Government of the World, according to their Conceptions, is contained in them. These Symbols were not at all adapted to represent the historical Actions of Kings ; nor is there any Evidence that they were ever used for that Purpose : and those Relations which remain of historical Sculpture of the Exploits of the *Egyptian* Kings, shew that they were engraved on the Walls of their sepulchral Temples, and on Obelisks, or Pillars of Stone, erected in them, and on their Monuments. But the Portraits and Figures were all natural, as in common Painting and Sculpture ; and the Inscriptions were made in the *Egyptian* Language and with the vulgar Letters.

Lastly, another Argument to prove that Theology and Philosophy only were the subjects of the *Egyptian* Obelisks is, that the Hieroglyphic Symbols are in a great measure similar on all the Obelisks, both in Figure and Order ; which could not be, if they represented the various History of different Kings : had they therefore been historical, they must have varied more and been more in Number. But as Theology and the Science of Nature was one uniform System, they would naturally be expressed in uniform Characters, and would not admit of that Variety that was necessary to represent the Multiplicity of historical Actions.

Kircher

Kircher (31) largely insists on this Point, and has, I think, put it beyond all reasonable Doubt. But then what shall we say to the Accounts which (32) *Diodorus Siculus*, *Strabo*, *Tacitus*, *Ammianus Marcellinus*, and others, give of the Exploits of the *Egyptian* Kings being engraved on Obelisks? Particularly, that the Actions and Victories of the great *Ramestes*, or *Sesofstris*, were inscribed on Obelisks which he erected at *Thebes*? To this it may be answered, that it was natural for the *Egyptian* Priest, who was commanded by *Germanicus* (as *Tacitus* relates) to explain one of the Obelisks at *Thebes*, to tell him, that it contained the History of their most famous King *Rhamses*, or *Ramestes*, or *Sesofstris*, who erected it, and whose History was recorded in the Archives of *Thebes*, though not upon the Obelisks erected in the Temple of *Jupiter* there. The Priest durst not refuse to obey the Command of *Germanicus*; and on the other hand, he durst not explain the secret and mystical Theology contained in the sacred Obelisks of the Temple, which it was not lawful to reveal to Strangers; and which he was bound by Oath to conceal from all but those who were initiated into the Mysteries of the *Egyptian* Religion. So that if *Germanicus* demanded the Interpretation of one of the Obelisks of the Temple at *Thebes*, it is probable that the Priest imposed upon him. But if it was a sepulchral Obelisk, erected in the Tomb of *Sesofstris*, and which contained the History of his Actions in the *Egyptian* Language, then there is no Difficulty in the Priest's Interpretation, which is entirely agreeable to the History of *Sesofstris*: and this appears to have been the real Fact. *Germanicus* having a mind to know what was wrote on one of the Obelisks, or Columns of Stone, which he saw about the Ruins of *Thebes*, commanded one of the Priests to interpret to him what was wrote (33) in the *Egyptian Letters and Language*.

(31) Oedip. Ægypt. tom. iii. Anacephal. Argument. I. III. p. 556—564. Obelisc. Pamphyl. c. ix. p. 151, 152, etc.

(32) Lib. i. p. 53. Strab. Geog. lib. xvii. p. 1171. Tacit. Annal. lib. ii. c. 60. Ammian. Marcel. lib. xvii. p. 162.

(33) Visit (Germanicus) veterum Thebarum magna vestigia: et manebant structis molibus literæ Ægyptiæ priorem opulentiam complexæ: iustusque e senioribus sacerdotum patrium sermonem interpretari, referebat, etc. Tacit. Annal. lib. ii. c. 60.

This implies, that the Inscription was in the vulgar Letters and Language, which is called *the Language of the Country*. But what was wrote in Hieroglyphics, was neither the Letters nor Language of the Country; these were mere symbolical Representations; nor would any one who saw them suppose them to be Letters, or a Language, any more than the Figures of any Portraiture. So that the *Egyptian* Writing, which was interpreted to *Germanicus*, might probably be a real historical Relation of the Acts of the famous *Rhamses*, *Ramefes*, or *Sesoftris*, inscribed on some Remains of his sepulchral Temple, or on some Obelisk belonging to it: and the Interpretation of the Priest makes it still more probable to have been so.

The Priest related to *Germanicus* (34), that formerly there had been in that City seven hundred thousand Men fit to bear Arms; and that with this Army King *Rhamses* subdued *Libya*, *Æthiopia*, the *Medes* and *Perfians*, *Bactria*, and *Scythia*, *Syria*, *Armenia*, *Cappadocia*, *Bitbynia*, and *Lycia*. There was also enumerated the Tribute which every Nation paid; the Weight of Gold and Silver; and the Number of Arms and Horses; the Donations of Ivory and Odours to the Temples; and the Quantity of Corn and all other Necessaries which every Nation paid. This Relation agrees entirely with the History of *Sesoftris* (who was also called *Ramefes*, or *Rameffes*, as I shewed above from *Manetbo*) in *Herodotus* (35), *Strabo*, and *Diodorus Siculus*. In the Account of *Strabo*, his Army consisted of about a Million of Men: and in *Diodorus Siculus* it is said to consist of six hundred thousand Foot, and twenty-four thousand Horse, and twenty-seven thousand armed Chariots. But his whole Army might well be a Million of Men, if he raised seven hundred thousand out of *Thebes* only.

Diodorus also relates, that *Sesoftris*, whom he calls *Sesoofts*, erected at *Thebes* two Obelisks which were one hundred and twenty Cubits in Height, on which was inscribed the Number of his Forces, the Largeness of the Tributes paid to him, and the Number of the Nations

(34) Tacit. *ibid*.

(35) *Herodot.* lib. ii. c. 102—110. *Strab.* Geog. lib. xvii. p. 1138, 1171. *Diod. Sic.* lib. i. p. 49, 50.

which

which he had conquered. One of these might be that which the *Egyptian* Priest explained to *Germanicus*: and that they were sepulchral Obelisks may be inferred from *Strabo*, who speaking of the Sepulchres of the Kings of *Thebes*, which were near the Temple of *Memnon*, saies, that Obelisks were erected in them whereon was inscribed an Account (36) of the Riches and Greatness of some of the Kings, whose Dominion extended as far as *Scythia*, and *Bactria*, and *India*; and the Country then called *Ionis*: as also an Account of the Largeness of the Tributes paid to them; and of an Army of about a Million of Men. The Account of these sepulchral Obelisks agrees with the Inscriptions mentioned by *Diodorus* and *Tacitus*; and they are evidently the History of the Conquests and Greatness of the same King: for it was never known that any King of *Egypt* but the famed *Sesostris* conquered *Bactria*, *Scythia*, *Media*, *Persia*, and all the lesser *Asia*. Hence we may with Reason conclude, that the Obelisks mentioned by *Diodorus Siculus* and *Tacitus* to have the Actions and Victories of *Sesostris*, called *Rhamse*s, or *Rameffe*s, inscribed upon them, were not either of those two large Obelisks which he set up in the Temple of the *Sun* at *Thebes*, and which were inscribed with hieroglyphic Symbols of the *Egyptian* Gods, and other Figures representing the Ceremonies of their Worship, and the mysterious Science of their Theology: but that they were Obelisks placed in the sepulchral Temple of the Kings, on which their History was engraved in the vulgar *Egyptian* Letters. †

See History

The Inscriptions which *Ammianus Marcellinus* took out of the Book of *Hermapion*, who probably was an *Egyptian* Priest, and had wrote on the Subject of the *Egyptian* Inscriptions in *Greek*, are, I think, plainly nothing else but the Inscriptions which were engraved on several Columns of the South and East Gates of the Temple of *Heliopolis*, which was built by *Sesostris* after his Return from his Expeditions and Con-

(36) Ὑπὲρ ᾧ Μιμνονεὺς θῆκαι βασιλέων ἐν ἀσσηλαίοις λαλομένηται περὶ τετρασέκοντα
 δαυμασῶς κατεσκευασμένηται, θίας ἀξίαι. ἐν ᾧ ταῖς θήκαις ἐπὶ τινων ὀβελίσκων ἀνα-
 γραφαὶ δηλῶσαι τὸν πλεῖστον τῶν τότε βασιλέων καὶ τὴν ὀπκροτέαν, ὡς μέχρι Σκυ-
 θῶν καὶ Βακτριῶν καὶ Ἰνδῶν καὶ τῶν νῦν Ἰανίας ἀναλίσσαντων καὶ φόρων πολλῶν καὶ στρα-
 τίας περὶ ἑκατὸν μυριάδας. Geog. lib. xvii. p. 1171.

A a a 2

quests.

quests. The Subject of each of them is much the same, being a Compliment paid to *Sesoftris*, called *Ramestes*, from the great God *Helius*, or the *Sun*, who is represented telling him how much he is beloved by him and others of the great Gods; and promising him the Continuance of his Greatness and Dominion, with long Life, for adorning his City with a Temple dedicated to him; and erecting also in it Statues of the other Gods.

Whoever considers the Inscriptions will be inclined to think with me, that they were taken from the Temple of the *Sun* at *Heliopolis*: and it was usual to (37) inscribe on the Walls and Gates of the Temples Elogiums in praise of the Kings who built them; and all these Inscriptions were engraved in the vulgar *Egyptian* Letters. But as no Obelisks, except the sepulchral, were inscribed with the vulgar *Egyptian* Letters, or mentioned the historical Acts of Kings; so *Ammianus Marcellinus* is grossly mistaken in supposing the Inscriptions taken from *Hermapion* to belong to the Obelisk brought from *Heliopolis*, and erected by *Augustus* in the great *Circus* at *Rome*. The Inscriptions undoubtedly belong to the great *Ramestes*, *Ramestes*, or *Sesoftris*, who built a (38) Temple there. His Son *Ramestes* erected two Obelisks in *Heliopolis*: but the Inscriptions in *Ammianus Marcellinus* certainly belonged to his Father, the great *Ramestes*, or *Sesoftris*; and are not in the least suitable to his Son, who was an indolent and unactive Prince, and made no Expeditions or Conquests, as (39) *Herodotus* and *Diodorus Siculus* tell us: nor is he related to have built any Temple. But these Inscriptions mentioned the Conquest of *foreign Nations*.

Ammianus Marcellinus, not understanding the Characters and Design of Obelisks, mistook the *Hermapion* Inscriptions, supposing them to be taken from an Obelisk of *Heliopolis*, whereas they were taken undoubtedly, I think, from the Gates of the Temple. But further, that the Inscriptions could not belong to the Obelisk which was

(37) See Kircher's *Oedip. Ægypt.* tom. iii. syntag. iii. p. 254.

(38) *Diodorus Siculus* relates, that *Sesoftris* built a Temple in every City of *Egypt* in honour of the God who was peculiarly worshiped in each of them, Lib. i. p. 51.

(39) *Herodot.* lib. ii. c. cxi. *Diod. Sic.* lib. i.

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erected by *Augustus* in the *great Circus*, as *Ammianus Marcellinus* (40) relates, is evident from *Pliny*, who saies, that this Obelisk was cut and engraved by Order of (41) *Semnesertus*, who was King of *Egypt* when *Pythagoras* was there: and adds very judiciously, that the hieroglyphic Inscriptions both of this, and of the other in the *Campus Martius*, which was erected by *Sesoftris*, contained an Interpretation of the *Egyptian* (sacred and mystical) *Philosophy*; which was the Science of the universal System.

The learned *Kircher*, not knowing to what the Inscriptions of *Hermapion* belonged, or who he was, supposes the whole to be a (42) mere Fiction; and confounds the Author with *Chæremón*, an ignorant and arrogant Sophist, who attended *Ælius Gallus*, the *Roman* Governor, in *Egypt*; and who, as *Strabo* (43) saies, was laughed at for his Ignorance and Impertinence in pretending to be acquainted with the *Egyptian* Learning which he knew nothing of. But *Hermapion* was another Man, and appears to have been well skilled in the *Egyptian* Language and Learning.

Kircher also, without any Truth or Reason (44), blames *Herodotus* for relating some of the Expences of building the first great Pyramid to have been inscribed upon it in *Egyptian* Letters. Surely we may believe *Herodotus*, who saw the Inscription upon the Pyramid, which was en-

(40) Qui autem notarum textus obelisco incisus est veteri quem videmus in Circo, Hermapionis librum secuti interpretatum literis subjecimus Græcis. Then follow the Inscriptions, Lib. xvii. p. 161, 162.

(41) Is autem obeliscus quem Divus Augustus in Circo magno statuit, excisus est a rege Semneserteo, quo regnante Pythagoras in Ægypto fuit—is vero qui est in Campo Martio—a Sesoftride. Inscripti ambo rerum naturæ interpretationem ex Ægyptiorum philosophia continent. Nat. Hist. lib. xxxvi. c. 9. fin. See above Not. 30.

(42) Oedip. Ægypt. tom. iii. syntag. 3. p. 250. *Kircher* saying, that *Hermapion* was called *Cymbalum mundi*, seems to have confounded him with the famous Grammarian *Apion*, who was so called by *Tiberius Cæsar*. Plin. Præfat. Hist. Nat. But *Apion*, as well as *Chæremón*, were both different Persons from *Hermapion*.

(43) Geog. lib. xvii. p. 1159.

(44) Oedip. Ægypt. tom. iii. Anaceph. p. 557.

graved

graved in the common *Egyptian* Letters : and he tells us, that the Meaning of it was interpreted to him ; and was (45), *that one thousand six hundred Talents of Silver were expended on the Workmen for Parsley, Onions and Garlick only.* The Foundation of *Kircher's* Accusation of *Herodotus* is, that he supposed this Inscription to be made in hieroglyphic Characters, which were peculiarly appropriated to sacred Matters : but *Herodotus* saies only, that the Inscription was (46) *in Egyptian Letters*; meaning the common Letters of the Language: and *Kircher* himself (47) observes, that such sort of Things were frequently wrote on Pyramids in the vulgar Letters: and he might have seen that *Herodotus* speaks of no other.

The Time of building some of the first Obelisks is not known.

Pliny (48) tells us, that *Mitres*, or *Mestres*, (as (49) *Kircher* saies it was wrote in a Manuscript of *Pliny*, which is in the *Vatican* Library; and *Harduin* has other Manuscripts for *Mestres*) who was Nomarch of *Heliopolis*, erected the first Obelisk, being by a Dream commanded to do it ; and this was signified by an Inscription engraved upon it.

Of the Time when *Mitres*, or *Mestres*, reigned at *Heliopolis*, we have no Evidence; only it appears from the Order of *Pliny's* History of the Obelisks, that he lived some Years before the War at *Troy*. This first was probably a small Obelisk, the Height of which *Pliny* has not told us. Afterwards another Nomarch, called (50) *Sobhis*, erected in

(45) Lib. ii. c. 125. *Stephanus Byzant.* has, by a gross Error, ten thousand five hundred Talents. Voc. Πνεγμίδες.

(46) Σιδήμαντας ὃ ἀπὸ χαμμάτων Αἰγυπτίων ἐν τῇ πνεγμίδι. Ibid.

(47) Oedip. Ægypt. tom. iii. p. 254.

(48) Primus omnium instituit (obeliscum) *Mitres* (vel *Mestres*) qui in Solis urbe regnavit, somnio jussus; et hoc ipsum inscriptum est in eo. Nat. Hist. lib. xxxvi. c. 8.

(49) Obelisc. Pamphil. lib. ii. c. 10. p. 163.

(50) Postea et alii regum in supradicta urbe (*Heliopoli*): *Sobhis* quatuor numero quadragenum octonum cubitorum longitudine. Plin. ubi sup. *Kircher* saies, that he found the Name wrote *Sobhis* in some *Vatican* Manuscripts of *Pliny*. Obelisc. Pamphil. lib. i. c. 8. p. 65. But the Manuscripts of *Harduin* have *Sobhis*, which yet he has corruptly published *Sobhis*. *Kircher* also will have the *Pamphilian* Obelisk to be one of these erected by *So-*

the same City four Obelisks, each forty-eight Cubits long. *Sochis* probably succeeded *Mitres*, or *Mesfres*. The next which *Pliny* mentions was built by *Rameses*, in whose Reign *Troy* was taken. He erected two, one in the City (51), forty Cubits high; and the other close by the Palace of *Mnevis*, which was ninety-nine Feet high; and the Breadth was four Cubits on each Side.

One of the Obelisks of *Sochis*, as is probable, was found about the middle of the last Century near *Matarea* and *Cairo*: and it was erected there, and remains to this Day. The Height agrees very exactly to

chis; but he owns the Height does not answer to *Pliny's* Account. The *Pamphilian* Obelisk erected afresh by Pope *Innocent* the Tenth in the Forum Romanum A. D. 1649. was no more than seventy-four Palms in Height, whereas *Pliny's* was ninety-six Palms, or forty-eight Cubits. So *Kircher* is mistaken. He likewise thinks, that the *Pamphilian* Obelisk is that which the Emperor *Antoninus Caracalla* erected in the new Circus, which he built near the *Prætorian* Camp. Hist. Obelisc. Pamphil. sect. 2. Further, *Kircher* is grossly mistaken in making *Sochis*, whom he calls *Sotbis*, to be the Son of *Amenophis*, whose Name was *Sethos*, called by the Greeks *Sesostris*: but *Kircher* makes *Sesostris* to be the third King after him. He is no less mistaken in making *Rameses* to be the Son of *Sochis*, or *Sotbis*, whom *Pliny* relates to have reigned when *Troy* was taken, agreeably to the Dynasties of *Manetho*: but *Kircher* makes *Rameses* reign in the Year 1297 before the Christian Æra. So injudicious an Historian and Chronologer is this learned Man. He likewise, contrary to the Evidence of *Manetho*, *Herodotus*, and all Historians, places *Sesostris* after the Destruction of *Troy*, and in the Year before Christ 1157. And further, he is so weak as to make *Saul*, the King of the Jews, his Contemporary. Chron. Obelisc. Pamphil. But *Kircher* knew nothing of the Disposition of *Manetho's* Dynasties, or of the Egyptian Chronology. + Vid. Ant.

(51) *Ramises* autem is, quo regnante Ilium captum est, quadraginta cubitorum (subintellecto, unum posuit): idem digressus inde, ubi fuit *Mnevidis* regia, posuit alium longitudine undecenis pedibus, per latera cubitis quatuor. Nat. Hist. lib. xxxvi. c. 8. Here the Reading *undecenis* is plainly corrupt, and was more probably *undecentum*, as I have rendered it. For the Sides of this Obelisk being each in Breadth four Cubits, or six Feet, shew, that the Length was more than eleven Feet: the Height or Length was usually ten or twelve times more than the Breadth of the Sides. *Kircher* fancies, that *Rameses* erected four Obelisks in *Heliopolis*: but *Pliny's* saying that he placed another near the Palace of *Mnevis*, implies rather his having erected but one before. See Oedip. Ægypt. tom. iii. syntag. v. c. 2.

them,

them, which *Pliny* relates to have been each forty-eight Cubits : and this Obelisk was found to be ninety-six (52) Palms, or half Cubits, besides the Base, which *Pliny* might not take into his Account. Dr. *Pococke* measured this Obelisk by his Quadrant, and found it to be sixty-seven Feet and a half in Height ; and allowing three Feet for the Depth of the Plinth it was let into, the whole Height is seventy Feet and a half. But the *English* Foot being something larger than the *Greek* and *Roman*, makes up the Difference without the Plinth. See *Pococke's Travels*, p. 23.

Dr. *Shaw* saies, (Travels, p. 413.) that the Breadth of the lowest Part of this *Heliopolitan* Obelisk is six Feet ; and the whole Height, as he measured it by the Proportion of Shadows, was no more than sixty-four Feet : though he saies other Travellers have found it upwards of seventy. This Obelisk has Hieroglyphics upon it described by *Kircher* and Dr. *Shaw* ; and is the only Obelisk which remains of those which were erected by *Sochis* ; and is greatly valuable for its Antiquity, being probably the most ancient entire Structure in the World.

Diodorus (53) *Siculus* relates, that *Sesostris*, after his Return from his Expeditions, employed the Captives which he brought with him, in building Temples in every City of *Egypt* ; and that he erected at *Thebes* two Obelisks, which were an hundred and twenty Cubits in Height. These were the largest Obelisks that we read of.

One of these seems to have been the great *Theban* Obelisk mentioned by *Pliny* (54), in the cutting of which twenty thousand Men were em-

(52) See Kirch. Oedip. Ægypt. tom. iii. syntag. viii. c. 1, 2.

(53) Lib. i. p. 51, 53.

(54) Opus id fecisse dicuntur viginti millia hominum : ipse rex cum subrecturus esset, verereturque ne machinæ ponderi non sufficerent, quo majus periculum curæ artificum denunciaret, filium suum adalligavit cacumini, ut salus ejus apud molientes prodesset et lapidi. Hac admiratione operis effectum est ut cum oppidum id expugnaret Cambyfes rex, ventumque esset incendio ad crepidines obelisci, extinguere ignem juberet molis reverentia qui urbis nullam habuerat. Lib. xxxvi. c. 9. *Herodotus* saies nothing of *Thebes* being burnt by *Cambyfes* : but mentions it as subsisting long after : so that perhaps the Obelisk of *Pliny* might be the great one erected at *Heliopolis*, which *Augustus* left there on account of its Largeness ; and was afterward brought to *Rome* by *Constantius*.

ployed
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ployed : and when it was to be erected, the King fearing that the Machines were not sufficient to raise so great a Weight, and that the Workmen would sink under the Undertaking, ordered his Son to be tied to the Top of it, to engage the Workmen, out of Regard to his Safety, to take greater Pains and Care that it should not fall or break in the Erection.

When *Cambyfes* took the City of *Thebes*, and set it on Fire, and the Flame spread to the Temple, and reached to the Base of the Obelisk, which was erected in the Area of it, he was so struck with the amazing Greatness of the Obelisk, that he ordered the Flames to be extinguished, which were ready to destroy it.

What became of this and the other Obelisk of equal Height and Magnitude, is not known. Those which now remain at *Thebes* and *Luxurein*, and were viewed by Dr. *Pococke*, are not half the Height of either of these erected by *Sesofstris*. *Kircher* (55) cites an *Arabian* Author, who relates, that there was at *Thebes* a Column, or Obelisk, of an hundred Cubits in Height besides the Base ; and also, that there is another in the Mountains of *Thebes*, which, by his Account, must be as large, or larger. These might be the Obelisks erected by *Sesofstris*. *Kircher* (56) will have it, that this is the *Rameffean* Obelisk, erected by *Rameses*, mentioned by *Pliny* above-cited, in the Temple of the Sun at *Thebes* ; and which was brought to *Rome* by Order of *Constantius*, and placed in the great *Circus* ; and which, having been thrown down and broken by the *Goths*, was in the Pontificate of *Sixtus* the Fifth found buried six Yards deep in Mud ; and was by this Pope's Order erected hard by *St. John de Lateran*, in the Year of our Lord 1588.

Kircher adds, that this Obelisk was placed in the middle of the great *Circus*, where that of *Augustus* had been erected, and which was removed, and placed at three Paces Distance from it, that the Difference

(55) Obelisc. Pamphil. p. 69. See *Pococke's* Observations on *Egypt*, p. 95, 107.

(56) Oedip. Ægypt. tom. iii. syntag. ii. p. 162—168. Hist. Obelisc. Pamphil. sect. i. and lib. i. p. 85.

of their Magnitude might be more conspicuous. But all this is gross Mistake in *Kircher*, who is very injudicious and inaccurate in Matters of Antiquity, History, and Chronology. The Height of this Obelisk does not agree to either of those erected at *Thebes* by *Sesostris*, or *Rameffes* the Great; and his Son *Rameffes* erected none there that we know of. The *Theban* Obelisks were one hundred and twenty Cubits in Height; but this of *Constantius* measured only to one hundred and thirty Feet, and so was less by fifty Feet. But further, it is evident from *Ammianus Marcellinus*, that the *Rameffæan* Obelisk placed by *Constantius* in the great *Circus*, was not brought from *Thebes*, but from *Heliopolis*, from whence *Augustus* had brought two before: and *Ammianus Marcellinus* saies, that *Augustus* left this Obelisk at *Heliopolis*, being deterred by the Largeness of it from attempting to transport it. *Constantine* the Great removed it from *Heliopolis* to *Alexandria*, where it lay to be brought over to *Rome*. For this purpose he built a prodigious Ship to be navigated by three hundred Rowers: but dying soon after; his Son *Constantius* was persuaded by his Courtiers to make himself more famous than *Augustus* by transporting to *Rome* that Obelisk which *Augustus* durst not meddle with, and which was much larger than either of those which he had erected in *Rome*.

Constantius ordered the Obelisk to be put on board the Ship which *Constantine* had built, and it was brought safe to *Rome*, and erected in the middle of the great *Circus* (57) near to that of *Augustus*, placed

(57) Suffantes adulescentes id sine modo strepebant, quod, cum Octavianus Augustus obeliscos duos ab Heliopolitana transtulisset Ægyptia, quorum unus in Circo maximo, alter in Campo locatus est Martio, hunc recens advectum difficultate magnitudinis territus nec contrectare ausus est nec movere.—Verum Constantinus id parvi ducens avulsam hanc molem sedibus suis—jacere diu perpeffus est, dum translationi pararentur utilia. Quo convecto per alveum Nili projectoque Alexandria, navis amplitudinis antehac inusitata ædificata est sub trecentis remigibus agitanda. Quibus ita provisus digressoque vita principe memorato urgens effectus intepuit: tandemque fero impositus navi (An. Ch. 357.)—defertur in vicum Alexandri.—Unde Chamulcis impositus, tractusque lenius per Ostiensem portam piscinamque publicam Circo illatus est maximo. Ammian. Marcel. lib. xvii. c. 4.

there,

there, that its superior Magnitude might be the more conspicuous. This was in the (58) Year of our Lord 357.

This is the true Account of that famous Obelisk: and it was probably one of those two which *Rameffes*, Son of *Sesoftris*, by Order of the Oracle of *Butus*, or *Latona*, erected at *Heliopolis* in the Temple of the *San*, and in honour of that God who had cured him of a Blindness, by directing him to wash his Eyes with the Urine of a chaste Woman. These two Obelisks were each cut out of one Rock, and were an hundred Cubits in Height and eight Cubits in Breadth. They were erected by *Rameffes*, whom *Herodotus* calls (59) *Pheron* (and *Pliny*, *Nuncoreus* Son of *Sesoftris*) in the eleventh Year of his Reign, which was in the Year before *Christ* 1260. One of these was probably that which *Pliny* saies remained at *Heliopolis* in his Time, and which *Constantius* erected in the middle of the great *Circus*. The Dimensions very nearly agree; for the Obelisk of *Constantius* was 130 Feet in (60) Height; and that of *Rameffes*, or *Nuncoreus*, was 100 Cubits, or 150 *Grecian* Feet: but the *Grecian* Foot was less than the *Paris* Foot, by which latter the Obelisk might be measured at *Rome*.

The Obelisk which was erected by *Augustus* in the great *Circus* was cut, as *Pliny* (61) relates, by *Semneferteus*, in whose Reign *Pythagoras* was in *Egypt*. The Height of this Obelisk was 125 Feet and nine Inches, besides the Base.

This *Semneferteus* is an Error of *Pliny*; for his Name was *Psamma-*

(58) Sigon. de Occidental. imperio. lib. vi. p. 135. ex Ammian.

(59) This *Egyptian* King's Name was *Pheron Nuncores*: but after he came to the Throne, he took his Father's Name *Rameffes*, as *Diod. Sic.* tells us, lib. i. See *Herodot.* lib. ii. c. 111. *Diod. Sic.* lib. i. p. 54. Ejusdem (Nuncorei) remanet et alius centum cubitorum, quem post cæcitatem visu reddito ex oraculo *Soli* sacrauit. *Plin. Nat. Hist.* lib. xxxvi. c. 11.

(60) Kirch. Obelisc. Pamphil. lib. i. p. 85.

(61) Is autem obeliscus, quem divus *Augustus* in Circo Magno statuit, excisus est a rege *Semneferteo*, quo regnante *Pythagoras* in *Ægypto* fuit, centum viginti quinque pedum et dodrantis præter basim ejusdem lapidis. lib. xxxvi. c. 9. he adds, Is vero qui est in Campo Martio, novem pedibus minor, a *Sesoftride*. If this was so, the *Rameffean* Obelisks were not much larger than the greatest of those of *Augustus*.

see *Monum.*

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cherites,

cherites, or *Pfammenitus* Son of *Amasis*, who began to reign in the Year before *Christ* 525 ending, or the Beginning of 524, and reigned no more than six Months, as I have observed in the twenty-sixth Dynasty of *Manetho*. So that if *Pfammenitus*, or *Pfammacherites*, was King when this Obelisk was erected, it must have been erected in the Year above-mentioned. It was probably cut in the Reign of his Father *Amasis*, when he might be under him Nomarch of *Heliopolis*. *Pythagoras* went into *Egypt* in the Reign of *Amasis*, to whom he was recommended by Letters from (62) *Polycrates*, Tyrant of *Samos*, as *Laertius* and *Porphyry* relate. This shews the Absurdity of the Fable which prevailed amongst the ancient *Romans*, that *Pythagoras* (63) conversed with *Numa*, and instructed him in his Doctrine. *Livy* shews the Impossibility of it: and *Dionysius Halicarnassensis* (64) observes, that *Pythagoras* lived four Ages after *Numa*, i. e. 134 Years, as he really did, and more. *Numa* was thought to be a Disciple of *Pythagoras*, from a fabulous Relation promoted by (65) *Cassius Hemina*, an ancient *Latin* Annalist, and others; that about the Year before *Christ* 180, or 535 Years after the Reign of *Numa* commenced, a Chest or Coffin was found in which *Numa* was buried, and that some *Pythagoric* Books were found in it, which were burnt by *Q. Petilius* the Prætor (as not favouring the then established Religion.) *Livy* (66) relates, that the Body of *Numa* was not found in the Coffin, but only that his Name was inscribed upon it: and that the *Pythagoric* Books were found in another Chest, which were, as *Livy* saies, supposed to have been wrote by *Numa*, from the fabulous Opinion then prevailing that *Numa* was a Disciple of *Pythagoras*. *Plutarch* (67) has the same Story; but observes, that *Pythagoras* lived almost five Ages after *Numa*: and that the Story of *Numa* being his Disciple might arise from *Pythagoras* the *Spartan*, who lived in *Numa's* Reign, and won

(62) *Laert. vit. Pythag. init. Porphy. vit. Pythag. c. vii. p. 11, 12.*

(63) See *Liv. Hist. lib. i. c. 18.*

(64) *Antiq. Rom. lib. ii. p. 120, 121.*

(65) *Plin. Hist. Nat. lib. xiii. c. 13.*

(66) *Lib. xl. c. 29.*

(67) *Vit. Num. p. 74, and p. 60.*

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the Race in the sixteenth Olympiad, and afterward came into *Italy* and conversed with *Numa*, and assisted him with his Advice in the settling of his Government. *Dionysius* of *Halicarnassus* (68) mentions the *Spartan Pythagoras* winning the Race in the sixteenth Olympiad, in the third Year of which *Numa*, as he reckons, began to reign: but he gives no Credit to the Account of this *Pythagoras* having conversed with *Numa*, and supposes that the Story was feigned by Persons who were ignorant in History and Chronology, from the famed Wisdom of *Numa*, and from *Pythagoras* being famous for his Wisdom, and known to have taught in *Italy*: whom therefore they joined together, without considering the different Ages in which they lived. *Cicero* (69) gives much the same Account. But the Age of *Pythagoras* has been disputed by learned Men, especially between Mr. *Dodwell* and Dr. *Bentley* at large: and Mr. *Dodwell* appears to have fixed the true Epoch of it. Dr. *Bentley*, with the learned Bishop *Lloyd*, fixed the Birth of *Pythagoras* to the fourth Year of the forty-third Olympiad, *i. e.* to the Year before *Christ* 605. But this Account cannot be true, because all the ancient Writers agreed, that *Pythagoras* was the Disciple of *Phe-recydes*, who was born in the Year before *Christ* 600.

The truest Account of the Age of *Pythagoras* may be thus collected, *viz.* *Jamblicus* (70) who wrote his Life, relates, that when *Cambyfes* conquered *Egypt*, *Pythagoras* was taken Captive and sent to *Babylon*; that he staid there twelve Years, and then returned to *Samos*, being in the fifty-sixth Year of Age. By this Reckoning he was in the forty-fourth Year of his Age when *Cambyfes* conquered *Egypt* in the Year before *Christ* 525: and so he was born, as Mr. *Dodwell* (71) computes, in the fourth Year of the fifty-second Olympiad, *i. e.* in the Year before *Christ* 569. If he staid twenty-two Years in *Egypt*, as *Jamblicus* relates, he went thither in the twenty-third Year of his Age,

(68) Ubi sup.

(69) Tusc. Disput. lib. iv. c. 1.

(70) Vit. Pythag. c. iv. p. 15.

(71) See *Dodwell* De cyclis, Dissert. iii. sect. 12. et De ætat. Pythagor. exercit. 2^a. p. 15. compare Dr. *Bentley's* Dissertation on the Epistles of *Phalaris* against *Boyle*, from p. 48 to 87.

and

and in the Year before *Christ* 547: and this also is probable, and agrees to *Laertius*, who saies, *he was (72) young when he went into Egypt*. He left *Samos* and went into *Italy* in the fifty-seventh Year of his Age, and in the Year before *Christ* 513, in the fourth Year of the sixty-sixth Olympiad: and this agrees to the Relation of *Dicaearchus* (73), and other ancient and accurate Historians, who related, that *Pythagoras* left *Samos* (to go into *Italy*) after the Death of *Phercydes*, who died in the Year before *Christ* 515. And the Account of *A. Gellius* (74) fixes his going into *Italy* to the Year before *Christ* 513; for he saies, it was the Year when *Hipparchus*, Son of *Pisistratus*, was slain by *Harmodius* and *Aristogiton*, which was this Year.

A View of the Age of Pythagoras.

<i>Olymp.</i>		<i>Year before Christ.</i>	
52 An. 4to.		569	<i>Pythagoras</i> was born.
58 An. 2do.		547	<i>Pythagoras</i> went into <i>Egypt</i> , being young. <i>Laert.</i> in the twenty-third Year of his Age. <i>Jamblich.</i>
60		540	<i>Pythagoras</i> flourished, being twenty-nine Years old. <i>Laert.</i>
63 An. 4to.		525	<i>Pythagoras</i> having stayed in <i>Egypt</i> twenty two Years, to the Time that it was conquered by <i>Cambyfes</i> , he was taken Captive and sent to <i>Babylon</i> ; where he lived twelve Years, and returned to <i>Samos</i> in the fifty-sixth Year of his Age, and in the Year 514 before the <i>Christian</i> Æra. <i>Jamblich.</i>
66 An. 4to.		513	<i>Pythagoras</i> , two Years after the Death of <i>Phercydes</i> , in the fifty-seventh Year of his Age, left <i>Samos</i> , and went

(72) *Vit. Pythag. lib. viii. p. 214.*

(73) *Apud Porphy. vit. Pythag. c. lvi. p. 51.*

(74) *Noct. Attic. lib. xvii. c. 21. p. 984—986.*

into

Olymp.	Year before Christ.	
		into <i>Italy</i> and settled at <i>Croton</i> . <i>A. Gellius</i> , and <i>Porphyr. vit. Pythag.</i>
71 An. 4to.	493	<i>Pythagoras</i> having lived twenty Years at <i>Croton</i> , went to <i>Metapontum</i> , in the seventy-seventh Year of his Age. <i>Justin.</i>
75 An. 2do.	479	<i>Pythagoras</i> being ninety Years old, as most Historians agreed (<i>Laert.</i>) died at <i>Metapontum</i> : <i>Justin</i> , <i>Dicaearchus</i> and <i>Heracledes</i> in <i>Laertius</i> , <i>Jamblichus</i> , and <i>Porphry</i> .

But to return to the *Augustan* Obelisk before-mentioned; this Obelisk, as *Kircher* saies, was found buried under Rubbish in the great *Circus*, in the Pontificate of *Sixtus* the fifth, who erected it near the *Flaminian Gate* (75), in the Year of *Christ* 1589. But his Account of it is all gross Error in History and Chronology. He pretends it was erected at *Heliopolis* by *Psammetichus*, King of *Egypt*, and the third King of the 26th Dynasty of *Manetho*, and 807 Years before the *Christian Æra*. But the third King of that Dynasty was *Nechao*, who began to reign in the Year before *Christ* 677; and there is no such King as *Psammetichus* in this or any other of the *Egyptian* Dynasties. And *Pliny* being so particular as to mention, that the Pyramid was erected when *Pythagoras* was in *Egypt*, the Time of its Erection must be where I have placed it: and it was the last Obelisk which was built.

The Obelisk set up by *Augustus* in the Field of *Mars*, was less in Height by nine Feet (76) than the other; and so was 116 Feet and

(75) Oedip. Ægypt. tom. iii. syntag. iii. c. 1.

(76) Is vero qui est in Campo Martio novem pedibus minor a Sesostride. *Plin. Nat. Hist. lib. xxxvi. c. 9.* *Kircher* pretends, that *Pliny* made this Obelisk 116 Palms in Height, and that he found it upon Measure to be no more than 100 Palms. Obelisc. Pamphil. p. 69. But *Pliny* is exprefs for 116 Feet; and so they must be different Obelisks which *Pliny* and which *Kircher* speaks of.

nine

nine Inches in Height : and was built by *Sesostris*. This was after his Return from his Expeditions, which was in the Year before *Cbrist* 1329. These two Obelisks are mentioned by *Strabo* (77), as being brought to *Rome* from *Heliopolis*.

It is further observable concerning this Obelisk, that *Augustus* made a singular use of it, to serve as the Gnomon of a Sun Dial, to describe the lengthening and shortening of the Days by its Shadow projected on a Stone Pavement marked with Brass Lines (78).

Kircher (79) saies, this Obelisk lay buried in the *Campus Martius* in his Time.

The third Obelisk brought to *Rome* was in the (80) Reign of

(77) *Geog. lib. xvii. p. 1158. Casalius Romanus* saies, that *Augustus* erected the two Obelisks in the Year before *Cbrist* 22. *De vet Ægypt. ritib. p. 15.*

(78) *Ei qui est in Campo (Martio) divus Augustus addidit mirabilem usum ad deprehendendas solis umbras, dierumque ac noctium magnitudines, strato lapide ad obelisci magnitudinem, cui par fieret umbra brumæ confectæ die sexta hora, paulatimque per regulas, quæ sunt ex ære inclusæ, singulis diebus decreveret, ac rursus augeretur : digna cognitu res et ingenio foecundo mathematici, Plin. Hist. Nat. lib. xxxvi. c. 10. edit. Harduin.*

The learned *Martin Folkes*, Esq; President of the Royal Society, gives the following Explication of the Use of this Obelisk : from *Pliny's* Description he concludes, “ that there was laid down from the Foot of the Obelisk “ Northward a level Pavement of Stone, equal in Breadth to the Breadth “ of the Obelisk itself; and equal in Length to its Shadow at Noon upon the “ shortest Day; that is to say, that its Length was to the Height of the “ Obelisk, almost as twenty-two are to ten : and that into this Pavement “ there were properly let in parallel Rulers of Brass, whose Distances from “ the Point directly under the *Apex* of the Obelisk were respectively equal “ to the Lengths of the Shadow thereof at Noon on the several Days of “ the Year; as the same Lengths decreased from the shortest Day to the “ longest, and again increased from the longest Day to the shortest.” *Transact. 5. for the Months of Jan. and Feb. 1747. vol. xlv. part ii. p. 369.*

(79) *Oedip. Ægypt. Tom. iii. syntag. xii. c. 1. and Obelisk. Pamphil. cap. viii. sect. 2. p. 66.*

(80) *Abies admirationis præcipuæ visa est in navi quæ ex Ægypto Caii principis jussu obeliscum in Vaticano circo statutum, quatuorque truncos lapidis ejusdem ad sustinendum eum adduxit : qua nave nihil admirabilius visum in mari certum est. Plin. Hist. Nat. lib. xvi. c. 40.* This Obelisk was brought to *Rome* in the Year of *Cbrist* 39 or 40.

Caligula, and carried in a Ship of prodigious Bulk, built on purpose to bring it over; and it was erected in the Vatican *Circus*. This Obelisk was cut by King *Rameſſes*, Son of *Sefoſtris*, as I obſerved above; and was an hundred Cubits long and eight Cubits in Breadth. It is mentioned by *Suetonius Tranquillus*, who calls it the (81) *great Obelisk*, becauſe it was greater than either of thoſe which were brought to *Rome* by *Auguſtus*. It is alſo mentioned by (82) *Ammianus Marcellinus*, who ſaies, there was another brought and erected in the *Salluſtian Gardens*; and alſo two others, which were placed by the Monument of *Auguſtus*. All theſe three Obeliſks were moſt probably brought from *Heliopolis*; but who erected them in *Egypt*, or brought them to *Rome*, is not known.

Kircher (83) thinks, that the Obeliſk in the *Salluſtian Gardens* was brought to *Rome* by *Claudius*. But as *Pliny* ſpeaks of no more than three (84) being brought to *Rome* in his Time, it is more probable, that this Obeliſk, and the other two, erected near the Tomb of *Auguſtus*, were brought by a later Emperor. The two Obeliſks which were erected on the Maſoleum of *Auguſtus*, are thought to be thoſe mentioned by *Pliny*, which were each forty-eight Cubits high, and without Hieroglyphics: one of which was made by (85) *Smarres*, or *Si-*

(81) *Claud. c. xx. ſect. 7.* *Kircher* ſaies, this Obeliſk was found and erected again in the Vatican Field over-againſt *St. Peter's Church*, by Pope *Sixtus* the fifth, in the Year of *Chriſt* 1586. *Oedip. Ægypt. tom. iii. ſyntag. xi. c. 2.* *Obel, Pamph. p. 81.*

(82) *Secutæque ætates alios tranſtulerunt: quorum unus in Vaticano (Circo) alter in hortis Salluſtii, duo in Auguſti monumento erecti ſunt. lib. xvii. c. 4.*

(83) *Oedip. Ægypt. tom. iii. ſyntag. iv. c. 1.* and he thinks alſo, that *Claudius* brought the two which were erected by the Monument of *Auguſtus*. *Obel. Pamphil. ſect. 2.* But this is wholly improbable from the Relation of *Pliny*.

(84) *Nat. Hiſt. lib. xxxvi. c. 11.*

(85) This may be the Nomarch of the *Arfinoïte Nome*, whom *Ælian* calls *Marrbes*, and relates from the *Egyptians*, that he had a Crow ſo tame and docile, as to be taught to carry Letters wherever ſhe was commanded; and was the ſwifteſt of all his Couriers. The King for her Service, when ſhe died, honoured her with a monumental Tomb. *Hiſt. Animal. lib. vi. c. 7.*

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marres,

marres, and the other by *Eraphio*, who were probably Nomarchs of *Heliopolis*, and followed the Models of *Sochis*. *Casalius Romanus* (86) saies, that one of these Obelisks, which he thinks to be that of *Smarres*, was to be seen before the Church of *St. Mary la Grand* at *Rome*. But it is not known what became of the other. *Kircher* (87) saies, one of these Obelisks lies buried under Ground near *St. Roch*; and that the other was erected by Pope *Sixtus* the fifth on the *Esquiline* Hill, where the Church of *St. Mary la Grand* is built.

Pliny (88) mentions another Obelisk, which was eighty Cubits high, and was cut by King *Nectabis*, who reigned five hundred Years before *Alexander the Great*; and so by this Account it was cut above 800 Years before the *Christian* Æra. If *Nectabis* was the *Neochabis* of *Athenæus* (89), who is related to be the Father of *Bocchoris*, who began to reign in the Year before *Christ* 736, he might erect this Obelisk at *Sais*, where he was Nomarch, about 770 Years before the *Christian* Æra. This Obelisk was removed to *Alexandria*, and set up there by *Ptolemy Philadelphus*, in honour of his Queen and Sister *Arfinoë*. It is not improbable, but that this may be the Obelisk which the Emperor *Theodosius* brought from *Alexandria* to *Constan-*

(86) Non legitur apud autores ubi illum erexerit Smarres; Romam autem ambos advectos et in mausoleo Augusti collocatos: quorum unus dicti Smarris ille est, qui modo ante ecclesiam sanctæ Mariæ majoris visitur, cum sit absque notis, necnon ejusdem mensuræ cubitorum quadraginta octo. De vet. Ægypt. Ritib. p. 11. This Obelisk was erected by Pope *Sixtus* the fifth, in the Year of *Christ* 1582. Kirch. Oedip. Ægypt. tom. iii. syntag. xi. c. i.

(87) Hist. Obel. Pamphil. sect. 1. and sect. 7. also lib. i. c. 9. p. 82.

(88) Alexandriæ statuit unum octoginta cubitorum Ptolemæus Philadelphus, quem exciderat Nectabis rex purum.—Hic autem obeliscus fuit in Arfinoëo positus a rege supradicto, munus amoris in conjugem eandemque sororem Arfinoën. Inde cum navalibus incommodum Maximus quidam præfectus Ægypti transtulit in forum. lib. xxxvi. c. 9.—Nectabis regis ante Alexandrum magnum annis quingentis. Ibid. c. xiii. By *Pliny's* Account it seems, as if *Ptolemy* had built a Monument for his Sister and Queen *Arfinoë* at *Alexandria*, upon the Port wherein he erected this Obelisk; and that *Maximus* a Roman Præfect of *Egypt*, had removed it thence, as being inconvenient to the Shipping, and set it up in the Forum of *Alexandria*.

(89) Deipnof. lib. x. p. 418.

temple

temple (90), and erected in the Middle of the great Circus there, called the *Hippodrome*.

Pliny (91) saies further, that there were two other Obelisks at *Alexandria*, erected near the Port in the Temple of *Cæsar*; and that these were cut by King *Mestres*, and were forty-two Cubits in Height. One of these, which is standing, was measured by (92) Dr. *Pococke* with a Quadrant, and is sixty-three Feet high; which is exactly the same Measure that *Pliny* made it: the other is thrown down and broke.

Of the Egyptian Hieroglyphics.

Having treated at large on the *Egyptian* Obelisks, it will be proper to add an Account of the Hieroglyphic Characters which were inscribed on them.

After *Hermes*, and the *Egyptian* Priests who succeeded him, had by long Study and Speculation formed a System of Theology, and natural Philosophy, in which God, the supreme Cause of all, was the universal Soul which was diffused through the whole Creation, they endeavoured to express the divine Attributes and the Operations of the Deity in the Works of Nature, by the Properties and Powers of living Animals, and other natural Productions, as the most proper Symbols of them.

In order to chuse the most proper Symbols, and most expressive of the divine Attributes, and of the Effects of divine Providence in every Part of the Universe, they studied with great Application and Care the peculiar Properties of those *Animals*, and of *Birds* and *Fishes*, and also of the *Herbs* and *Plants* which *Egypt* produced: and likewise the

(90) See *Kircher's* Description of it. *Oedip. Ægypt.* tom. iii. syntag. vi. c. 1. Obel. Pamphil. c. vii. p. 61, 62.

(91) Alii duo sunt *Alexandriæ* ad portum in *Cæsaris* templo, quos excidit *Mestres* rex quadragenū binūm cubitorum. lib. xxxvi. c. 9. edit. *Harduin*. The common Editions read, in portu ad *Cæsaris* templum; and *Mesphæes* rex.

(92) *Travels*, p. 7. *Kircher* describes them *Oedip. Ægypt.* tom. iii. syntag. ix.

Geometrical Properties of Lines and Figures; and by a regular Concatenation of these in various Orders, Attitudes and Compositions, they formed the whole System of their Theology and Philosophy, which was hidden under Hieroglyphic Figures and Characters, known only to themselves, and those who were initiated into their Mysteries.

In this System their principal Hero-Gods, *Osiris* and *Isis*, theologically represented the *supreme Deity*, and *universal Nature*; and physically signified the two great celestial Luminaries, the Sun and Moon, whose Influence actuated all Nature: and the inferior Heroes represented in like manner the subordinate Gods, who were the Ministers of the supreme Spirit; and physically they denoted the inferior mundane Elements and Powers. Their Symbols exhibited and comprehended under them the natural Perfections of the Deity; and the various beneficial Effects of divine Providence in the Works of Creation: and also the Order and Harmony, the Powers and mutual Influence of the several Parts of the universal System.

This is the Sum and Substance of the *Egyptian Learning*, so famed in ancient Times through all the World. And in this general System the particular History of their Hero-Gods was contained, and applied to physical Causes and theological Science. The Hieroglyphic System was composed with great Art and Sagacity; and was so universally esteemed and admired, that the most learned Philosophers of other Nations came into *Egypt* on purpose to be instructed in it, and to learn the Philosophy and Theology conveyed by it.

In this Hieroglyphic System the Hero-Gods not only represented, and were Symbols of the supreme God and subordinate Deities; but they had each their Animal Symbol, to represent their peculiar Powers, Energy and Ministration: and their Figures were compounded of one Part or other of their Symbols, to express more sensibly the natural Effects or divine Energy attributed to them.

Thus *Osiris*, when he represented the *Power* and *all-seeing Providence* of the supreme God, had a humane Body with an *Hawk's* Head, and a *Sceptre* in his Hand, and other Regalia about him. Under the same Form also he represented the *Sun*, the great celestial Luminary, and, as it were, Soul of the World: and his Symbol was

Bull, and also the *Scarabæus*, or *Beetle*, which expressed the Sun's Motion, by rolling Balls of Dung, in which its Seed was enclosed, backwards with his Feet from East to West, with his Face toward the East. The symbolic Bull was also of a particular Form and Make, to denote the various Influences of the Sun.

Osiris was likewise delineated, sometimes with a *Bull's* Head and sometimes with a *Lion's*, to represent the Heat, Vigour, and Influence of the Sun, especially in the Inundation of the *Nile*, when the Sun was in the celestial Sign *Leo*: and also to express the solar Influence in all natural Productions. And it is observable, that the *Bull* and *Lion* were Parts of the *Jewish Cherubic* Symbol; and the one being the Head of the wild Beasts, and the other of the tame, they together represented the Animal Creation, as the other two Parts, the *Eagle* and human Figure, did the aerial and rational.

Isis (93) was formed with *many Breasts*, to represent the Earth the universal Mother, and with a *Cornu Copiæ* in her Hand, denoting the nutritive and productive Powers of Nature: and her Symbol was a *Cow*, Part black and Part white, to represent the enlightened and dark Parts of the *Moon*.

Pan had the Horns and Feet, and sometimes the Head of a *Goat*, which was his Symbol, to shew the generative Power of Nature, over which he presided: and he symbolically represented universal Nature, and the supreme Cause of all Things (94).

Hermes had a *Dog's* Head, which was his Symbol, to denote his Sagacity in the Invention of Arts and Sciences; and especially his watchful Diligence in the Culture of religious Rites and sacred Knowledge: and in general he symbolically represented the divine Providence; and was worshiped as the chief Counsellor of *Saturn* and *Osiris*, and he who communicated the Will of the Gods unto Men, and was the Conductor of their Souls into the other World. He was also represented by the *Ibis*, and with the Head of this Bird, which was

(93) *Isis juncta religione celebratur, quæ est vel terra vel natura rerum subjacens soli; hinc est quod continuatis uberibus corpus Deæ densetur, quia terræ vel rerum naturæ altu nutritur universitas. Macrobi. Saturn. lib. i. c. 20.*

(94) *Orph. Hymn. in Pan.*

also

also his Symbol, to signify his conveying Literature to the *Egyptians* under the Form of this Bird, as they believed: and also, that he delivered his Knowledge to the *Egyptians* only, and was their peculiar Genius and Instructor, as the *Ibis* was known to live no where but in *Egypt*.

Ammon represented the supreme Deity called *Amun*, and his Symbol was a *Ram*; and he was delineated with a *Ram's* Head and Horns, to denote the creative Power of God, and his beneficial and diffusive Influence through the Works of Nature, making every thing fruitful, and to produce and multiply its Kind; and cherishing and preserving them by the Warmth of the Sun, and an internal vital Heat and Vigour.

The universal Soul itself was beautifully represented by a winged Globe, with a Serpent emerging from it. The Globe represented the infinite divine Essence, which was like a Sphere, whose Centre was every where, and Circumference no where, as it is described in the *Hermetic* Writings. The Wings of the Hawk denoted the divine all-comprehensive Intellect; and the Serpent signified the vivifying Power of God, which gives Life and Existence to all Things.

Typhon represented the most powerful *Evil Dæmon*, or Genius, who was at constant War with *Osiris* and *Isis*, the most benevolent Geniuses (95) of *Egypt*. His Symbol was an *Hippopotamus*, or *River Horse*, which was a most treacherous and cruel Animal.

Orus was also a principal Deity of the *Egyptians*; who, according to his various Hieroglyphic Forms and Habits, signified physically the Sun, and also the *Harmony* of the whole mundane System, as being the Offspring of *Osiris* and *Isis*: and therefore he is always young. He also mystically signified the *Union* and *Fitness* of the several Parts of the external sensible World, formed by the Wisdom of divine Providence expressed by *Isis*; and by the *Intellect*, *Power* and *Goodness* of the supreme God, represented by *Osiris*; and therefore he is said to be their Offspring: and also in reference to the boundless Power, Knowledge, and Providence of God, *Osiris* and *Isis* represent physically the Sun

(95) See *Jul. Firmic. Mathes.* p. 406.

and *Moon*, which by their diffusive Light, Heat and Influence, preserve the visible System called *Orus* their Offspring.

To express the hieroglyphic Meaning of *Orus*, as representing the World, he is figured holding a Staff, having the Head of the *Upupa* upon the Top of it, to signify the beautiful Variety of the Creation expressed by the variegated Feathers of that Bird in different Colours. He has in one Hand a *Lituus*, to denote the *Harmony* of the System; and a *Gnomon* in the other, to shew the perfect Proportion of its Parts; and a Triangle is annexed to a Circle behind him, to signify that the World was made by the unerring Wisdom of God. He has also sometimes a *Cornu Copia* in his Hand, to denote the Fertility of the Earth, and the various Productions of it.

Lastly, *Harpocrates* was described holding one of his Fingers to his Lip, to denote the mysterious and ineffable Nature of God, and that the Knowledge of him was to be searched after with profound and silent Meditation [for which Reason he sometimes holds (96) a lighted Torch in his Hands] and that the divine Mysteries are not to be uttered or divulged. *See Additions.*

In the whole, almost all the *Egyptian* Deities and Symbols centered in two, *viz.* *Osiris* and *Isis*, who represented under various hieroglyphic Forms both the celestial and terrestrial System, with all the divine Attributes, Operations and Energy, which created, animated, actuated and preserved them.

The *Egyptians* likewise concealed their moral Philosophy under hieroglyphic Symbols; but these were not the Subject of the Hieroglyphics of Obelisks. And as hieroglyphic and symbolic Figures were very ancient in *Egypt*, and first invented, or at least formed into a System there: so they were thence carried into other Countries, and imitated in all religious Mysteries, as also in political and moral Science.

The preceding symbolical Figures making the Substance of Hieroglyphics, and all belonging to *Osiris* and his Family, and Contemporaries, they were probably formed into a System soon after the Deaths of those Hero Gods, by some who had been instructed in the Art of Hieroglyphics,

(96) See Kirch. Obelisc. Pamphil. lib. iv. De ideis Hieroglyphicis.
roglyphics,

roglyphics by *Hermes* the Inventor of them. The first he formed himself; and others were probably made by his learned Successors, *Tat* his Son, and *Æsculapius*, who are mentioned by *Manetho*, *Stobæus*, and in the old Book called *Hermes Trismegistus*, as those who were peculiarly instructed by *Hermes* in all his mysterious Learning.

This hieroglyphic System, in the Beginning was more simple and less compounded than it was afterwards; and was improved by Degrees for several Ages before it was brought to the Perfection, in which it appeared on the Obelisks of the Temples. And hence we may infer the Time of the first *Egyptian* hieroglyphic Symbols, which probably were not older than the Time of the famous *Hermes*, who lived in the Reign of *Osiris*, and some Time after.

The hieroglyphic Symbols were in early Times carried into *Greece*, and gave the first Occasion to the Fables of the Poets, concerning the Metamorphoses of the Gods, which they improved by Inventions of their own: and from the Knowledge of them the *Greeks* ascribed peculiar Arts and Inventions to their Gods, whose Names they first received from *Egypt*.

Of the Egyptian Labyrinth.

There is nothing in the *Egyptian* History more difficult to be known than the Builders of the Labyrinth, and the Time of its building.

Herodotus (97) relates, that this famous Labyrinth was built by the twelve associated Kings, of which *Pjammiticbus* was one; who having dethroned the rest, began to reign in the Year before *Christ* 669. It was built a little above the Lake *Mæris*, towards the City of *Crocodiles*, which was twelve Miles and a half above the Lake, as *Dr. Pococke* relates. It exceeded all Fame that had been spread abroad of it. It had twelve Palace Courts, which were roofed over on every Side, and the Gates were opposite to each other: six of them were situated to the North, and six to the South, contiguous to one another; and all were enclosed within one Wall. It had in it two Ranges of

(97) Lib. ii. c. 148.

Cells,

Cells, one subterraneous and the other above Ground, answering to one another, three thousand in Number; and each Range contained fifteen (98) hundred Rooms. *Herodotus* saies, he saw the upper Rooms, but had the Account of the lower by Report only: for the *Egyptian* Priests, who had the Care of them, would not suffer the latter to be seen: for these, they said, were the Sepulchres of the Kings who built the Labyrinth, and of the sacred Crocodiles: so that he had only from Hearsay his Account of the subterraneous Cells, but he saw the upper Apartments, which excelled all human Art and Workmanship. The Windings through the Courts into and out of the Apartments were exceedingly intricate, and afforded infinite Admiration. The Roof of all these was Stone, as the Walls were: and the Walls were full of Figures engraved upon them. Every Court had a Colonnade of Pillars of white Stone, exactly fitted and joined together. In the Angle where the Labyrinth ends stood a Pyramid, forty Orgia, or 240 Feet every Way, on which large Animals were engraved, and the Way to it was underground.

Such a prodigious Building as this Labyrinth could not be built by twelve Kings, who reigned together but a few Years: and the Story of their building it seems to have rose from there being in it twelve Courts, in which were twelve Palaces or Halls, where the twelve associated Kings assembled to offer Sacrifices and do Justice.

Strabo (99) supposes the Labyrinth to be more ancient, and to have been built by a King called *Imandes*: for he saies, that at the End of this Labyrinth a quadrangular Pyramid is erected, every Side of which was 400 Feet, and the Height the same; and that it was the Sepulchre of *Imandes* (or *Ismandes* (1), as he calls him soon after) whose Name was inscribed upon it. *Strabo* adds, that *Memnon* was called

(98) The *Greek* is confused by wrong Pointing. The Editions have it: —τὰ δὲ μέγιστα ὑπὲρ ἐκείνησι τετραγώνια, ἀεὶ θρόνον πεντακοσίων ἢ χιλίων ἐκάτερα; as if the upper Range had 3000 Cells, and yet each had but 1500. But the true Reading and Pointing is, οἰκίματα δ' ἐνέσι διπλά, τὰ μὲν ὑπόγαια· τὰ δὲ μέγιστα ὑπὲρ ἐκείνησι· τετραγώνια ἀεὶ θρόνον· πεντακοσίων ἢ χιλίων ἐκάτερα. Ibid.

(99) *Geograph. lib. xvii. p. 1165.*

(1) Ibid. p. 1167.

Ismandes by the *Egyptians*: and if this was so, the Labyrinth, he saies, was built by *Memnon*.

Diadorus Siculus (2) saies, the Labyrinth was built by *Mendes*, whom some called *Marus*: and that it was not so much to be admired for the Largeness of it, as for the exquisite and inimitable Workmanship. For no one who went into it, could find the Way out without an expert Guide. He adds, that *Dædalus* was related to have come into *Egypt*, and, admiring the Art of this Structure, built a Labyrinth for *Minos* King of *Crete*, after the Model of the *Egyptian*. *Diadorus* saies again (3), that *Dædalus* imitated the intricate Mazes of the Labyrinth built by *Mendes*, or, as some related, by King *Marmus*, who lived many Years before the Reign of *Minos*.

In the same Book (4) he describes a monumental Structure, which was built, as the Labyrinth was, near the Lake *Mæris*, by the twelve associated Kings, before *Psammitichus* seized the whole Government. "The Building, he saies, was four square, and a Stadium or Furlong on every Side; and exceeded all other Works in *Egypt*, in the Engravings and other Parts of the Architecture. When you were entered into the Area or Enclosure, there was an Hall supported with forty Pillars on every Side; the Roof of which was all of one Stone, and the Cieling curiously engraved and variegated with divers Paintings: in which were very elegantly represented the Country of each of the Kings, with the Temples and Sacrifices belonging to it. In fine, the Kings had made this Sepulchre so very large and sumptuous in the Design, that, if their Government had not been dissolved before it was finished, no other Work would have exceeded the Magnificence of it. Fifteen Years (by his Account) were spent in executing this Structure." If so, it was executed in the Year before *Christ* 655.

This Building *Diadorus* distinguisheth from the Labyrinth, which he makes far older; it might have been added to it by the twelve

(2) Lib. i. p. 70, 71. *Wess.*

(3) *Ibid.* p. 109.

(4) *Ibid.* p. 76. *Wess.*

Kings,

Kings, or by *Psammitichus* himself, to whom (5) *Mela* ascribes the building of the Labyrinth. And if the grand sepulchral Building, which adjoined to the Labyrinth, was built by the twelve associated Kings, it probably thence was reported, and *Herodotus* was told, that they built the Labyrinth.

Pliny (6) in his Relation supposes the Labyrinth to have been of a prodigious Largeness; and that it was undoubted that *Dædalus* took the Model of the *Cretan* Labyrinth from it: but that he took no more than an hundredth Part of it. And he saies, *Lyceas* (who wrote an *Egyptian* History) related that it was the Sepulchre of *Mæris*.

If it be true what *Diodorus Siculus* relates, and *Pliny* makes no doubt of, that *Dædalus* took the Model of the Labyrinth which he made for King *Minos* at *Gnosus* in *Crete*, from this of *Egypt*; the *Egyptian* Labyrinth could not at first be built by the twelve associated Kings, as *Herodotus* was told: but must have been built by some King who was older than *Minos*. *Diodorus Siculus*, who relates that it was built by *Mendes*, called also *Marus*, does not tell us when he reigned; but only saies, he reigned many Years before *Minos*. And if *Mendes* (whom *Strabo* calls *Ismandes*, or *Imandes*) was the same with *Marus*, whom *Lyceas* called *Mæris*, his Time is known from *Herodotus* (7), who saies, *Mæris* had not been dead nine hundred Years before the Time of his being in *Egypt*, or the Year before *Christ* 450. By which Reckoning *Mæris* reigned about an hundred Years before *Minos*. And it is not improbable but that *Mæris*, after he had made the famous Lake called from his Name, built the Labyrinth near it for a Sepulchre, as *Lyceas* related in his *Egyptian* History. This Supposition agrees to the Accounts of *Strabo* and *Diodorus Siculus*; and I am further inclined to think, that the sepulchral Temple adjoining to the Labyrinth, and which was an original Part of it, was the Sepulchre of *Osymandes*, who seems to be no other than *Ismandes*, and which *Diodorus* mistook for that which *Hecatæus* had given an Account of

(5) Geog. lib. i. c. 9.

(6) Nat. Hist. lib. xxxvi. c. 13.

(7) Lib. ii. p. 94. Gale.

near *Thebes*; and which last more probably was the sepulchral Temple of *Sesostris*, as will be shewn.

The Labyrinth at first might only be designed for a Sepulchre of the King who built it; and was afterward enlarged by the twelve associated Kings to a prodigious Bigness: so that *Dædalus* might take the entire Model of the first Structure, though it was, as *Pliny* saies, but an hundredth, or a very small Part of the Labyrinth, when completed. *Pliny* adds, that it contained within it *sixteen* large Halls, with the Names of so many *Nomes* inscribed on them; and also Shrines of all the Gods of *Egypt*. So these Halls were built for the Assemblies of the *Nomes*; and therefore were added to the Labyrinth by some King after *Sesostris*: for *Sesostris* was the first who divided *Egypt* into thirty-six Provinces or *Nomes*, as (8) *Diodorus Siculus* relates. And *Strabo* (9) saies, that the middle *Egypt*, wherein the Labyrinth stood, contained just sixteen *Nomes*. The *Delta* had ten *Nomes*, and *Thebais* ten, in all thirty-six. *Strabo* reckons them in the same manner, and saies, the Halls within the Labyrinth were twenty-seven; but I think he wrote twenty-six, and reckoned them equal to the *Nomes* of the middle, and the *Delta* or lower *Egypt*, in which he saies there were just twenty-six *Nomes*. To confirm this Number he adds (p. 1165.) that these Halls were made for the general Assembly of the States or *Nomes* (of the middle and lower *Egypt* I suppose) where they met, and had public Feasts and Sacrifices, and judged the most weighty Causes of the Nation. For which Purpose every Nome had a Hall or Palace appropriated to it. See below Note 53.

There is, I think, no doubt but as the Labyrinth was in the middle *Egypt* near *Memphis*, it was enlarged and designed for the *Nomes* which were subject to the Kings who reigned there. And as *Thebais*, or the upper *Egypt*, when subject to *Memphis*, had distinct Kings, who reigned at *Thebes* over the *Nomes* belonging to it, it is not probable that the States of upper *Egypt* should assemble in the middle *Egypt*: and so we may conclude, that the Halls of the Labyrinth were either

(8) Lib. i. p. 50. Rhod.

(9) Geog. lib. xvii. p. 1135.

sixteen, as *Pliny* relates, for the Use of the Nomes of the middle *Egypt*; or no more than twenty-six for the Use of the Nomes both of the middle and lower *Egypt*, of which *Memphis* was the capital royal City.

Though the *Egyptian* Labyrinth is thought to have been the first of the Kind; and *Dædalus*, as related, might take a Model of it, by which he made that at (11) *Gnosus* in *Crete* for King *Minos*: yet I am inclined rather to think, that the Labyrinth made by *Dædalus* in the Palace of *Minos*, was not taken from that in *Egypt*; but from the far older Labyrinth yet remaining in *Crete*. M. (12) *Tournefort*, chief Botanist to the late *French* King, went into it, and describes it in the first Volume of his Travels, translated into *English*. “ It is, he saies, “ a subterraneous Passage in manner of a Street, which by a thousand “ Intricacies and Windings, both on the right and left hand, as it were “ by mere Chance and without the least Regularity, pervades the “ whole Cavity or Inside of a little Hill at the Foot of Mount *Ida* “ Southward, three Miles from *Gortyna*.” He adds, “ that the prin- “ cipal Alley of this Labyrinth is one thousand two hundred Paces in “ Length, and leads to the End of it, where it concludes in two beauti- “ ful Apartments.”

Cedrenus (13) relates, that when *Theseus* went from *Athens* into *Crete*, to make War on *Minotaurus*, or rather *Minos*, whose General was *Taurus* (14) called *Mino-taurus*, the *Cretan* Army revolted from him at *Gortyna*, upon which *Mino-taurus* fled and hid himself in a Cave within the Labyrinth, where *Theseus* found him and slew him. *Dædalus* probably took the Scheme of his Labyrinth from the Maze discovered within this Hill at the Foot of Mount *Ida*; and which might be as ancient as the *Curetes* and *Titans* (15), who dwelt there,

(11) Strab. Geog. lib. x. p. 729. Pausan. Attic. p. 26.

(12) Edit. 8°. p. 69—72. The Author of the great Etymologicon saies of it: Λαβύρινθος ἐν τῇ Κρήτῃ νήσῳ ἐστὶν ὄρεος ἐν ᾧ ἐστὶ πηλαιοῦ ἀνθρώπου, δύσκολον πρὸς τὴν κάθοδον καὶ ἀναγὰς πρὸς τὴν ἀνοδὸν· ἐν ᾧ λέγεται ὁ Μινώταυρος ἐμβλη- θῆναι. In voce.

(13) Compend. Hist. p. 100.

(14) Plut. vit. Thef. p. 6, 8.

(15) Strab. Geog. lib. x. p. 725.

and

and be the Work of these famous Men. It seems to be that which was called *the Cave of Jupiter*, whither *Minos* (16) retired to make his Laws, and pretended that they were delivered to him from *Jupiter*. So this Cave or Labyrinth might be made about the Year before *Christ* 1540. Or if it was the Work of the *Phœnician Titans* or *Curetes*, who came to *Crete* with *Saturn*, and lived about Mount *Ida*, it must have been seven hundred Years older than the Reign of *Asterius*.

Porphyry (17) relates, that *Pythagoras* retired into this Cave with a Garment of black Wool upon him, and performed funeral Ceremonies to *Jupiter*, who was buried there; and left upon his Sepulchre an Inscription, beginning with Words implying that the great God *Jupiter* after his Death (18) lay buried there. This Sepulchre was that of King *Asterius*, the *Cretan Jupiter*; which removes the Falseness charged upon the *Cretans* by *Callimachus*, for building a Sepulchre for the great God *Jupiter*; for this *Jupiter* was a (19) mortal King of *Crete*, who was deified after his Death.

The Labyrinth of *Minos* was nothing but a Prison (20) for State Criminals and Captives; and the Mazes of it were contrived for a Security against their Escape; and the building of it was generally ascribed to (21) *Dædalus*.

(16) Strab. *ibid.* p. 730, 739.

(17) Vit. Pythag. p. 20. See the Notes there, and Cyril. *cont. Jul.* lib. x. p. 342.

(18) Ὡς θανὼν κείται ΖΑΝ, ὃν ΔΙΑ κληθήσασιν.

Cyril has it :

Ὡς μέγας κείται ΖΑΝ, ὃν ΔΙΑ κληθήσασιν.

(19) Callim. Hymn. in Jov. v. 8, 9. This *Jupiter* in ancient Coins is styled ΖΕΥΣ ΚΡΗΤΑΓΕΜΗΣ, and ΚΡΗΤΑΙΟΣ. See Diod. Sic. lib. iii. p. 230. Cic. De Nat. Deor. lib. iii. c. 21. Varro apud Solin. Polyhist. c. xi. Mel. Geog. lib. ii. c. 7. Lactant. Institut. i. c. 11. p. 50, 51. edit. Oxon. 1684. from Ennius.

(20) Plutarch. vit. Thef. p. 6.

(21) Apollodor. lib. iii. p. 151, 237. Serv. apud Virgil. *Æn.* v. v. 588.

Of the Lake Mæris.

Herodotus (22) saies, that the Lake of *Mæris*, which was near the Labyrinth, was a more wonderful Work than the Labyrinth itself. It was by his Account, and that of *Diodorus Siculus*, three thousand six hundred Furlongs, or sixty *Schænes*, each sixty Furlongs, that is, four hundred and fifty Miles round. *Pomponius* (23) *Mela* makes it five hundred Miles in Compass, and deep enough to carry the largest Ship full loaded. *Herodotus* and *Diodorus* relate, that it was three hundred Feet in Depth in most Parts. *Strabo* (24) saies, it was a Sea in Bigness, and also of a Sea Colour. *Mucian* in (25) *Pliny* made the Compass and Depth of the Lake the same with *Herodotus* and *Diodorus*. But *Pliny* himself, with more Probability, makes the Circumference of it no more than two hundred and fifty Miles. *Diodorus* adds, that King *Mæris*, who made the Lake, made also a Canal to it from the *Nile*, ten Miles long and three hundred Feet broad.

The Design of the Lake was to receive the Waters of the *Nile* when it overflowed : so that when the Waters rose too high they might be discharged into it, and prevent the Floods settling on the low Lands, and rendering them marshy and boggy. By means of Sluices the Water from the *Nile* was let into the Lake through the Canal; or hindered from going into it ; and as there was occasion, was kept up to water the Country, or carried off, if too much, through the Sluices into the Lake : and it cost no less than fifty Talents either to open or shut the Sluices of the Canal. *Herodotus* saies, that so great a Quantity of Fish was carried into the Lake by the flowing of the *Nile* into it, that in the six Months, when the Waters were returning back, the Produce of the Fish brought into the royal Treasury a Revenue of a Talent of Silver a Day, or about two hundred fifty-eight Pounds Sterling : and when they were flowing in, the Produce was twenty Pound Weight of Sil-

(22) Lib. ii. c. 149. *Diod. Sic. lib. i. p. 48. Rhod.*

(23) *Geog. lib. i. c. 9.*

(24) *Geog. lib. xvii. p. 1163.*

(25) *Nat. Hist. lib. v. c. 9.*

ver a Day. *Diodorus* further relates, that the King gave the Revenue of the Lake, which abounded with twenty-two Sorts of Fish, to provide the Queen with her Unguents, Paints, and other royal Ornaments.

Now as it is impossible such a Lake should be made with Hands in the Reign of any one King, it is probable that it was formed by the Floods of the *Nile*; and that originally it spread all over the Valley called *Baber-Bellomab*, or *the Sea without Water*: and upon the Settlement of the *Nile* all became dry, which made *Mela* (26) say, that *it was formerly a Plain*. King *Mæris* sunk it deeper in some Parts, and raised Banks to stop the Mouth of it to the Sea: and set Flood-gates to keep the Water in, and made the Canal to it. This Work was sufficient to make him thought to have made the Lake itself: and he might properly be said to have made it a Lake, both by making it deeper and confining the Water within it.

Therefore *Herodotus* and *Diodorus*, in their Account of its Largeness, might reckon in their Estimation the great Plain *Baber-Bellomab*, with which it communicated, and through it had an Outlet into the Sea. Dr. *Pococke* observes (27), that at present the Lake *Mæris* is no more than about fifty Miles long and ten broad: and this Account is the more probable, because *Herodotus* reckons the Length of the Lake from North to South, which agrees to the *Sea without Water*, (so called) but the present Lake is longest *from East to West*.

In the middle of the Lake there was a Place left whereon *Mæris*, as *Diodorus* saies, built a Sepulchre, and erected two Pyramids, one for himself, and the other for his Wife, which were each a Furlong in Height, and upon each of these he placed a Statue of Marble sitting upon a Throne.

Herodotus saies nothing of the Sepulchre, but saies the two Pyramids were each an hundred Paces, or six hundred Feet, in Height, that is, a Furlong. He also saies, that a Marble Statue was placed

(26) *Mæris aliquando campus, nunc lacus, lib. i. c. 9.* See Dr. *Pococke's* Observations on *Egypt*, p. 64.

(27) Observations on *Egypt*, p. 64, 65. and Geog. *Ægypt.* p. 287.

upon

upon each of the Pyramids sitting upon a Throne. The Pyramids, he adds, were half their Height, or three hundred Feet, under Water, and as much above it.

If the King, who dug and formed the Lake, was *Mæris*, as *Herodotus*, *Diodorus Siculus*, and *Pliny* agree, we may discover his Time by *Herodotus*, and his Name amongst the Kings of *Manetho's* Dynasties.

According to *Herodotus* (28), *Mæris* had not been dead nine hundred Years before the Time of his being in *Egypt*, which was about the Year before *Christ* 450. So he died about the Year before *Christ* 1350, or 1340 at latest. *Herodotus* also makes *Sesøstris* his Successor. Now in the eighteenth Dynasty of *Manetho* the seventeenth King is called *Amenoph*, or *Menoph*, the Father of *Sesøstris*; and he died in the Year before *Christ* 1338. He must therefore be the King called *Mæris* by *Herodotus*. The *Egyptian* Kings had always two Names, one of which they took when they came to the Throne. And the Names of *Mæris* and *Menoph* were both denominated from the *Sun*, the great *Egyptian* Deity, which was called *Mar* and *Men* in the *Egyptian* Language.

Of the Vocal Statue of Memnon.

Tacitus (29) writes, that *Cæsar Germanicus*, when he was in *Egypt*, viewed the Remains of the miraculous Works of the Country. Amongst these, after the Ruins of *Thebes*, he mentions the Stone Statue of *Memnon*, which gave a vocal Sound when the Rays of the Sun struck upon it.

Strabo (30) places *Memnon's* Statue near *Thebes* on the West Side of the *Nile*; and relates, that there were two Colossal Statues of Stone near one another: that one of them was entire in his Time, but that the upper Part of the other to the Seat was broke, and thrown down by an Earthquake (as was reported); that it was believed that the Part

(28) Lib. ii. c. 13.

(29) *Memnonis faxea effigies, ubi radiis solis icta est vocalem sonum redens.* Annal. lib. ii. c. 61.

(30) *Geog. lib. xvii. p. 1170.*

which was sitting on the Base did once every Day utter a (31) Sound, as if it was gently struck upon: and that he, with *Ælius Gallus*, and a great Number of Friends and Soldiers, who attended him, were present at the first Hour of the Day, and heard the Sound, but could not tell whether it proceeded from the Statue, or the Base, or from somebody who was there: and *Strabo* gave no Credit to the Sound's proceeding from the Stone.

Pliny (32) saies the Stone of this Statue was the *Æthiopic* of an Iron Colour, called *Basaltis*; and that it was related every Day at Sun-rising to make a Sound upon being touched by the Sun's Beams. *Philostatus* (33) also saies, it was made of a black Stone.

Pausanias (34) gives a more particular Account of it, and saies, that not far from *Thebes*, and the *Syringes*, is a coloffal vocal Statue in a sitting Posture. Many say it is the Statue of *Memnon*, who came from *Æthiopia* into *Egypt*, and went as far as *Susa*. But the *Thebans* (of *Egypt*) deny it to be *Memnon's* Statue, and affirm, that it is the Statue of *Phamenophis*, who was born in their Country. Others related, that it was the Statue of *Sesostris*. *Cambyfes* broke it in two, (suspecting there was some Magic in it, as *Polyænus* (35) the *Athenian* related) and the upper Part, from the Head to the middle of the Body, is thrown on the Ground, the other Part is still in a sitting Posture, and every Day at Sun-rising utters a Sound like that of the String of a Harp when it breaks. *Eusebius* (36) makes *Memnon*, who had the vocal Statue, to be the seventh *Egyptian* King of the eighteenth Dynasty, called *Amenophis*, and so the Paschal Chronicle from him.

Eusebius followed *Africanus*, who thought *Memnon* to be *Amenophis*; but the eighth King rightly of the eighteenth Dynasty. Now this

(31) Hence *Juvenal*:

Dimidio magicæ resonant ubi Memnone chordæ. Sat. xv. v. 5.

(32) Nat. Hist. lib. xxxvi. c. 7.

(33) Vit. Apollon. Tyan. lib. vi. c. 4. See *Lucian's* *Toxaris* and *Philopseudes*.

(34) Attic. p. 40.

(35) Apud Syncel. Chronog. p. 151.

(36) Chronic. lib. poster. p. 72.

Amenophis

Amenophis began to reign in the Year before *Cbrist* 1593. And if it was the Statue of *Amenophis*, the Father of *Sesofstris*, who began to reign in the Year before *Cbrist* 1358, it was far older than *Dædalus*: but *Philoftratus* (37) observes, that the Statue was made in the *Dædalean* manner, that is, with the Feet open, and in a Posture of rising up from the Seat: and *Memnon's* Statue, in Dr. *Pococke's* Observations on *Egypt*, (p. 102—105.) has the Feet open and disjointed. Now if *Dædalus*, as the *Greeks* supposed, was the first who made Statues with open Feet, and so was related to make them (38) walk, the Statue of *Memnon* must be later than his Time. But as Statuary was far older in *Egypt* than the Time of *Dædalus*, *Memnon's* Statue may be older also. This *Memnon* could not be he who is mentioned by *Homer* and *Hesiod*, and many *Greek* Writers after them, and who was originally a *Trojan*, and Son of *Titbonus*, as (39) *Apollodorus* relates. *Titbonus* left *Troy*, and went to *Teutamus*, King of *Assyria*, who made him *Præfect* of *Perfia*. He built *Susa*, which was the capital City, and his Son *Memnon* was Governor of it, and fortified it with the Walls which are so famous in History; and also built the Palace called after him *Memnonia*.

Teutamus, at the Request of *Priam*, sent him to assist the *Trojans*, who were his tributary *Allies*, as (40) *Plato* and *Diodorus Siculus* agree; he had an Army of twenty-thousand Foot, viz. ten thousand *Susians*, and as many *Æthiopians*, (or *Arabians*) and also two hundred Chariots: he marched with these Forces from *Susa*, the Capital of *Perfia*, as *Pausanias* (41) relates. Hence it appears, that the *Memnon* who went to the War at *Troy*, could not be he who had reigned at *Thebes*, called *Æthiopia*, and had a vocal Statue near that City.

Philoftratus (42) makes him a different King from the *Greek Mem-*

(37) Vit. Apollon. Tyan. lib. vi. c. 4.

(38) See Palæphat. de Incred. hist. p. 52. and the Notes of Tollius, ibid.

(39) Lib. iii. c. 11. p. 209.

(40) De Leg. lib. iii. p. 685. Diod. Sic. lib. ii. p. 109. Rhod.

(41) Phoc. p. 348.

(42) Heroic. c. iv. p. 699.

non. And *Diodorus* (43) saies, that the *Æthiopians*, who were Inhabitants of *Egypt*, claimed *Memnon* for their Countryman, and shewed ancient Palaces called from him *Memnonia*. By these various Accounts the History of *Memnon's* Statue is embarrassed : but *Pliny* will help us to unravel the Matter.

He calls this *Æthiopian* or *Theban* King not *Memnon*, but (44) *Menon* ; and *Harduin* observes, that all his Manuscripts had *Mennon* ; and that the old printed Copy 1470, had *Menon* : but later Copies have *Memnon*. Now if *Menoph*, or *Amenoph*, as the *Egyptians* affirmed, was the Name of the King who had the vocal Statue, he might not improbably be called also *Menon*, which is an *Egyptian* Name : or he might erect the Statue, and call it *Menon*.

It is further observable, that (45) *Pliny* saies that this vocal Statue was erected in the Temple of *Serapis* at *Thebes*. Now *Serapis* was the Sun, the most adored *Egyptian* Deity ; whence we may infer, that this vocal Statue was a colossal Image, consecrated to the Sun : and it was placed (46) with the Face towards the Sun-rising, and was reported to utter a Voice or Sound when the Sun-Beams struck upon it, saluting as it were the celestial Deity. This seems altogether probable ; and so the Statue might be called the Colossus of *Menon*, or the *Menonian* Statue, *i. e.* of the Sun, (and be erected by *Menoph*) and the Name might easily be confounded with that of *Memnon*, whose Walls and Palace were so famous at *Susa*.

Of the Sepulchral Temple of Osymanduas, or Osymandes.

Diodorus Siculus (47), having made mention of the sepulchral Temples of the ancient *Egyptian* Kings at *Thebes*, gives a Description of one

(43) Ubi sup.

(44) *Æthiopia*—clara et potens etiam usque ad Trojana bella Mennone regnante. Nat. Hist. lib. vi. c. 35. p. 344. Hard.

(45) In Thebis delubro Serapis, ut putant, Memnonis (sc. Menonis) statua dicata, quem quotidiano solis ortu contactum radiis crepare dicunt. Lib. xxxvi. c. 7.

(46) Philost. vit. Apollon. Tyan. lib. vi. c. 4.

(47) Lib. i. p. 44, etc.

from

from *Hecataeus*, as it seems, which was the Sepulchre of a *Theban* King, called *Osymandes*, or *Osymanduas*.

“ This Sepulchre was ten (48) Furlongs in Compass. In the Entrance of it was a Court built of various Kinds of Stone, which was two hundred Feet in Length, and forty-five Cubits in Height. When you were passed through this Court you came into a Colonnade, or square Area of Stone, enclosed round with Pillars, and a Portico, every Side of which was four hundred Feet. But instead of Pillars the Building was supported by Animals sixteen Cubits high, each of one Stone, and carved after the antique manner. The whole Roof was contracted into the Breadth of eight Cubits, and was all of one Stone, and spangled with Stars on a Sky-coloured Ground. You went out of this Building into another Court like the first, but carved with all sorts of Sculpture. In the Entrance were placed three Statues all of one Stone, which was the (49) *Sycnite*. One of these, which was the largest of any in *Egypt*, was placed in a sitting Posture. The Foot of it exceeded (50) seven Cubits in Length. The other two were placed by his Knees, one on the right Side, and the other on the left: these were the Statues of his Daughter and Mother,

(48) This might be the Sepulchre built near the *Memnonium*, or Temple, or Palace of *Memnon*, on the West Side of *Thebes*, spoken of by *Strabo*, p. 1171. But Dr. *Pococke* thinks, that *Osymanduas's* Temple and Sepulchre was at *Luxurein* on the East Side at *Thebes*: but this does not appear from his Account of it. *Observations on Egypt*, p. 106—109.

(49) In the Editions they are said to be the *Work of Memnon the Sycnite*. *Diodorus* might write Συκίτης, i. e. an *Æthiopian* called *Sukkim* in Scripture, 2 *Chron.* xii. 2. or he might write Σκηνίτης, as being a *Scenite Æthiopian*, who are mentioned by *Ptolemy* after the *Memuones*, *Geog.* p. 114. But the true Reading is more probably that which *Salmasius* made by a Correction of the Text, viz. Ἀνδραγάτας εἶναι τρεῖς ἐξ ἑνὸς στυλὸς πάντας λίθου τετατομένους τῷ Συκνίτῃ (instead of Μίμνονος τῷ Συκνίτῃ, or Συκίτῃ, as the *Vatican Manuscript* has it.) *Comment.* in *Solin.* p. 475.

(50) The Foot being reckoned the sixth Part of the Length of the Body, the whole Length of the Statue was probably forty-two Cubits: and then it was much larger than those of *Sesostris* and his Queen, which stood before the Temple of *Vulcan* at *Memphis*, which were only thirty Cubits in Height. *Herodot.* lib. ii. c. 110. *Diod. Sic.* lib. i. p. 53.

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“ but

“ but were not so large as his. The Statue of *Osymandes* had an Inscription upon it : *I am Osymandes, King of Kings. If any one would know what a Prince I am, and where I lie, let him excell my Exploits.* There was also another Statue of his Mother, which stood apart from the rest, and was twenty Cubits high, and made of one Stone : three *Queens* (51) were placed upon her Head, to shew, that she was the Daughter, and Wife, and Mother of a King. After this Court there was another Colonnade of more note than the first ; in which there was engraved upon the Walls a Representation of his War with the *Bactrians*, who had revolted from him : against whom he made an Expedition with four hundred thousand Foot and twenty thousand Horse ; and divided his Army into four Bodies, which were commanded by his Sons. Upon the first Wall the King was represented storming the Wall of a City which was surrounded with a River ; and fighting in the Front of the Battle against his Enemies, with a Lion by his Side assisting him, and making terrible Slaughter.—On the second Wall the King was represented leading his Captives, who were engraved without Privities and Hands, to denote their unmanly Cowardice, and that they had no Hands which they dared to employ in any dangerous Exploits.

“ The third Wall had a great Variety of Sculpture and Engravings, to represent the King offering Sacrifices, and solemnizing his Triumphs after the War. In the Middle of the Area an Altar was erected in the open Air, made of the most beautiful Stone, with the most excellent Workmanship, and of a prodigious Size. In the fourth Wall two Statues were placed sitting, each made of one Stone and twenty-seven Cubits in Length. Near to these three Passages

(51) In the Text of *Diodorus Siculus* it is, τρεῖς βασιλῆαι, i. e. three *Queens*; and perhaps the Effigies of three *Queens* were placed upon the Head of her Statue. But *Wesseling*, the Editor, thinks, *Diodorus* meant three *Diadems*. This indeed is sometimes the Sense of βασιλῆων, as in the *Septuagint* Version of 2 *Kings* i. 10. Καὶ ἔλαβον τὸ βασιλεῖον τὸ ἐπὶ τῇ κεφαλῇ. Also 2 *Chron.* xxiii. 11. But βασιλεία is never, I believe, found in this Sense; though it signifies *royal Dignity* in *Xenophon* and the best Authors : and the *Diadem*, or *Crown*, was the Insign of this Dignity.

“ led

“ led out of the Colonnade into a Hall supported with Pillars like a mu-
 “ fical Theatre, two hundred Feet on every Side. In this were placed
 “ a great Number of Statues of Wood, representing those who were
 “ engaged in Suits of Law, with their Faces looking towards the
 “ Judges. There were thirty of these Judges on one Side of the
 “ Wall; and in the Middle was placed the chief Judge, having hung
 “ about his Neck (52) a little Image representing *Truth*, with its
 “ Eyes shut; and a great Number of Books lying by him. The De-
 “ sign of these Images was to represent, that Judges ought to receive
 “ no Gifts (53), and that the chief Judge ought to regard nothing but
 “ Truth. Out of this you went into a Walk adorned with Variety
 “ of Buildings, in which all Sort of the most delicate Eatables were
 “ curiously wrought. In the Walk there was a Statue of the King finely
 “ engraved and coloured, offering to the God (*Osiris*) Gold and Sil-

(52) *Ælian* thus describes it ; ἄχι ἡ τέτων (τῶν δικαστῶν) ἀρχων—ἡ ἀγαλμα-
 πει τὴν αὐχένα ἐκ σαρφείας λίθου, ἡ ἐκαλεῖτο τὸ ἀγαλμα ἀλήθεια. Var. Hist. lib.
 xiv. c. 34. This Image called *Truth* resembled the *Urim* which was put into
 the Breast-plate of Judgment, appointed to be worn by *Aaron* and the High
 Priests after him ; and which the Septuagint Version renders in like manner
 Ἀλήθεια, *Truth*, Exod. xxviii. 30. And this Usage amongst the *Egyptians*
 might be older than the Time of *Moses*, and the *Urim* of the *Jewish*
 High-Priest might be derived from that of the *Egyptian* chief Judge, who
 was a Priest also.

(53) These thirty Judges, who determined all the private Causes of the
 Nation, were (as *Diodorus* afterwards relates, p. 68.) chosen out of the
 three principal Cities of *Egypt*, *Heliopolis*, *Thebes*, and *Memphis*: ten were
 elected out of each City ; and as soon as they met, they chose one of their
 Body for a President, or chief Justice, and the City which sent him elected
 another in his room. The chief Judge wore about his Neck an Image made
 of precious Stones, and hung upon a Chain of Gold, which was called
Truth. When the chief Judge wore this Image Causes were determined by
 the Court, who judged all Causes out of eight Books, in which all the Laws
 of *Egypt* were written. The Judges had an Allowance of Provisions from
 the King, but the chief Judge had a greater Allowance than any of the
 rest. This Court of thirty Judges determined all the Causes of private
 Persons throughout the Nation : but the Representatives of the Nomes, for
 making Laws respecting each of them, and determining and deciding any
 public Matters relating to them, were a different Body, who met in the
 Halls of the Labyrinth.

ver,

“ ver, which he received annually out of the Gold and Silver Mines of
 “ *Egypt*. The Sum of which reduced to the Value in Silver was
 “ inscribed, and was thirty-two (54) Millions of Minæ in Weight,
 “ Out of this Walk you went into the sacred Library, which had this
 “ Inscription upon it, *The Dispensatory of the Soul*. Adjoining to it
 “ were the Statues of all the Gods of *Egypt*; and this King was repre-
 “ sented offering the Gifts which were suitable to each of them; shew-
 “ ing hereby to *Osiris*, and the other Gods placed below him, that he
 “ spent his Life in Acts of Piety towards the Gods, and doing Justice
 “ unto Men. Contiguous to the Library was a curiously wrought
 “ Building, which had in it twenty Couches, on which were placed
 “ the Statues of *Jupiter* and *Juno* and the King: and here the King's
 “ Body was thought to be deposited. All round it were a great
 “ Number of Cells, in which the Figures of all the sacred Animals of
 “ *Egypt* were elegantly drawn. From these there was an Ascent to
 “ the Sepulchre, and in it was fixed upon the Tomb a Circle of Gold,
 “ of the Thickness (or Breadth) of a Cubit, and three hundred sixty-
 “ five Cubits in Circumference. There was a Division made in every
 “ Cubit to represent the Days of the Year; and upon each Division
 “ were noted the heliacal Risings and Settings of the Stars on that Day;
 “ and the Prognostications which the *Egyptian* Astrologers drew
 “ from them. This Circle (they say) was carried away by *Cambyses*
 “ King of *Persia*, when he conquered *Egypt*.”

This sepulchral Temple was undoubtedly the most magnificent and sumptuous Structure in all *Egypt*; and must have been the Work of one of their most famous and potent Kings. *Diodorus* calls him, from *Hecataeus*, *Osymandes*, or *Osymanduas*, whom he supposes to have lived many Generations before the great Warrior *Sesostris*. But it is probable, as I observed above, that *Diodorus* mistook this sepulchral Temple for that adjoining to the Labyrinth, and which was said to be

(54) These thirty-two Millions of Minæ, or *Greek* Pounds (each of which contained an hundred *Attic* Drachms) must be understood of the whole annual Revenue arising to the King from the Gold and Silver Mines of *Egypt*.

built

built by *Ismandes*. And that the famous sepulchral Temple near *Thebes* was built by *Sesoftris*, the following Reasons will fully evince.

There was no King of *Egypt* before or after *Sesoftris*, who performed the Exploits represented in the Portraits of this Temple. No other King had so great Army as is there described; and he was the first who made Expeditions into the *Scythian Asia*, and conquered all the Countries of the upper *Asia*, as far as *Bactria* and *India*; and none of his Successors ever extended their Conquests into these Countries. *Herodotus* (55) observes, that none of the *Egyptian* Kings, after *Menes* the first King, to *Mæris*, who reigned before *Sesoftris*, did any thing memorable: and neither of these made any foreign Expeditions. But *Sesoftris*, called *Rameses* or *Ramestes*, with a prodigious Army of Foot and Horse marched out of *Egypt*, and after the Conquest of *Libya* and *Æthiopia* passed into *Asia*, and subdued the *Medes* and *Persians*, and the *Bactrians* and *Scythians*, with all the lesser *Asia* likewise.

This appears from (56) *Tacitus* and *Strabo*, who mention these Victories. And it is remarkable, that in the sepulchral Temple four of the King's Sons were represented commanding four Bodies of the Army in the *Bactrian* War: and it appears from *Herodotus* (57), that *Sesoftris* had then four Sons who were fit to command Armies; whom he had carried with him in his nine Years Expedition before and trained up to Arms; and whom at his Return into *Egypt* he preserved from being burnt in the Fire in which his Brother designed to have consumed him, his Wife, and all his Children. *Sesoftris* had six Sons; two were destroyed by the Flames, and the other four escaped.

The Inscription on the King's Statue, *King of Kings*, was that

(55) Lib. ii. c. 101, 102, 103.

(56) Eo cum exercitu regem Rhamsen Libya, Æthiopia, Medisque, et Persis, et Bactriano, ac Scythia potitum; quasque terras Suri Armenique et contigui Cappadoces colunt, etc. imperio tenuisse, Annal. lib. ii. c. 60. ἐν δὲ ταῖς θήκαις ἐπὶ τινῶν ὀβελίσκων ἀναγεγραφαὶ δηλοῦσαι τὸν πλεῖστον τῶν τότε βασιλέων, ἢ τὴν ἐπικρατίαν ὡς μέχρι Συρθῶν, ἢ Βακτριῶν, ἢ Ἰνδῶν, etc. Strab. Geog. lib. xvii. p. 1171. This Account belongs to no *Egyptian* King but *Sesoftris*.

(57) Lib. ii. c. 107—110.

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which

which was ordered by *Sesoftris* to be engraved with his Name on Pillars which he set up in the conquered Countries.

The Figures of the Captives, drawn without Privities and Hands, were taken from the monumental Pillars engraved with Women's Privities, which were set up by *Sesoftris* as a Mark of Infamy in the Countries which submitted to his Arms without fighting. *Sesoftris* also built a Temple in every City of *Egypt* in honour of the God who was chiefly worshiped in each of them, which was finely represented in this Temple by his offering Gifts to each of them. All these are Demonstrations that the Temple ascribed to *Osymandes* was built by *Sesoftris* : and after the Reduction of the *Bactrians*, about the Year before *Christ* 1320.

CONCERN-

CONCERNING THE

CHINESE

Antiquities and Chronology.

THE People of *Cbina* and that Empire are the most ancient which are known in the World: and the *Chinefe* Annals are the most ancient also, and were wrote with the greatest Care and Exactness (1). They were composed originally by Order of the Emperors, each of whom commanded the Acts of his Predecessor to be written by some learned Philosopher: so that the whole are one uniform continued Series of the History of the Reigns of the *Chinefe* Emperors from the Beginning of the Monarchy, and were wrote soon after the Things contained in them were done; and composed by royal Authority, and without Flattery or Partiality.

(1) *Martinus Martinus*, a learned Jesuit, who was many Years a Missionary in *Cbina*, and understood both their Letters and Language, which he was ten Years in studying without Intermiſſion, as he tells us, gives this Account of their Annals: *Quæ sequuntur ab ipsis (Sinis) pro indubitatis habentur, ea præcipue, quæ ad annorum rationem spectant; qua cura non ullam facile nationem Sinis in orbe reliquo parem invenias. Fuit enim et est etiamnum genti huic usitatum, ut doctissimis aliquot philosophis imperatoris defuncti res gestæ conscribendæ a successore mandentur, fucis et adulatione omni remota, etc. Sin. Hist. lib. i. p. 20.*

F f f 2

These

These Annals are the only authentic History of the *Chinese* Empire which is contained in many large Volumes. They all had like to have been destroyed, and the History of the Empire to have been lost to the Year 213 before the vulgar *Christian* Æra, the Account of which is as follows.

The Emperor (2) *Xi-Hoam-ti*, in the thirty-fourth Year of his Reign, in the Year before *Christ* 213, which was the twenty-fifth Year of the forty-second sexagenary Cycle, resolved to obliterate all the History of the Acts and Laws of his Predecessors, that his own only might be transmitted to Posterity.

In order to this, by an Edict he commanded all the *Chinese* Books to be (3) burned, except those of Physic, Agriculture, and Astrology: the next Year, or the Year before *Christ* 212, he commanded a great many of the *Literati* to be (4) buried alive.

The Edict for burning the Books was executed with great Severity, and an infinite Number of learned Writings perished in the Flames.

But though the Edict was executed with so much Fury and Cruelty that many whole Families were slaughtered; amongst whom Books were found to be concealed; yet the Fear of Death could not prevent many of the most ancient and valuable Books from being concealed from the Knowledge of the Emperor and his Officers, and preserved to Posterity: and particularly the most valuable Works of (5) *Confu-*

(2) This Emperor, in the twenty-fourth Year of the forty-second Cycle, and not of his Reign as it is printed in *Couplet* [Monarch. Sin. Tab. Chronol. p. 16.] for it was the thirty-third Year of his Reign, and the Year before *Christ* 214, built or finished the famous Wall, which was above 400 Leagues in Length, and made to hinder the Irruption of the *Tartars* into *China*. *Couplet*. *ibid.* p. 16. It was built in the Space of five Years: and every third Labourer in the Empire was employed in the Building. It was so thick that six or eight Horsemen might safely ride together upon it: and a Million of Men were maintained to keep Guard in several Castles built upon it. *Martin*. *Sin. Hist.* lib. vi. p. 238, 239.

(3) *Martin*. *Sin. Hist.* lib. vi. p. 239, 240. *Couplet*. *Tab. Chronol.* p. 17.

(4) *Martin*. *Couplet*. *ibid.*

(5) *Martin*. lib. vi. 240, 241.

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cius and *Mencius*; and also the most ancient Books of the Acts of the Emperors, and of the Rites of Religion (6), called *Xu-kim*, and *Xi-kim*. The next Year the Emperor being reproached for burning the Books, in a Letter written to him from two of his Prefects, who were Philosophers, and in order to preserve their Libraries had left the Court, and hid themselves and their Books in the Mountains, he grew more enraged, and ordered the Mountains to be searched; and 460 of the *Literati*, who were found, were brought into the *Forum*, and there burnt (7) together with their Books.

But it was foolish to think that all the *Chinese* historical Books and others could be destroyed, as it was wicked to attempt it. As that great Empire was always full of *Literati*, who were employed in all the public Offices; and in studying the History and Laws, and other Parts of Learning, in order to recommend themselves to Preferment, which was to be obtained no other Way; so there must be many Millions of Copies and Extracts taken from the royal Annals to which they had Access; as well as an infinite Number of Books preserved in Libraries from the most ancient Times, in which the History and Acts of the Emperors Reigns were contained (for they had nothing to do with the History of any Nation but their own). This made it impossible for all or a Quarter of the Books to be discovered or destroyed, though most of the royal Archives themselves might be burnt.

The ancient *Chinese* Books were wrote on the *Leaves* and inner *Bark* of Trees, and on *Linen*. But in the first Year of the forty-third Cycle, and the Year before *Christ* 176, Paper (8) was first known.

(6) The two first Parts of this History, which consisted of six Books, were wrote not only before the Time of *Moses*, but even before the Birth of *Abraham*, and about the Year before *Christ* 2188. *Couplet* saies, in the Year 2220. *Proœm. Declarat.* p. 90.

(7) *Martin. sup.*

(8) *Martin. lib. viii. p. 334. Couplet, p. 17.* I have here set down the Number of the Cycle, as it is in *Martinus* and *Couplet*: though I have below proved, that as the Emperor *Tau* succeeded *Hoam-Ti*, or *Whang-Ti*, they have reckoned five Cycles too many: and accordingly I have reckoned five Cycles less than they have; beginning them with the Annals of *Xu-king* from the Reign of *Tau*.

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and made in *China*. And in the thirty-eighth Year of this Cycle, and in the Year before *Christ* 139, Learning began to revive in the Reign of the Emperor (9) *Vu-Ti*, who in the forty-second Year of this Cycle, and the fifth Year of his Reign, and the Year before *Christ* 135, ordered all the Books which had been concealed and saved from the Flames, in the Reign of *Xi-Hoam-Ti*, to be collected and put into Order and made public. Amongst these the five famous and most ancient classical Books, which his Father had found to have escaped the Fire, were published. One of these classical Books, which are of the greatest Authority amongst the *Chinese*, is the most ancient and authentic historical Book called *Xu-kim*, or *Book of Books*. This was a compendious History of the three most ancient Imperial Families or Dynasties; and began with the two great Emperors and Legislators, *Tau* and *Shun*. It was wrote by Historians appointed by royal Authority, and who lived in the Times of those Dynasties; and is a continued Register of the Acts of the Emperors, and of the highest Authority amongst the *Chinese*. It did not contain the Acts of all the Emperors of these Families, but only of the chief and best of them: but it was in some Parts defaced by the Fire, as (10) *Couplet* tells us. This Extract from the large royal Annals seems to have been wrote for the Use of the royal Family; and to instruct the noble Youths, and especially the Heirs to the Imperial Crown, in those Virtues and religious Precepts, and wise Rules of Government, which appeared in the History of the Lives and Actions of those good Emperors recorded in it; and to exoite them to follow their Examples. This seems to be the Reason why none but the Reigns of the chief and best Emperors were set forth in the Book *Xu-kim*.

Minorellus (11), who lived many Years in *China*, and was a diligent Reader of their Books, saies, that in their most ancient Book *Xu-kim*, the Years of the Emperors Reigns are often omitted. This does not agree to *Couplet's* Account, who also lived in *China* and un-

(9) Martin. lib. viii. p. 345, 351, 352. *Couplet*. p. 18.

(10) Preface to his *Confucius*, p. 79.

(11) Apud Museum Sinicum Bayer, Vol. II. p. 327.

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derstood their Language and Letters ; unless *Minorellus* means, that many whole Reigns were omitted, which is true : but no doubt the Years of the Emperors Reigns, which were mentioned in it, were set down very exactly. The other Reigns were set down in other ancient Books ; and particularly in the Writings of *Confucius*, whose History gave an Account of all the Kings both good and bad.

Another of these authorised or classical Books was called (12) *Xi-kim* ; and set forth in Verses the Acts of the Emperors both good and bad.

Another was the historical Work of the great Philosopher *Confucius*, which gave an impartial Account of all the Emperors.

Besides the five classical Books, the Emperor *Vu-Ti* published the philosophical Books (13) of *Confucius* and *Mencius*.

In these and other ancient historical Writings, which were happily preserved from being massacred by the Fury of *Xi-Hoam-Ti*, as the Commentaries of *Tai-su-cum*, and *Lao-kiun*, who both lived more than two (14) Centuries before *Confucius*, the *Chinese* Chronology and History have been preserved, and carefully transmitted down to Posterity : and we cannot produce so much ancient Evidence for the History of any other Nation except that of the *Jews* only.

I am surprized to find so learned an Author as the Rev. Mr. *Cof-tard* (15) calling in question the *Chinese* Chronology, which has all

(12) Most of this Book of Odes or Poems was wrote under the Dynaſty of *Cheu*, which commenced in the Year before *Chriſt* 1122. See Coup. Pref. p. 17.

(13) Martin. lib. viii. p. 352.

(14) Quæ tempore trium familiarum geſta ſunt (theſe Families contained 1975 Years) partim referuntur in toto libro Xu-king a variis illorum temporum historiographis regiis, partim in aliis haud minoris fidei libris clafficis atque authenticis, quos ipſemet *Confucius* philoſophus ſingulari ſtudio atque opera collegit : multa quoque a *Tai-su-cum* commemorantur, qui plus quam duobus ſeculis vixit ante *Confucium*, et a *Lao-kiun* qui coætaneus ejuſdem fuit, tametſi ſenior—multa quoque reperiuntur a *Confucio*, *Mencio*que inſperſa, quæ ad ætatem trium familiarum ſpectant. Couplet. Præf. ad Sin. Chronolog. p. 25.

(15) Philoſ. Tranſact. 13, vol. xliv. part ii. for the Year 1747. p. 476, etc.

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the Marks of genuine Antiquity, and is supported by as good or better Evidence than that of any other Nation, the *Hebrew* only, as I have said, excepted ; and agrees entirely to the true Scripture Chronology.

He should not have made it an Objection to the *Chinese* Chronology that we received it from *Jesuits*. These *Jesuits* were learned Missionaries, and lived many Years in the Empire of *China*, and were well versed in the Language and Characters of the most ancient *Chinese* Books and Records, from which they transcribed the Antiquities, History, and Chronology of that Empire. And as they were able to give us true Accounts, so there is no Reason to suspect that they corrupted or altered either their History or Chronology, which they could have no End or Design in doing, and especially, because the *Chinese* Chronology, as they have given it to us, does not agree either to that of the present *Hebrew*, or *Latin* Vulgate received by their Church.

Further, Mr. *Costard* saies, “ Let it be made appear what Foundation this Chronology depends on ; what ancient Monuments the *Chinese* have, and in what Manner preserved. Marbles, I suppose, they have none ; and their Paper, such at least as is brought into *Europe*, appears to be of too fine a Consistence for the Preservation of “ Records.” But if on such Suggestions as these we are to call in question the Truth and Antiquity of the *Chinese* Chronology, we may on the same Pretences question, or set aside, the Antiquities and Chronology of all other Nations, who have none of those ancient Records to produce, which Mr. *Costard* seems to require. The ancient *Chinese* had the same durable Materials to inscribe their Memoirs upon, that other Nations had in the remotest Ages. They wrote upon Boards, and Pieces of *Bamboo*, and Linen Cloth or Silk, before Paper was invented : and probably also engraved historical Facts, and their most ancient Observations, on Pillars or Plates of Marble. After Paper was invented, they transcribed into Books the original History and Antiquities of their Nation ; and the Transactions of their Kings from the Beginning of their Empire ; the Accounts also of their Arts and Sciences, and all their civil and religious Institutions. These Books have been preserved with great Care, and are probably far older than any Manuscripts we have to shew for the History and Chronology of any other People : and there

is no more Reason to doubt of the Antiquity of the *Chinese* Records, than of those of the *Chaldeans* and *Egyptians*, which are so well attested by ancient Writers of the greatest Learning and Credit.

Had the *Chinese* Books been always wrote on Paper, three or four Transcripts succeeding one another, and well preserved, would last so many thousand Years. Indeed Mr. *Costard* makes no Doubt of the ancient *Babylonian* and *Egyptian* Accounts being *fictitious and without Foundation*: but this might be owing to his having not well examined or known the real Foundation of the Antiquities and Chronology of these Nations, which have long lain in Obscurity and Confusion; but I hope I have shewn that the Remains of the Accounts of both have a real Foundation, when rightly understood.

In Reply to Mr. *Costard's* Objection to the Accuracy of the ancient Astronomy of the *Chinese*, I agree it probable, if not certain, that it was in ancient Times not founded on Calculation, but was an Account of Facts founded on Observation only, as it was also in *Chaldæa*, *Egypt*, and other Nations. Therefore many both solar and lunar Eclipses would be omitted of course, as not having been seen or observed; and the greatest and most visible only would be recorded. But after the Year before *Christ* 776, when they began to calculate, we have many more Eclipses recorded in the *Chinese* and *Chaldæan* Annals: and above five hundred Years before the *Christian* Æra *Confucius* gave an Account of thirty-six Eclipses of the Sun, of which *Du Halde* (16) relates, there are but two false, and two doubtful; and that all the rest are certain. This is more than can be said of the astronomical Observations of any other Kingdom.

So that I confess I see nothing in Mr. *Costard's* Observations to invalidate the Credibility of the *Chinese* Antiquities and Chronology. The Chronology of the best attested History has Difficulties and Errors in it; and if the *Chinese* has some likewise, which I shall endeavour to clear up, it must not therefore be esteemed *fictitious*. Mr. *Costard*, whom I greatly esteem, and who is an excellent Scholar, will, I doubt

(16) General History of *China*, vol. iii. p. 80.

not, be glad to see any Difficulties and Errors which he apprehends in ancient Chronology, solved and corrected.

An Objection is made against the Antiquity and Certainty of the *Chinese* Chronology from a late (17) Chronological Table, composed by the learned *Nien-bi-yao*, an illustrious *Tartar*, who was Viceroy of *Canton* in 1724: and which Table goes no higher than the Beginning of the Reign of *Guei-lie-vam*, and the Year before *Christ* 425. But this is no Evidence at all, that the *Chinese* History and Chronology before that Period, is less evident, or certain. Nor does it appear, that the learned *Tartar* ever questioned the Authority of the ancient *Chinese* Annals and historical Books before-mentioned, and many others, which contained the History of *China* from the earliest Antiquity: and which History is also, as we shall see, confirmed by several astronomical Observations. The Chronological Table of the illustrious *Tartar* is wholly founded on two late *Chinese* Historians, *Se-ma-quang* and *Tchu-bi*. The first of these flourished in the Year of *Christ* 1061: the (18) second about the End of the twelfth Century of the *Christian* Æra; and their Histories began in the latter End of the Reign of the before-mentioned Emperor, and the *Tartar* has carried them up twenty-two Years higher, and to the Beginning of it.

It seems therefore to have been the principal Design of the two Historians, whom the *Tartar* Chronologist followed, to write the History of the civil Wars in *China*, which began with the Reign of the Emperor *Guei-lie-vam*, and lasted near (19) three hundred Years. So this Reign was a remarkable Epoch to begin an History withal.

(17) One of these Tables, printed at *Canton*, was presented to the Royal Society by Sir *Thomas Derebam*, and is now repositied in their Library.

(18) This Writer, called *Cbu-fu*, and also *Cbu-bi*, as *Couplet* tells us, was esteemed very eminent amongst the *Literati*, and bore the highest Offices in the Empire, and died in the Year of *Christ* 1200. *Proœm. Declar. p. 36.*

(19) *Bella inter Regulos per 300 fere annos Chen-Que dicta, id est, bel-lantia regna. Hic [scil. Guei-lie-vam] et sequentes nomine tenus erant Imperatores, paulatim et majestate et terris exuti. Coupl. Monarch. Sin. Tab. Chronol. p. 14, 15. And Martinius, at the Beginning of this Emperor's Reign, which he places in the Year before Christ 425, (as Couplet does) re-*

Having

Having shewn the Evidence on which the *Cbinese* Antiquities and Chronology are founded, and removed some Objections made against it, I proceed to the Consideration of the Origin and History of this ancient and renowned Empire.

Couplet, in the Preface to his *Cbinese* Chronology, p. 4. observes that the *Cbinese* have a traditional Account (mixed with Fable) of the Origin of the World, of the Creation of Heaven and Earth; and that the first Man, called by them *Pu-on-cu*, was made of the barren Earth; and endowed with wonderful Knowledge of natural Things, and had Dominion over all the Creatures: which Account is very agreeable to the *Mosaic* History.

They had also a traditional Knowledge of the long Lives of the Patriarchs who lived before the Flood, whom they supposed to live, some of them eight or ten thousand Years; and some more than ten thousand Years. These thousands some of the *Cbinese* Interpreters understand to be so many Centuries of Years: but others, with more Probability, say, the Years were (20) lunar Months, by which the *Egyptians* computed the Years of the Reigns of their antediluvian Heroes: and either of the Interpretations agrees very well with the Scripture-History.

Couplet also saies, that *Hoang-Ti*, whom he calls *Hoam-Ti*, the third *Cbinese* Emperor, in the Beginning of the Book which he wrote concerning the Art of *Medicine*, and knowing Distempers by the *Pulses*, proposes the Question, *How it came to pass that the Lives of the Ancients were so long, and the Life of Man so short in the Age in which he lived?* *Hoang-Ti* was contemporary with *Reu*, and lived about seven hundred and thirty Years after the Flood, when Men's

lates: Qui sequuntur anni ferme trecenti, queis imperium penes familiam *Cbe-Vam* fuit, historicis Sinensibus tristi appellatione *anni bellorum*, five *Regulorum contentio insigniuntur*. Sin. Hist. lib. v. p. 159.

(20) *Coupl. Præfat. ad Sin. Chronol.* p. 5. And there he observes, that the ancient *Cbinese* Books, and *Confucius* also, relate of one *Lao-pum*, who was eminent for Wisdom in the Office of a Magistrate, that he lived seven hundred Years. He was great Grandson of *Cbuen-Hio*. *Coupl. Not. in Tab. Chronol.* p. 3.

Lives were not much more than three hundred Years ; and were greatly shortened from the Term of the Ages of the antediluvian Patriarchs. *Hoang-Ti* is said to have lived no more than an hundred and eleven Years, of which he reigned an hundred. But he must have lived longer, if, as *Martinius* (21) relates, he obtained the Empire by a Rebellion against the preceding Prince.

Martinius saies, that there is mention of a (22) Deluge in the *Chinese* Writers ; and that they place it three thousand Years or more before the vulgar *Christian* Æra ; and so before the Time of their first Emperor *Fo-Hi*, according to the Chronology of their Annals.

Now this Account of the Time of the Deluge agrees nearly to the Time of the *Noachic* Flood, according to the true Chronology of Scripture, preserved in the *Septuagint Greek* Version, which was 3168 Years before the vulgar *Christian* Æra : and it cannot relate to that Deluge which happened in *China* in the sixtieth Year of the Reign of *Yau*, which was in the Year before *Christ* 2279, though *Couplet* (23) thinks the *Chinese* knew of no other.

The *Chinese* Annals make no mention of the Flood which was before the Reign of *Yau*, because they do not reach so high : though it is probable, that, had they really reached as high as they are placed, viz. in the Year before *Christ* 2952, some mention would have been made of it in the Beginning of them, and in the Reign of *Fo-Hi*, who, by the *Chinese* Computation, lived when it happened. But the Historians who mention it, say, it was not *universal*, and did not reach to *China*, nor even to the *Indies*. This Relation is very remarkable, and not improbable.

Couplet (24) well observes, that it is evident, that the *Chinese* have not for many Ages after the Commencement of their Empire, had any

(21) Hoangtius perduellione, vi et armis imperium occupavit. Sin. Hist. lib. i. p. 25.

(22) Illud pro certo compertum Sinensem de diluvio historiam non multum a Noëtico abesse ; quippe quæ ter mille circiter annis vulgarem Christi epocham prægreditur. Sin. Hist. lib. i. p. 12.

(23) Præfat. ad Sin. Chronolog. p. 8.

(24) Proœm. Declarat. p. 70. He makes the Continuance of this Em-

Commu-

Communication with any other Nation : and that this Empire continued for above four thousand Years under Kings who were Natives of *China*, which is what no other Nation in the World can boast of.

It appears from the Silence of their Annals, as well as from those of other Nations, the *Egyptians*, *Chaldæans*, *Hebrews*, *Phœnicians*, *Greeks* and *Romans*, that there never was any Intercourse or Commerce in ancient Times between any of these and *China*.

The Annals and Histories of *China* never make the least mention of any of these Nations ; nor do their Histories ever make mention of such a People as the *Chinese*. This further appears from the *Customs*, *Language* and *Letters* of the *Chinese* having been always the same, and very different from those of all other People. And this adds the greater Credit to the Antiquity and Truth of their History : for they wrote the Origin and Transactions of their own Country and People for their own Benefit only, and not to vie or contend with other Nations, of whom they were entirely ignorant, and therefore under no Temptation to make themselves older than they were ; or to boast of Inventions of Arts and Sciences of which they were not really the Authors, as the *Greeks* and other Nations did. And this also is the Cause that there is such an Agreement and Uniformity in their Chronology and History, more than we find in those of any other Nations, the *Hebrews* only excepted. Another Mark of their Antiquity is the Simplicity of their Language, which has been so long preserved without Mixture of other Languages, that it does not appear to have any Affinity with any other ancient Eastern Language. So that it is probable it was brought into *China* as it was formed upon the Confusion of Tongues at *Babel*, and was peculiar to those Families who made the first Colony which went thither.

That it is an original Language, may with great Probability be inferred from the small Number of Words which it contains, and which

pire under its native Kings to be 4222 Years. But according to the corrected Time of the *Chinese* Annals, as will appear, it was no more than about 4082 Years. For the Empire began with *Hoang-Ti* in the Year before *Christ* 2438, and ended in the Year of *Christ* 1644, when the *Tartar* Empire of *China* commenced. See Coupl. Tab. Chronol. Monarchiæ Sin. p. 94.

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also are almost all Monosyllables, (as at first Language naturally would consist of) and every Word a Radix: and that it is also free from the Variety of *Declensions, Conjugations, Numbers, Genders, Moods and Tenses*, with which all other ancient Languages are more or less compounded: and yet it expresses more in a single Word than any other known Language can do. And as it is the most ancient living Language in the World; so it was the longest preserved free from Mixture and Corruption; and it has besides preserved to this Day the very Letters or Characters in which it was originally wrote near 4200 Years ago; the Characters being the same now that they ever were from the Beginning of the *Chinese* Empire, which cannot be said of any Language besides known in the World.

It is also the peculiar Glory and Happiness of the ancient *Chinese*, that they were entirely free from Idolatry, when all the other great Nations before-mentioned, and all the known Kingdoms of the World besides were corrupted with it.

They worshiped the (25) one supreme Spirit, or God of Heaven and Earth, with solemn Sacrifices and Prayers: in the Offering of which the Emperor himself was the High-Priest, and presided, as he does at this Day.

They believed also the Existence and Immortality of the Soul after Death; and that the Souls of righteous Men were in a State of Happiness. It was the Doctrine of their most ancient classical Book *Xu-kim*,

(25) Mihi videtur verisimile per summum imperatorem *Xang-Ti* dictum Sinas olim *Deum optimum maximum* intellexisse. Huic enim ut supremo numini sacra faciebant, fundebantque preces, *nullis ad religionem exciendam simulacris aut statuis usi*; quippe qui numen ubique præsens venerantes, illud extra sensus omnes positum *nulla crederent imagine posse mortalium oculis representari*. In montibus tamen fere templa illi struxere, ubi preces eidem adhibebant. Et sane duæ illæ syllabæ *Xang-Ti* *supremum Imperatorem* significare videntur. Martin. Sin. Hist. lib. ii. p. 48, 49. Couplet saies the same concerning the Name *Xang-Ti*, Procem. Declarat. p. 90. and Riccius apud Trigaut. Christ. Expedit. ap. Sinas, lib. i. p. 100, 101. This Purity of the primitive Religion of *China*, confessed by a *Jesuit*, may justly make the *Papish* Missionaries blush and be confounded, when they endeavour to corrupt it by Image-Worship, and the Adoration of pretended Saints, under the Name of the *Christian* Religion, which abhors this Superstition.

that

that the Souls of righteous and good Men did not die, but after the Death of the Body returned to God, and resided in Heaven: and there interceded with (26) God for their Families and Posterity, of whose Behaviour and Affairs they were believed to be conscious; therefore at Meals and on the Festivals they made Libations to them before they eat or drank.

The *Chinese* had very anciently a Notion of other spiritual Beings besides the supreme God, who, they believed, by his Appointment, presided over the several Parts of the *Earth, Mountains, Rivers* and *Cities*. Of these subordinate Spirits they worshipped six principal ones, who presided in the Stars and Planets, to whom they offered an inferior Kind of Sacrifices. These Spirits they believed to be pure incorporeal Beings, and free from human Passions; and to be the Ministers of *Xang-Ti*, or the supreme King or God; and it was permitted to the inferior Magistrates to perform religious Services and offer Sacrifices to them: but none but the Emperor himself (27) was allowed to offer Sacrifices to

(26) The Emperor *Puon-Keng*, who began to reign in the Year before *Christ* 1382, in a public Rescript delivered to his People his Sense of the Existence of departed Souls, and their Knowledge and Cognizance of human Affairs: Ego, si diutius hic commoratus, me pariter et vos perdidero, quo tandem pacto justissimas iras et comminationes effugiam TAM atavi mei, cujus anima in cœlo nunc degit, et proculdubio me unum calamitatum omnium, quæ vobis obvenient, reum aget, exprobrans mihi inclementiam meam, qui cum servare vos possem, perire tam crudeliter siverim? Couplet. *Scient. Sin. lib. ii. p. 103.* And a prime Minister, in the Reign of *Cbing-Vang*, saies: Isti aviti sapientes ac probi reges sunt in cœlo, neque omnino interierunt. Isti igitur quomodo non possunt enixe implorare opem a cœlo, ut juvet et protegat suæ familiæ filios ac nepotes. *Ibid. p. 106.*

(27) Ritus tot ac ceremoniæ, tot in victimis rite apparandis observationes ac minutiae; ad hæc sacrificia tot tamque varia ex tauris, arietibus, pane, vino, imo et holocausta, quibus *supremo imperatori cœlorum* litabatur consumptis victimis et rebus pretiosis: sacerdos item *unus* et *supremus*, qui et erat *Imperator*, cui soli fas erat sacrificare *supremo cœlorum Imperatori*, quoties rei necessitas id postulabat: quod plerumque dum imperium lustrabat in ipsis montibus et collibus faciebat. — Quid, quod etiam ducentis et amplius ante Abrahamum annis memoratur non semel *Xun* imperator holocaustis aliisque sacrificiis *supremo* litasse Imperatori: aliisque deinde *inferioris nominis et ordinis* sacrificiis coluisse spiritus montium fluminumque præ-

the supreme God, whose Worship alone was properly the established Religion of *China*.

And though the inferior Magistrates were allowed to consecrate Temples, and to offer Sacrifices and Prayers to the inferior tutelary Spirits, whom from all Antiquity the *Chinese* worshiped, and believed to be the Ministers of divine Providence; and to have Power from God to do Good to pious and righteous Men, and to punish with Miseries evil and wicked Men; yet they were not allowed to make any (28) *Image*, either of the *supreme God*, or of the *inferior ministering Spirits*. So that the gross Idolatry of the Worship of *Images* and Souls of *dead Men* was not known or practised in *China* for at least two thousand three hundred Years after the Beginning of that Empire (29).

sides uti refertur in libro *Xu-kim* ab illius prope temporibus historico regio primæ imperialis familiæ *Hia* anno circiter ante Christum 2200. Couplet. Procem. Declarat. p. 73. See also his Sin. Scient. lib. ii. p. 50—52.

(28) De angelis bonis et malis meminere passim. Illos *Xin*, hos *Quei* vocant.—Credunt singulis civitatibus præesse singulos—aiunt enim quemadmodum urbibus provinciisque dantur noti rectores, quos videmus; ita occultos esse alios quos non videmus, quæ curæ sit tueri rempublicam, ea item crimina sive magistratus sive populi, quæ homines latent, ulcisci. His tutoribus in quavis urbe magnifica templa extruunt, in quibus magistratus, cum provinciam suam adeunt, solenni se exsecratione devinciunt, spiritu civitatis præside in testem et vindicem vocato, nihil contra jus esse facturos. Nullum in iis templis antiquitus Idolum visebatur; sed simplex tabella, in qua Sinenſi lingua literis aureis exaratum erat, *spiritualis custodis urbis sedes*. Martin. Sin. Hist. lib. i. p. 11, 12. Couplet thinks, that the Spirits called *Quei Xin* were those which were worshiped with inferior Sacrifices, in order to supplicate their Help and Influence. Sin. Scient. lib. ii. p. 50. By which Interpretation he must think, they were good Angels, or Spirits only, which were invoked. And their ancient classical Book of Religion, called *Xi-kim*, commanded the Magistrates and People to worship them. Ibid. p. 51. These tutelary Spirits were also in dubious and difficult Affairs of State very anciently consulted by Rites of Divination; as is related in *Xu-kim*. Couplet. Sin. lib. ii. p. 72, 73. But *Confucius* looked on the Practice as superstitious, and paid no Regard or Credit to it. Ibid.

(29) Gravissimus vir *Lin-O*, dictus in libello supplici oblato *YM Hoam-Ti* Imperatori ex familia *MIM* octavo aſſerit; ante inſectam cum idolo *Fœ* ex India ſuperſtitionem (anno ſcilicet poſt Chriſtum 65.) nullum *Deorum vanorum ſimulacrum, ſtatuum nullam* in ſinis extitiſſe. Couplet. Procem.

After

After the Death of the great *Chinese* Philosopher *Confucius*, which was in the Year before *Christ* 479, and 1959 Years after the Beginning of the *Chinese* Empire, the atheistical (30) Sect of *Lau-Kyun* encreased, who taught the *Epicurean* Doctrine of the Mortality of the human Soul with the Body; and that Happiness consisted in Voluptuousness, and was confined to this Life. A Temple was many Years afterward erected in honour of him; and the Idolatry of Dæmon-Worship was introduced by his Followers: and some of the ancient Kings of *China* were deified.

This was in the Reign of *Vu-Ti*, and about an hundred and twenty Years before the *Christian* Æra. This Emperor built several magnificent Temples for the Sect of *Lau-Kyun*, or *Lao-Kiun*, called the Sect of the Immortals, mentioned below in the Reign of *Ting-Vang*: and the superstitious Rites of Magic were practised and encouraged. *Martinius* (31) saies, that before this Time there was one uniform Religion in *China*, called the Religion of the *Literati*, or *Philosophers*; in which no Idols were worshiped, but the one supreme God only; nor were any Images placed in the Temples. But now they began to worship Heroes, or deified Men, as well as the tutelary Spirits of Mountains and Rivers. This Superstition made way for another, which was more fatal, and soon overspread the whole Empire: for sixty-five Years after the vulgar *Christian* Æra, the abominable Worship of the *Indian* Idol or Pagod *Foe*, was brought into *China* by Imperial Authority, and has prevailed amongst the common People ever since to this Day. This Idolatry prevails also amongst the *Tartars*, *Siamese* and *Japonesse*. The Priests of *Foe* are called by the *Chinese*, *Ho-chang*; by the *Tartars*, *Lamas*; by the *Siamese*, *Talapains*; by the *Japonesse*, or rather the *Euro-*

Declarat. p. 78. But this Writer is mistaken; and it appears, that the superstitious Worship of dead Men, and making Images of them, was practised above an hundred Years before the *Christian* Æra.

(30) See *Du Halde's* History of *China*, vol. iii. edit. 8°. p. 32, 33. *Martin.* Sin. Hist. lib. iv. p. 133.

(31) Sin. Hist. lib. viii. p. 377. Couplet agrees with *Martinius*. Monarch. Sin. Tab. Chronol. p. 18.

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peans,

peans, Bonzes : and *Foe* is the great Idol now (32) worshiped in all the Temples of these Nations.

Couplet (33) relates, that the first *Chinese* Letters consisted of straight Lines, which ran parallel to one another, and were of different Lengths, and variously combined and divided : *Martinius* saies the same ; and they both give several Specimens of the most ancient manner of writing them. These Letter-Lines were contained in the Book called *Yehim* (34), which was thought to be older than the *Xu-kin*, and was ascribed to *Fo-Hi*. But no body undertook to explain these Lines before *Ven-Wang*, a tributary Prince, who lived about 1100 Years before the *Christian* Æra : and above 500 Years after him the great *Confucius* undertook the Interpretation of them : and they were agreed chiefly to relate to the Qualities of natural Things.

Couples also saies (35), that before the Time of *Fo-Hi* they had *Knots* of Lines, instead of straight Lines, for Letters; and that *Hoam-Ti*, or *Hoang-Ti*, was the first who composed the *Chinese* Characters which were ever after used: this was about the Year before *Christ* 2438. *Kircher* (36) gives a Specimen of the *Knots* of Lines, and calls them *Serpents* and *Dragons*, being Lines twisted something like the various Foldings of *Serpents*.

These *Kircher* ascribes to *Fo-Hi*, and thinks they were used in the old mathematical and astrological Books, which *Fo-Hi* was thought to have wrote. After these other Characters, in the Form of Instruments

(32) See Trigaut. de Christ. Expedit. apud Sinas, p. 106. *Du Halde's* History of *China*, vol. iii. p. 36.

(33) *Proœm. Declarat.* p. 38—54. also *Martin. Sin. Histor.* lib. i. p. 14, 15.

(34) *Coupl. ubi sup.* p. 18.

(35) *Harum (literarum) etenim prima rudimenta ipsum Fo-Hi dedisse narrant: nam literarum loco nodis antea utebantur. Quas literas exinde consecuti reges aliis atque aliis literarum earumdem figuris, quas in Sina illustrata descriptas habes, expresserunt et exornarunt. Hoam-Ti porro usum fuisse ad eam rem perficiendam opera Cam-Kie,—cui proinde et institutio et literarum ordinatio et compositio quædam ab omnibus tribuitur. Præf. ad Sin. Chronolog.* p. 9.

(36) *Oedip. Ægypt. tom. II. part. ii.* p. 16.

and

and Utensils of Husbandry were said to be composed by the second Emperor *Shin-nong*, called by *Kircher* *Xim-Num*; and he gives Specimens of such as he used in his Books of Husbandry.

A third Sort was composed by the Emperor *Xau-Hoam*, by whom *Kircher* meant either the third Emperor, called *Hoam-Ti*, or the fourth, called *Sbau-Hau*, or *Xao-Hao*, as *Couplet* calls him. These were in the Form of Birds Wings, which were probably used in writing about Birds. A fourth Sort was said to be made by *Cbuen-Kim*, or *Cbuen-Hia*, the fifth Emperor, in the Form of Tadpoles and Worms, and like our musical Notes: and these might be used in the Composition of Music. A fifth Sort was like the Roots of Herbs, and used by the Physicians in their Herbals. A sixth Sort was like the Steps or Prints of Birds Feet, and ascribed by *Kircher* to the Emperor *Choam-Ham*. A seventh Sort, resembling Tortoises, were said to be invented by the famous Emperor *Tao*, or *Tau*.

Other Letters, he saies, were made in the Form of Birds, Swaiths, Stars, Fishes, *etc.* (37).

All these ancient Characters were different from those used in common writing and composing the Laws and History of *China*; and seem peculiar to some particular Arts and Sciences, and Professions: just as we have Characters peculiar to express *Numbers*, celestial *Signs* and *Planets*; and others which are used in *Physic* and *Chemistry*, and *Muslc*.

Bayer, in his first Volume of the *Chinese* Literature, which he calls *Museum Sinicum*, thinks, that *Kircher's* hieroglyphical Letters of *China* are fictitious: and it is highly probable, that they never were the common Characters of the Language, which, *Bayer* observes, consists of nine simple Characters: and five of these were plain Lines, and the other four are two or three of them joined together. So that it is probable, that the *Chinese* Letters or Characters were originally formed by various Combinations out of the old Lines of the Book *Xe-kim*, ascribed to *Fo-Hi*, the Founder of the *Chinese* Empire; and that the Characters mentioned by *Kircher*, are, if not altogether fictitious, of a much later

(37) Kirch. Oedip. Ægypt. tom. II. part. ii. p. 16—21.

Date, and used only as technical Characters, and appropriated to particular Arts and Sciences.

But the original vulgar and political Writing of the *Chinese* seems to have been that consisting of a Composition of a few straight and curve Lines, which was said to have been invented in the Reign of the Emperor *Hoang-Ti*; in which Characters the most ancient Book of the historical Acts and Laws of the first Emperors, called *Xu-King*, was composed: and which was esteemed to be as old as the Beginning of the first Imperial Dynasty, called *Hya*, which commenced about the Year before *Christ* 2188, or 2207, as *Martinus* and *Couplet* place it. But this Difference of nineteen Years will be considered below.

It does not appear in the least probable, nay it is absurd to suppose, that the *Chinese* borrowed any of their Characters from the *Egyptians*; because they used them many Ages before any *Egyptians* went into *China*, if they ever went thither at all: and also, because their Characters were not *symbolical*, or represented one Thing by another, as the Hieroglyphics of the *Egyptians* were; but only denoted *Things*, *Objects of Sense*, or *Thoughts of the Mind*, simply and uniformly, as Words do, without any Reference to a figurative or symbolical Sense. The Characters for a *Lion*, *Eagle*, *Hawk*, *Beetle*, *Dog*, etc. signify these Animals and Birds only, as much as if expressed in the alphabetical Letters or Words of any Language; but in the *Egyptian* Hieroglyphics they signified quite different Things from their Pictures or Images, which were symbolical, and represented natural and mundane Elements, and the Properties of celestial Beings.

Though the Words of the *Chinese* Language are very few, and almost all Monosyllables, which *Couplet* reckons to be no more than about 320, and others 350; yet by Variety of Accents and Tones in Pronunciation, and by Composition of Words, they express almost an infinite Number of Things and Conceptions, for every one of which they have a distinct Character: and this makes their Language and Books exceeding difficult to be learned and understood.

Their Words having so many different Senses as they have Sounds or Tones, by Accents, Inflections, Aspirations, and Changes of the Voice
in

in Pronunciation, makes their Language (38), as *Couplet* observes, a kind of musical Harmony.

Martinius (39) saies, that the *Chinese* have above sixty thousand Characters in their Language, all of different Form and Signification, to express so many different Things. *Du Halde* (40) reckons the Characters to be eighty thousand. *Bayer* (41) saies they have a distinct Character for every Monosyllable in their Language. And as the same Monosyllable has various Senses from various Accents and Pronunciations of it, it has as many Characters to express it as it has Significations. And this makes their Characters almost infinite. The best Use of them is their being universal Characters, and fitted to all the several Languages of *China*, or to any other: and the Language has a peculiar Excellency that no other Language has, that is, to express by one Monosyllable what others are forced to use several Words for.

The Method of the *Chinese* Writing is now universally known to have always been in perpendicular Columns from the Top to the Bottom of the Book, beginning at the right hand of the Page and proceeding to the left: and this seems to have been the most ancient manner of writing when alphabetical Letters were not used; and in this manner the ancient hieroglyphic Symbols of the *Egyptians* were wrote on Obelisks, and on their *Canopus's*, and other symbolical Images: and we may further, not without Probability, suppose, that it was the most ancient Way of writing also after the Invention of alphabetical Letters, which originally were wrote from the right hand to the left; but whether at first in perpendicular or horizontal Lines, cannot be known; though the latter is a very ancient Practice.

It appears from an Inscription (42), wrote in *Syriac* Letters upon a

(38) Sed et ipsa Sinarum lingua 320. circiter vocibus monosyllabis constans, quid aliud videri potest quam perpetua quædam tot accentuum in singulis vocibus harmonica varietate concinnata musica? *Scient. Sin. lib. ii. p. 83.*

(39) *Præfat. ad Lect. p. 7, 8.*

(40) *General History of China, vol. ii. p. 393.*

(41) *Mus. Sin. tom. i.*

(42) *Apud Kircher. Prodrum. Ægypt. p. 58, 69, 70, 71, 72, 73. See Couplet. Tab. Chronol. p. 53.*

Block of Stone found in the Province of *Cbenfi* in *Cbina*, in the Year of our Lord 1625, that the *Christian* Religion, in memory of which it was erected, was first introduced into *Cbina* in the Year 635, or 636, after the *Christian* Æra, in the eighth Year of the Reign of *Tai-cum*, the second Emperor of the thirteenth Dynasty, called *Tam*; and continued to flourish an hundred and forty-six Years, in which Time it spread through many Provinces of this great Empire, and many *Christian* Churches were built: after this it was almost extirpated. The Stone was erected and inscribed in the Year of *Christ* 782. *Couplet* saies (43), the *Chinese* Chronicles mention the coming of Ambassadors of various distant Nations into *Cbina*, who preached the *Christian* Religion by the Permission of the Emperor before-mentioned, who in *September*, in the twelfth Year of his Reign, in the Year of *Christ* 639, by a Diploma gave Leave for the *Christian* Religion (which he called the *divine Law*) to be divulged all over his Empire; and also gave the *Christians* a Plot of Ground in the Imperial City to build a Church upon.

The Names of the *Christian* Preachers inscribed upon the Stone, shew, that they were *Syrians*, *Copts*, *Æthiopians*, and *Egyptians*, who first propagated the *Christian* Religion in *Cbina*; and probably came thither from *India*, and were Missionaries from the Patriarch of *Alexandria*.

I proceed to the History and Chronology of the *Chinese* Empire.

The most reputed *Chinese* Authors own, that there is nothing certain in their History precedent to the Reign of *Fo-Hi*: and also, that there were very few Inhabitants in *Cbina* when he ruled there; and that many fabulous Things are mixed with the History of their three first Kings. And some of their Historians deny that there ever were two such Kings as their two first *Fo-Hi* and *Sbin-wong*. (*Couplet*. Præf. ad Sin. Chronol. p. 10, 11.)

Tai-su-cum (44), one of the most ancient and renowned Historians,

(43) Tab. Chronol. Sin. Monarch. p. 57.

(44) Certe *Tai-su-cum* primæ auctoritatis scriptor disertis verbis testatur, ea quæ ante *Xin-num* secundi conditoris tempora acciderunt, ab se ignorari. Coupl. Præf. ad Tab. Chron. p. 3.

who

who lived about seven hundred and fifty Years before the *Christian* Æra, owns, that he could give no Account of any thing before the Reign of *Shin-nong*. And the (45) Author of the great Annals, consisting of an hundred and fifty Volumes, though he makes no doubt but *Fo-Hi* was the Founder of the *Chinese* Monarchy, yet he thinks, that many Things related in his and the preceding Times, are not to be credited, as having no other Evidence but vulgar and uncertain Tradition. *Du Halde* saies in his Introduction to the general History of *China*, that the best *Chinese* Historians agree, that their Monarchy was founded by *Fo-Hi*; and that they agree as to the Successors of *Fo-Hi* down to the Emperor *Tau*, which are six in Number: but the Time of *Fo-Hi*, and the Duration of the Reigns of these six Emperors they confess to be uncertain; and their Chronology in that Part to be defective. But from the (46) Reign of *Tau*, which they place in the Year before *Christ* 2357, their History is very exact. Further, that the *Chinese* History from *Tau* may be depended on, *Du Halde* (47) saies, that from *Tau* to the Birth of *Christ* the *Chinese* Authors have set down the particular Transactions of every Year, even to the Divisions which have disturbed the Empire, and the Interregnums, with the Time of their Continuance. He also saies (48), that if any Historian should presume to reduce the Empire lower than *Tau*, he would not only be ridiculed, but severely chastised, if not put to Death.

The Reign of *Tau* is ascertained by the most ancient and authentic Annals of *Xu-King*, which began with his Reign: and *Confucius*, and *Mencius*, or *Memcius*, the two most learned Historians and Philosophers amongst the *Chinese*, do, as *Couplet* (49) owns, make special mention:

(45) Couplet. *ibid*.

(46) General History of *China*, p. 130, 131. and vol. i. p. 281, 282.

(47) *Ibid*. p. 143.

(48) Second Volume, p. 2.

(49) *Præfat. ad Sin. Chronol.* p. 24. Yet the preceding Kings, *Hoang-Ti*, his Son *Xao-Hao*, and *Ti-Co* Grandson of *Xao-Hao*, and his Son *Heu-Cie*, are mentioned in his *Confucius*, lib. ii. p. 55. *Confucius* also made mention of *Fo-Hi*, *Shin-nong*, and *Hoang-Ti*, in his Commentaries on the Book *Te-kim*: and in other Works. Couplet. *Præfat. ad Tab. Chronol.* p. 8, 9. But yet *Confucius* began the History of the Monarchs with *Tau*;

of

of *Yau*, and *Shun*, his Associate and Successor, but not of the six preceding Emperors.

The Time of the Reign of *Yau* is further fixed with great Certainty by a solar Eclipse, which happened in the Reign of the fourth Emperor of the first Dynasty, called *Tchong-Kang*, or *Chong-Kang*; who was the fifth Emperor after *Yau*, and the Beginning of whose Reign is placed in the *Chinese Annals*, as both *Martinius* and *Couplet* agree, in the Year before *Christ* 2159.

This Eclipse is mentioned in the most ancient Book *Xu-king*, where it is related (50), “ that on the first Day of the Moon, in the Reign of “ *Chong-Kang*, and at the autumnal Equinox, there was an Eclipse of “ the Sun at eight o’Clock in the Morning, in the Constellation *Pang*, [which belongs to the Forehead of *Scorpio*] “ and *Hi* and *Ho* (who “ presided in the Tribunal of Astronomy) pretended they knew no- “ thing at all of it. They were plunged in Wine and Debauchery, “ paying no Regard to ancient Customs, and being entirely forgetful “ of their Duty.” They neglected to observe this Eclipse, and to set it down in the Calendar, and for this Neglect they were put to Death.

It is not probable, that the *Chinese* Astronomers knew how to foretel Eclipses by Calculation so early as is here related : therefore this ancient solar Eclipse was recorded in the *Annals of Xu-king* from Observation only : and though the two Astronomers might be severely punished for not observing and setting it down in the Calendar ; yet it is more probable that they were put to Death for favouring the Conspiracy of *Us* against the Emperor, as, *Martinius* (51) saies, was related by other Historians. The Law commanding Eclipses to be set down in the Calendar before they happened, must have been made after Eclipses were foreknown by Calculation.

whose Reign was fixed with absolute Certainty ; the Times of the preceding Kings being uncertain.

(50) *Du Halde’s General History of China*, vol. iii. p. 80, 81. *Couplet*, *Sin. Monarch. Tab. Chronol.* p. 4.

(51) *Sin. Hist. lib. ii.* p. 58. *Du Halde*, vol. i. p. 290.

1

Father

Father *Adam Schaal* and Father *Gaubil* both (52) calculated this Eclipse, and placed it in the Year before *Christ* 2155, in the fifth Year of the Reign of *Chong-Kang*, agreeably to the *Chinese* Annals: and *Du Halde* adds, that this Eclipse has been verified by several Mathematicians amongst the *Jesuits*; and that it was such an one as could not be seen in any other Country but *China*, or in Places beyond it.

Father *Gaubil* found this Eclipse to have happened on the eleventh Day of *October*, in the Sign and at the Hour set down in the *Chinese* Annals of *Xu-king*; but that however it was so small, as not to be quite one Digit in Quantity at *Pekin*, just after Sun-rising, and by consequence lasted not very many Minutes after Sun-rising in *China*. This is a very remarkable Attestation to the Truth of the ancient *Chinese* Annals. But then if the Eclipse was really so small and short, it is not to be wondered that the two Astronomers *Hi* and *Ho* should not have observed it; nor could any others hardly be supposed to have seen it.

Therefore our learned Astronomer the reverend Mr. *Whiston* (53) saies, “ that if we go more nicely to work, and allow backward one
“ Hour eleven Minutes for Dr. *Halley's* Acceleration (54) of the
“ Moon's mean Motion, it will appear that this Eclipse was over in
“ *China* above an Hour before Sun-rising: and though we should al-
“ low but a small Part of that Quantity, yet will the Eclipse be quite
“ over before Sun-rising. So that this could not be the same Eclipse
“ which the *Chinese* Annals mention.” Then Mr. *Whiston* shews,
“ that there happened eighteen Years after a great Eclipse of the Sun,
“ in the very same Sign *Fang*, between Four and Five o'Clock in the

(52) *Du Halde*, vol. iii. p. 86.

(53) *Six Dissertations*, p. 198, 199, 200.

(54) This Discovery of Dr. *Halley* in Astronomy is published in the *Philosophical Transactions*, N° 218. A. D. 1695. and it was approved by Sir *Isaac Newton*, who saies, in the second Edition of his *Principia*, p. 481, *Collatis quidem observationibus eclipsium Babylonis, cum iis Albategnii et cum hodiernis, Halleus noster motum medium Lunæ cum motu diurno terræ collatum, paulatim accelerari, primus omnium, quod sciam, deprehendit.*

“ Afternoon on the twenty-second Day of *October*, and in the Year
 “ before *Christ* 2137. The Centre of this Eclipse’s Penumbra passed
 “ by the Southern Limit of *China*; and by consequence the Digits
 “ eclipsed there were almost twelve, as at the Northern Parts near
 “ *Pekin* they were about three. And the middle of the Eclipse hap-
 “ pened there about Sun-set, or Half an Hour after Five in the After-
 “ noon. So that this exactly answers all the Characters of the Eclipse
 “ in the *Chinese* Annals: and was at a Time of the Day when every
 “ body would naturally take notice of it: and differing but eighteen
 “ Years, or one common Period of Eclipses from the present Deter-
 “ mination of these Annals, it implies no more than a Mistake of so
 “ many Years in the present Constitution of these Annals, as stand-
 “ ing eighteen Years and no more too remote from the *Christian*
 “ *Æra*.”

As this is probably, if not certainly, the true Eclipse mentioned in the ancient *Chinese* Annals of *Xu-king*, to have happened in the Reign of *Chong-kang*, we shall be able to ascertain by it the true Beginning of his Reign, if we knew exactly in what Year of it the Eclipse happened, which was not set down in the Annals. *Couplet* saies it happened either in the fourth or the eighth Year of his Reign. *Martinius* tells us, that some Writers place it in the second, and others in the sixth Year of his Reign. If we place it in the fourth Year of his Reign, then his Reign commenced in the Year before *Christ* 2140; and hereabout most probably is the true Epoch of it, as will be shewn from the following Observations.

Mencius the second most famous Philosopher, and renowned Historian amongst the *Chinese*, who was born in the Year before *Christ* 372, related, that from *Shun* (55), or the Beginning of the first Imperial Dynasty, to the Reign of the famous *Yen-vang*, Prince of *Ten*, there passed a thousand Years.

The Annals reckon in this Interval 1022 Years: so that if the Reckoning of *Mencius* was exact to a Year, there is in the present Series of the *Chinese* Annals an Error of twenty-two Years: and the fore-

(55) *Du Halde’s* Introduct. to the General History of *China*, p. 131.

mentioned

mentioned Eclipse demonstrates, that there must be an Error of eighteen Years subsequent to the Reign of *Chong-kang*. And it is proved below, from an Observation of *Confucius*, that the Error lies in the Reigns following the Death of *Ven-wang* to the Time of *Confucius*; in which it is evident there is an Error of nineteen Years: and that Account and the Eclipse together secure the Term between the Reign of *Chong-kang* and the thirty-third Year of the Age of *Confucius*, in the Year before *Christ* 519, which is a Term of 1621 Years. And from thence the Account of the Annals cannot be doubted of. This will appear a most surprizing Evidence for the Truth of the *Chinese* Chronology, and such as no Nation in the World besides can or ever could shew. Therefore *Mencius*, in the Observation above, appears not to have been chronologically exact; but to have called 1022 Years, by the round and full Number of 1000: for the Error undoubtedly is where I have shewn it to be below.

I shall from the Evidence of the Eclipse above-recited place the Reign of *Chong-kang*, in the Year before *Christ* 2140. In which Computation we cannot err more than three Years.

And the Accuracy of the *Chinese* Annals, for so high a Term at least as 2139 Years before the *Christian* Æra, must be very surprizing to all Historians, and render them the most valuable Records in the World next to the sacred Writings, to the Truth of which they give the most remarkable Testimony, as will be observed presently.

The *Chinese* were always curious and exact in making celestial Observations; and theirs are older than those of any other Nation that we know of. We have an Account of celestial Observations made at *Babylon* 2233 Years before the *Christian* Æra: but it appears, that the *Chinese* Astronomers, about 250 Years before the Reign of *Chong-kang*, had formed a solar Cycle of (56) sixty Years in the Reign of *Hoam-ti*, and about the Year before *Christ* 2390. This Cycle began from the nearest new Moon to the fifteenth Degree of *Aquarius*, from which Point their Spring takes its Beginning. The fifteenth Degree of *Tau-*

(56) Martin. Sin. Hist. lib. i. p. 30, 31. Du Halde, vol. iii. p. 91.

rus begins their Summer ; the fifteenth of *Leo* their Autumn ; and the fifteenth of *Scorpio* their Winter.

The Beginning of the Reign of *Chong-kang* being fixed to the Year before *Christ* 2140, the Beginning of the Reign of *Yau* will, by the Series of the Years of the Annals, be fixed to the Year 2338 before the *Christian* Æra, which is nineteen Years later than *Martinius* and *Couplet* place it. Now if we admit, with some *Chinese* Writers, that the Empire of *China* began with *Yau*, who is the seventh Emperor in the Annals, but the first mentioned in *Xu-king*, *Confucius*, and *Mencius*, as whose Time, and the Acts of his Reign were unquestionable ; his Reign, according to the present *Hebrew* Chronology of Scripture, reaches within about ten Years to the Flood of *Noah* : and therefore is an irrefragable Evidence against the Truth of that Chronology. For as the *Chinese* Chronology, from the Reign of this Emperor, is fixed with great and undeniable Certainty, both by the fore-mentioned Eclipse and the Annals of *Xu-king*, and by a Period or Cycle of sixty Years, continued from his Reign without Interruption to this Day : this Computation can no more be doubted of, than the Reckoning of the *Greeks* by their (57) Olympiads. Therefore the *Chinese* Chronology is a great Confirmation of the Truth of the Chronology of Scripture, preserved in the *Greek* Version of the Septuagint, with which alone it agrees ; and it is the greater Confirmation of it, because there is no room to suspect or imagine it could ever have been accommodated to it.

The Reign of *Yau* being fixed, the next Enquiry is, whether he was really the first Emperor of *China* : and it appears evident enough that he was not, and that there must have been one precedent Reign at least. The Annals place the Beginning of the Reign of *Yau* in the forty-first Year of the sexagenary Cycle, which all agree was first com-

(57) Etenim annorum computus saltem ille qui ab *Yao* rege usque ad hæc tempora decurrit, adeo ordinatus et tanto consensu scriptorum omnium exactus ad suas periodos seu cyclos sexaginta annorum, ut non magis dubitari queat de illius integritate, quam de Græcorum per Olympiadas suas supputatione, cui tantum fidei et autoritatis tribuitur. *Couplet*. *Præem.* declarat. p. 75.

posed

posed in the Reign of *Hoam-ti*, or *Hoang-ti*, who is the third Emperor in the present Situation of the Annals, and reigned in the Year before *Christ* 2697. But this Account is from Historians later than *Xu-king*, their most ancient and established royal History; and probably later also than *Confucius* and *Mencius*; and therefore the Reckoning of seventy-three Cycles, or Periods of sixty Years, from *Hoang-ti* to the Year of *Christ* 1683, and which Reckoning places *Hoang-ti* in the Year before *Christ* 2697, is only a mere Supposition which the *Chinese* Historians drew from the Years of Reigns preceding that of *Yau*, set down in their Annals; in which Account yet they own, there is no Certainty till the Reign of *Yau*, with whom their oldest Annals of *Xu-king* began; and in whose Reign the sexagenary Cycle is first mentioned, which is very observable. Now if the Reign of *Yau* began, as appears, in the forty-first Year of the sexagenary Cycle, and in whose Reign most of the *Chinese* Historians first added the Years of the Cycle, as *Couplet* owns; we may infer that his Reign commenced in the forty-first Year of the first Cycle, which was composed and began forty Years before, in the Reign of *Hoang-ti* (58), as all agree: and so, that *Hoang-ti* was the first proper *Chinese* Emperor, who having reigned an hundred Years, which all Historians with the Annals assign to his Reign, began to reign in the Year before *Christ* 2438, and the sexagenary Cycle was made in the sixty-first Year of his Reign, and in the Year 2378 before the *Christian* Æra.

From this Account of the Cycle, and its being first mentioned in

(58) Ab hoc demum imperatore [*Hoang-Ti*]*—*Sinæ cyclum suum sexaginta annorum descriptum inchoant, quippe ab eo ipso inventum. Martin. Sin. Hist. lib. i. p. 25. Hunc cyclum instituit imperator *Hoang-Ti*, qui 2670 annis ante Christum vixit. Hyde. Relig. vet. Pers. p. 222. Tametsi ante *Yao* tempora historiographi quoque annos omnes imperii præcedentium sex imperatorum uniformiter fere assignent, per cyclos tamen plerique non supputant, exceptis paucis, qui a tertio imperatore *Hoam-Ti*, propterea quod is dictum cyclum a *Fo-Hi* excogitatum perfecit, rationem hanc numerandi ordiuntur, ut ut fuerit, saltem ante *Yao* imperatoris tempora in usu fuisse dictum cyclum, vel hinc saltem liquet, quod primum hujus imperantis annum non a primo cycli anno, sed a quadragesimo primo *Kia-Xin* Sinarum annales omnes uniformiter incipiant. *Couplet*. Præf. ad Sin. Chronol. p. 12.

the Reign of *Yau*, it is probable that the Year of the Cycle therein mentioned was the Year of the first Cycle; and that the Historians who first affixed it to his Reign, thought it the first Cycle. Therefore *Du Halde* (59) saies, "the Cycle of sixty Years cannot be used before the Reign of *Yao*; for although it was invented by the famous *Hoang-ti*, the Duration of these first Reigns is very uncertain." And it is very probable, that the Reason of not setting down the Number of the Cycles in the *Chinese* Annals, but only the Years of each Cycle when a King's Reign commenced, or any remarkable Transaction happened, was founded on the Observation of the Cycle in the Reign of *Yau*, having no Number affixed to it: and so, some Historians not knowing whether it was the first Cycle or not, would not number them; and others supposing it not to be the first, and yet not finding it numbered, would not affix Numbers to the following Cycles, all which were collected and deduced from the Years of the Reigns of the several Emperors: and this Way only the Cycles seem to have been carried down from *Yau*, and from him to *Hoang-ti*. *Matthew Riccius*, who was a Missionary near thirty Years in *China* (60), relates, that he had diligently read over the *Chinese* Annals, which contained four thousand Years to his Time. If he reckoned to his first coming into *China*, in the Year of *Christ* 1582, the *Chinese* Annals began in the Year before *Christ* 2418, which is only twenty Years after the Time where I have fixed the Reign of *Hoang-ti*.

These four thousand Years were deduced from the successive Reigns of their Kings, which was the only Chronology they used, as *Riccius* relates (61): but he knew that the *Chinese* Annals contained some more (62) than four thousand Years.

(59) *Gen. Hist. of China*, vol. i. p. 281.

(60) *Scripsit P. Mathæus Riccius: cum Sinarum annales a quater mille annis ad hæc tempora studiosissime evolverim, etc. Apud Trigaut Christ. Expedit. apud Sinas*, p. 57.

(61) *Nulla est apud Sinas alia temporum nota sive in libris qui lucem aspiciunt, sive in aliis quibuslibet publicis instrumentis, nisi quæ ab ejus qui regnat inauguratione deducitur. Ibid.* p. 74.

(62) *Ibid.* p. 101.

The Account of the Term of the *Chinese* Annals which *Riccius* has given us, agrees very exactly with the Epoch of the Reign of *Hoang-Ti*, which I have assigned.

As there is no Dispute (63) about the Reign and Acts of *Hoang-ti*, so it is most probable that he was the first proper *Chinese* Emperor, who either by Conquest obtained the Empire, as *Martinius* (64) relates, or else was elected to the Crown, as *Couplet* (65) saies, by the several Reguli, or Prefects who ruled in the several Provinces of that great Country. The *Chinese* Historians agree, that in the Beginning of their Empire there were several Kings, who reigned in several Provinces of *Shensi*, *Honan*, *Pe-che-li*, and *Shantung*, who by degrees became all subject to one Emperor.

As we may therefore securely begin the *Chinese* Empire with *Hoang-Ti*, so we may on the foregoing Evidence, with great Probability, conclude, that he was succeeded by the renowned *Yau*, and that the three intervening Kings, of whom nothing is recorded that can be depended on, were contemporary or tributary Princes to *Hoang-ti*, or Princes of his Family, who ruled in the several Provinces of his Empire.

Fo-hi and *Shin-nong* were the first who led their Families out of the upper *Asia* into *China*, about a Century before the Reign of *Hoang-ti*, who first set up an Empire there; that is, about the Year before

(63) Certe quidem imperatorem *Hoam-Ti* quis extitisse neget? quis ab hoc monarchiam Sinicam non ordiatur securus, cum præsertim, ut paulo ante dixi, ejus stirpis series per tot secula tam accurate tantaque cum fide recensetur—cum libri item ejusdem medici aliaque monumenta a tota posteritate unanimi consensu eidem attribuantur. *Couplet*. Præf. ad Sin. Chronol. p. 11. This may be inferred from his Name, which signifies, as *Martinius* explains it, Imperatorem in terris jura dantem, *Emperor and Lawgiver on Earth*, Sin. Hist. lib. i. p. 49. Another Argument of his being the first Emperor is, that he was the first who wore a *Diadem*, and other *Regalia* of Majesty. Ibid. p. 29. *Couplet*. Tab. Chronol. p. 1. and *Su-ma-chien*, a learned Mandarin and Historian, who flourished about an hundred Years before *Christ*, began his History with *Hoam-Ti* as the Founder of the *Chinese* Monarchy. *Couplet*. Præf. ad Sin. Chronol. p. 28.

(64) Sin. Hist. lib. i. p. 25.

(65) Tab. Chronol. p. 1.

Christ

Christ 2538. They must have gone thither before Idolatry prevailed in *Asia*, which was in the Days of *Serug*, who was born in the Year before *Christ* 2376; for the *Chinese* were then free from Idolatry. But it is not probable, that they went sooner; because it was no more than 630 Years after the Flood, and about an hundred Years after the Dispersion of the Descendants of *Noah* from *Babel*. And the Supposition, that *China* was not inhabited before 630 Years after the Flood, is very reasonable, since it appears, that in the Dispersion begun in the Land of *Shinar* 531 Years after the Flood, there was no Migration North-East beyond *Media*; and South-East beyond *Mesha* and *Sepphar* in the Parts of *Arabia Felix* towards the *Indian* Sea, *Gen.* x. 30. So that we may well allow an hundred Years for the Migration of *Fo-bi*, and others, so far as *China*, whither probably they went from the North-East Parts of *Asia*.

The *Chinese* Chronology being settled; before I give the Reader a short View of the History of the Acts of the Kings of that famous and most ancient Empire, so far as is agreeable to the Design of this Work; it must be observed, that in the *Chinese* Annals the whole (66) Year in

(66) *Quamvis Sinæ mox eodem anno quo quis ex Imperatoribus diem obiit, alium in vicem substituant; is tamen honor de mortuo usque ad finem anni fatalis habetur, ut ejus nomine omnia gerantur, diplomatis quoque literisque publicis velut viventis adhuc autoritate signatis. Successor autem initium sequentis anni suo demum insignit nomine, nisi transferatur imperium in aliam familiam. Tunc enim quo die imperium auspicatur, nomen suum anno tribuit. Martin. Sin. Hist. lib. ii. p. 45. In more positum est apud Sinas, ut annus iste quo moritur Imperator, tamen primo anni mense mortuus sit, totus tamen eidem etiam mortuo tribuatur: adeoque is qui in imperium successit nonnisi a primo mense proxime sequentis anni ordiatur, annos imperii sui: ubi e contrario annum quo nati sunt totum ætati suæ vulgo Sinæ adscribant, tunc etiam quando postremo die anni nati sunt. — Atque hæc etiam est causa cur plerumque historiographi, tamen mentionem faciunt eorum Imperatorum, quos non nisi diebus aliquot aut mensibus ejusdem anni, quo decessor obierit, contigit imperasse; a serie tamen imperatorum eos excludant, quandoquidem nequeat iis adscribi iste annus quo orsi sunt imperium. Cæterum non raro accidit, ut aliqui Imperatores præter morem jam dictum pro arbitrio adscribi sibi voluerint annum illum quo eorum decessor obierat: tunc præsertim quando extincta veteri familia nova et*
which

which any King dies is ascribed to his Reign; and every thing passes in his Name to the End of the Year: and the Years of the succeeding King are reckoned only from the Beginning of the following Year: and if it happens, that a succeeding Emperor dies within the Year in which his Predecessor died, his Reign is not reckoned at all, though his Name be set down in the Annals. This was the Method of Computation of the Emperors Reigns, excepting only that when a new Family or Dynasty succeeded to the Empire by Conquest or otherwise, the Years of the first new Emperor were reckoned from the Beginning of that Year in which he took Possession of the Throne: and the whole Year was ascribed to his Reign, though his Predecessor had reigned the greatest Part of it.

Though I intend to begin the *Chinese* History and Chronology with the Reign of *Hoang-Ti*; yet as almost all the *Chinese* Historians (67) agree, that the two first who came into *China*, and reigned there, were *Fo-Hi* and *Xin-num*, or *Sbin-nong*, as *Du Halde* calls him, I shall premise an Account of these two Founders of the *Chinese* Empire.

Fo-Hi came with his Family out of *Asha* into *Shensi* (68), a Northern Province of *China*, about the Year before *Christ* 2538. From whence he removed into *Chin-cheu*, in the Province of *Honan*. Some related, that he was in the ninety-sixth Year of his Age (69) when he began to reign, or settled in *China*; and all agreed that he lived there an hundred and fifteen Years after; and so was two hundred and ten Years of Age when he died.

This Age is very agreeable to the long Lives of Men in those early Times of the World. The *Chinese* Chronicles make no mention either

victrix imperium suum auspicabatur: five id felicitatis novo dominatui suo captandæ gratia, five aliis de causis fecerint, etc. Couplet Præfat. ad Sin. Chronol. p. 15, 16.

(67) Historiographi prope omnes denuo a regibus *Fo-Hi* et *Xin-num* historiam suam veluti certam et indubitam ordiuntur. Couplet Præf. ad Sin. Chronol. p. 6.

(68). Couplet Præf. ad Sin. Chronol. p. 20.

(69) Martin. Hist. Sin. lib. i. p. 20, 21.

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of the (70) Country or Family of *Fo-Hi*; whence we may conclude, that he was the first of his Race who led a Colony into *China*, probably most of them his Descendants. Upon account of his *Wisdom* he was said to have the Head of a *Mān*, but the Body of a (71) *Serpent*. And it is observable, that *Cecrops*, the Founder of the *Athenian* State, is related to have been part Serpent, as *Fo-Hi* was said to be. *Cecrops* also is said to have first instituted Marriage amongst the *Greeks* of *Attica*, as *Fo-Hi* is related to have done amongst the *Chinese*. *Fo-Hi* is also said to have (72) civilized the Inhabitants of the Eastern Parts (the *Tartars*), which bordered upon *China*, from a wild and brutal Way of Life; he taught them to make Fishing-Nets and Snares for Birds; and also to rear domestic Animals for Food as well as Sacrifices. He offered Sacrifices of six sorts of Animals kept for that End, twice a Year at the two (73) Solstices, to the *supreme Spirit* of Heaven and Earth, called *Xam-Ti*, or *Chang-Ti*, that is, *the supreme Lord*.

Fo-Hi also is said to have built (74) a Palace, and observed the Motion of the Stars, and to have ruled Men by Laws, and built Walls about Towns, and distinguished Families by several Names: to have instituted Matrimony, and allowed of no Marriages but amongst Families of different Names, which Law is still observed. He taught the Use of symbolical Writing with Lines: he also made the Dragon the Arms of the Nation. He invented Music, and the Instrument *Kin*, the upper Part of which was convex, to represent the Heavens, and the under Part flat, to represent the Earth: and this Music was first used at offering Sacrifices to the Lord of Heaven and Earth.

His Countrymen called him (75) *Tyen-Tse*, that is, *the Son of Heaven*.

(70) Hujus quidem genus et patria non exprimitur in chronicis Sinarum; nisi quod hanc in provincia maxime occidua et boreali videlicet Xensi fuisse referatur. Couplet Proœm. Declar. p. 74.

(71) Idem Præf. ad Sin. Chronol. p. 10.

(72) Præf. ad Sin. Chronol. p. 20.

(73) *Du Halde's* General History of *China*, vol. iii. p. 22.

(74) Martin. Sin. Hist. lib. i. p. 22, 23. Couplet Præfat. p. 20. *Du Halde's* Introduction to the General History of *China*.

(75) The Title *Tyen-Tse* was given to the *Chinese* Emperors afterwards,

Shin-

Sbin-nong, or *Xin-num*, as *Couplet* calls him, came probably with *Fo-Hi*. *Couplet* saies he removed from *Honan*, and dwelt at *Yen-chu*, in the Province of *Xan-tum*. He added two other annual Sacrifices to those instituted by *Fo-Hi*, and appointed Sacrifices to be offered to the God of Heaven four times (76) a Year, at the two Solstices and also at the two Equinoxes. At that in the Spring to implore a Blessing on the Fruits of the Earth; at that in the Autumn after Harvest to offer the first Fruits to God. He invented Implements for Tillage (77), and taught the People to sow five Sorts of Grain, *Barley*, *Rice*, *Millet*, *Indian Corn*, and *Pulse*. Hence he was called *Sbin-nong*, that is, the *celestial* (78) or *spiritual Husbandman*. He also found out the Way of making Salt of Sea-Water. He instituted Traffic and Markets for buying and selling Goods. He discovered the Virtue of Herbs, and their good and bad Qualities, and composed Books of Medicine. *Sbin-nong* was a Prince of eminent Piety and Virtue. He is related to have reigned an hundred and forty Years, when *Hoang-Ti*, one of his Reguli, and some say his Brother, though that is not probable, made war upon him, in which he was slain: and *Hoang-Ti* succeeded him, with the Consent of the other Reguli, and became the first Emperor of *China*.

The Death of *Sbin-nong* happened at the Place where *Pekin* was afterward built; and this was the first War which is mentioned in the *Chinese Annals*, and the first recorded any where in the World; unless that between *Saturn* and his Father *Uranus*, mentioned by *Sanchoniatho*, be as old, or older.

to denote that their Authority was derived from Heaven. Hence *Son of Heaven* was the same as Emperor. *Couplet*. *Sin. Scient. lib. i. p. 5.* *Tyen* or *Tien* signifies *Heaven*.

(76) *Du Halde*, vol. iii. p. 22.

(77) *Martin. Sin. Hist. lib. i. p. 24, 25.* *Couplet Præf. p. 20.* *Du Halde* *Introduç. p. 137.*

(78) His Invention and Improvement of Husbandry was elegantly represented in the ancient *Chinese Books*, which ascribed to him the *Head of a Bull*; and related, that *Wheat* and *Rice* rained from Heaven in his Time, which he sowed in the Ground. *Couplet* *ibid. p. 10.*

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Couplet

Couplet saies, that *Shin-nong* had seven Successors of his Posterity, who ruled three hundred and eighty Years; but they could be no other than *Reguli*, or Governors of Provinces, under *Hoang-Ti* and the following Emperors.

*The History and Chronology of the Emperors of China,
from Martinus, Couplet, and Du Halde.*

Hoang-Ti, the first Emperor of China, began to reign in the Year before *Christ* 2438.

After the Death of *Shin-nong*, who outlived *Fo-Hi* (79); *Hoang-Ti* having reduced under his Subjection all the Rulers of the then inhabited Provinces of China, of *Pe-tche-li* or *Tche-li*, *Chenfi*, *Honan*, and *Chan-Tong*, he fixed his Imperial Seat at *Cho-Tong*, in the Province of *Pe-che-li*, or *Pekin*; and built a Temple of Peace, which he dedicated to the *supreme God*; and offered Sacrifices to him in it, which before were offered in the open Air. This was probably the first Temple any where built for the Worship of the true God; and also the only one in the World at that Time. After he had built a Temple for the more solemn Worship of God, he took upon him all the Regalia and Ensigns of Majesty. He was the first who wore a *Diadem*, and *imperial Robes of yellow*, which is the natural Colour of Silk spun by the Worms, and which then first began to be used: and this Colour was thenceforth appropriated to the Emperors, and forbidden all others to wear.

Hoang-Ti obtained the Empire by Rebellion and Arms; but he was, in all other respects a most excellent Prince. He was very beautiful, and tall in Stature; was very religious; and was possessed with the greatest Endowments of Mind that almost ever appeared in any one.

(79) The Name *Hoang-Ti* signifies *great Emperor*. *Couplet* *Procem. Declar.* p. 90. *Hoang* also signifies *yellow*, as is afterwards observed. And he might be called *Hoang-Ti* from instituting the imperial Robes of *yellow*. And *Couplet* calls him *flavus Imperator*, *Tab. Chronol. init.*

Man.

Man. The most useful Arts and Sciences were discovered in his Reign; and *Hoang-Ti* may justly be esteemed the *Thoth* or great *Hermes* of the *Chinese*.

As *Hermes* was the first Inventor of alphabetical Letters, so *Hoang-Ti*, with the Assistance of two learned Men, called *Ciu-cum* and *Cam-kie*, invented the Characters in which all the *Chinese* History and Learning have been wrote ever since. This Emperor invented a *Compass* which shewed the four cardinal Points of the Heavens. He made great Roads through his Dominions to facilitate Commerce; and had his Countrys measured, and divided into Provinces. He composed a celestial *Sphere* and *Kalendar*; and found out a Method, which is still used, of casting up any Sum with a Box and Balls. He also determined the Weights which should be used in Trade; and also Measures, as an *Ice*, *Foot*, etc. He found out the Art of *dying Colours*. He caused Bridges to be built over the smaller Rivers; and made Canoes or Vessels of hollowed Trees to pass over the greater Rivers with Oars. He taught the Way of making Bows and Arrows, and other Arms. He also invented the Drum and Wind-Instruments, as *Flutes*, *Organs*, and *Trumpets*. He was the first who contrived the Way of making *Carts* or *Waggons*; and trained Horses and Bullocks to draw them. He drew Models for building. He coined Money of Brass. He invented the making earthen Ware. He wrote, with the Assistance of three eminent Physicians, called *Ki-pe*, *So-ven*, and *Luy-cum*, several Books concerning the Method of discovering Diseases by the Pulse. This Emperor greatly improved Astronomy, which was then in its Infancy: for he divided the Year into twelve Months of thirty Days each; and in the sixty-first Year of his Reign, with the Assistance of a learned Astronomer, called *Ta-nao*, he formed a Cycle of sixty Years, in which twenty-two were intercalary, to keep the Months constantly to the same Signs of the Zodiac, and to reduce the lunifolar Year of 360 Days to the true or nearly tropical Year.

All the *Chinese* Historians agree, that *Hoang-Ti* first instituted the famous sexagenary Cycle or Period of sixty Years; which consisted of sixty lunifolar Years, and was by Intercalations reduced to a Period of sixty

sixty solar Years of 365 Days. This was a great Improvement in Astronomy for those early Days, when neither the *Egyptians* nor *Chaldeans* had discovered the Length of the tropical Year to be 365 Days, though they must soon have found that it consisted of more than 360 Days, which was the primitive and original Year of Mankind, and have used some sort of Intercalations, to bring the Seasons to their proper Months. After the Invention of the sexagenary Cycle, the *Chinese* Months were some of them unequal in some Years. For in order to keep the celestial Signs to the same Months, which they always took care to do, they intercalated sometimes one Month and sometimes another with the Days they found wanting to complete the Year, as they computed it: so that in an entire sexagenary Period there were twenty-two intercalated Years. This is the (80) Account of *Martinius*: and this makes it probable, that the Institution of the Beginning of the Year being fixed to the fifteenth Degree, or middle of *Aquarius*, or to the new Moon nearest to it, began in this Emperor's Reign, and at the same Time that the sexagenary Cycle was formed; and that it was not the Institution of *Ghwen-Hyo*, in whose Reign the *Chinese* Annals put it.

The Empress of *Hoang-Ti*, called *Luy-su*, was a Lady of great Genius and Parts: she taught the Manner of rearing Silk-worms; and how to spin their Webs, and to weave them, die them, and make Cloths of them: and the Silk-Garments were at first used only in offering Sacrifices, and performing religious Duties.

Hoang-Ti had twenty-five Sons, and reigned an hundred Years, and died in the fortieth Year of the first sexagenary Cycle, and was buried in the Province of *Xan-tum*, or *Cban-tong*. The Name and Memory of *Hoang-Ti* were had in immortal Honour amongst the *Chinese*, for the useful Discoveries by which he had so much benefited his Country; and *Martinius* saies, that all the Kings of *China* were from him called *Hoangtii*, that is, *great Emperors*, as the *Roman* Emperors were called *Cæsars*. And there is no doubt but that, if he had been King of *Egypt*

(80) *Sin. Hist. lib. i. p. 30, 31.*

or

or *Babylon*, he would have been deified and worshiped as a *God* after his Death.

The foregoing Account of *Fo-Hi*, *Sbin-nong*, and *Hoang-Ti*, is perfectly agreeable to the Infant-State of the *Cbinese* Empire, where every thing was wanted for the Uses and Conveniences of Life but what Nature itself provided : and every Improvement of Nature, and useful Art and Science was to be learned.

These, we see, were discovered by Degrees. The greatest Blessing, which is the Knowledge of the true God, was brought uncorrupt into this wide uninhabited Country ; and within the Term of an hundred or an hundred and twenty Years a Temple was built to his Honour, and for his Worship and Service ; and the Emperor himself was the High-Priest, who offered Sacrifices for the whole Nation. In those Days Mens Ages were long ; and the Space of two hundred Years was sufficient for the Discovery of all the Arts and Sciences before-mentioned, which were almost all necessary for Life : and Men's Time and Study was wholly employed in Inventions of such Things as were most useful to civil Society, and necessary to make a Country fruitful, and convenient for Habitation, and the Inhabitants civilized, and mutually helpful to one another by Trade and Commerce ; and both great and happy by the Blessings of Liberty, the Establishment of true Religion, and just Laws of Government.

After *Hoang-Ti* the *Cbinese* Annals have inserted the successive Reigns of four Kings of his Family: First, *Sban-Hau*, who is said to have reigned eighty-four Years. Second, *Cbwen-Hyo*, or *Chuen-Hio*, who is related to have reigned seventy-eight Years. Third, *Ti-Ko*, who is said to have reigned seventy Years. Fourth, *Cbi*, who reigned eight Years.

But these Emperors were only contemporary Reguli, or Prefects of Provinces, during the Reigns of *Hoang-Ti* and *Yau* : for *Hoang-Ti* died in the fortieth Year of the first sexagenary Cycle, and was succeeded by *Yau* in the forty-first Year of the same Cycle, as hath been shewn before.

Couplet (81) observes from the *Cbinese* Books, that *Ti-Ko*, who

(81) Not. in Tab. Chronol. p. 3.

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reigned

reigned eight Years before *Yau*, preferred some of the Grandsons of *Hoang-ti*, in a Province subject to him. This shews, that the several Kings between *Hoang-ti* and *Yau* might be contemporary. Further, to confirm this, it is related, that the Son of *Hoan-tun*, the Son of *Hoang-ti*, was slain by *Shun*, who succeeded *Yau*. Again, the Sons of *Chuen-bio* had public Offices conferred on them by *Shun*. This last Instance shews, that the Sons of *Chuen-bio*, who began to reign two hundred and fifty-six Years before *Shun*, according to the present Series of the Annals, could not be Reguli under him: but if *Chuen-bio* and *Yau* were Contemporaries, then the Sons of either of them might be Reguli in the following Reign of *Shun*. Further, the Grandson or great Grandson of *Hoang-ti* could hardly be living in the Reign of *Shun*; there being four hundred and forty Years from the Beginning of the Reign of *Hoang-ti* to the Beginning of the Reign of *Shun*, according to the present successive Reigns of the Annals: and yet *Couplet* (82) saies, it is certain, that *Hoan-tun*, the Grandson or great Grandson of *Hoang-ti*, was slain by *Shun*. So that there is sufficient Reason to conclude, that *Yau* was the Successor of *Hoang-ti* in the Chinese Empire. To the foregoing Proof of this important Point in the Chinese Chronology, we may add, that as the sexagenary Cycle was made and instituted by *Hoang-ti*, it must have been mentioned before the Reign of *Yau*, had he not been his Successor; and had four Kings intervened; and yet all agree, that the first mention of this Cycle, after the Reign of *Hoang-ti*, is in the Reign of *Yau*, who is related in the most ancient and authentic Chinese Annals to have begun to reign in the forty-first Year of it: nor could any Historian trace any higher Account of it.

There is however one Thing very remarkable related in the Reign of *Chuen-Hio*, namely; that in his Reign (about the Beginning of it, or in the Year before *Christ* 2513) there happened a Conjunction of the five Planets, on the same Day in which the Sun and Moon were in Conjunction; which was observed by the Emperor himself. This

(82) *Hoan-Tun*, filius *Hoam-Ti*—cujus filium aut nepotem certe ejusdem cognomenti extinxit *Xun* sextus Imperator. Ibid.

Conjunction

Conjunction happened in the Sign called *Xe* or *Che*, which answers to Part of *Capricorn* and Part of *Aquarius*. The great Astronomer *Cassini* calculated this Conjunction backward, and found it to have happened in the Constellation mentioned by the *Chinese* Historians, when the Sun was in the twentieth Degree of *Aquarius*, on the twenty-sixth Day of *February*, in the 2012th Year before the *Christian* Æra : and that on the Day following, at six a Clock in the Morning, at *China* there was a Conjunction of the Sun and Moon. This Calculation of *Cassini* is published in *Louber's* History of *Siam*, p. 257.

Hence it appears, that the *Chinese* Historians have placed this Conjunction about 500 Years too soon, and in a wrong Reign : and that it did not happen in the Reign of *Chuen-hio*, but in the Reign of *Ti-boai*, the eighth Emperor of the first Dynasty. But this Mistake does not affect the Truth of the *Chinese* Chronology, which no way depends on this Conjunction.

I proceed to the Reign of the famous Emperor *Yau*, who in my Account was the second proper Emperor of *China*. He began to reign in the forty-first Year of the first sexagenary Cycle, and in the Year before *Christ* 2338, as I have proved above from unquestionable Evidence.

Yau was a Prince of consummate *Virtue*, *Piety*, *Understanding*, and *Equity* : he was so beloved as almost to be adored by all his Subjects ; and set a Pattern of good Government to all succeeding Emperors.

He was frugal in his Diet and plain in his Apparel. His Palace was a low Cottage : and he eat and drank out of earthen Vessels. His Bed was made of Straw ; his Chariot was drawn with white Horses. *Yau* was a Lover of Music. He instituted six supreme Tribunals, by whom all the Affairs of the Empire were administered, and continue to be so to this Day. He also created five Orders of Nobility. In the fortieth Year of the second Cycle, and the sixtieth Year of the Reign of *Yau*, in the Year before *Christ* 2279, all the low Lands of *China* were drowned by a Flood, for nine Years ; whereby the rest of the Country would scarce contain the Inhabitants, which were grown very numerous, having enjoyed Peace for more than 150 Years. *Quen* was appointed by the Emperor to take care of the draining them ;

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but in nine Years time was not able to do it, either through Negligence or Ignorance, on which Account he lost his Head. But his Son *Yu*, who succeeded him in the Work, was a Man of greater Capacity; and by means of Drains and large Canals which he cut, in the Space of thirteen Years he carried all the Water off into the Rivers and Sea, and made the Country dry and habitable: and for this Service done to his Country, he was by *Yau's* Successor made Associate in the Empire, and succeeded him in it. See Note 86 below.

After this *Yau* set himself to reform the Calendar, which was not sufficiently exact; and corrected the lunar Year, and by proper Inter-calations reduced it to an Agreement with the solar Year. For which Purpose he used the Assistance of two able Astronomers, called *Hi* and *Ho*.

The twelve lunar Months, which before consisted of thirty Days each, he ordered to be reckoned alternately of thirty and twenty-nine Days; and these by seven intercalary Months, in the Space of nineteen (83) Years adjusted the lunar to the solar Year of 365 Days. This is a surprising Exactness in Astronomy for those early Days; and as old, or older, than any celestial Observations made either in *Chal-dæa* or *Egypt* that we know of: and makes it probable, that in the preceding Reign of *Hoang-ti*, when the sexagenary Cycle was composed, the solar Year consisted of 365 Days; and the Zodiac was then divided into 365 Parts or Degrees, to which afterward one Quarter of a Degree was added: but the lunar Year was not so exactly formed, and wanted some further Correction.

The Astronomers *Hi* and *Ho* observed also the Places of the Solstices (84); but they mistook the true Places of them by three De-

(83) Astronomis *Ho* et *Hi* adjutoribus ordinat xii lunares menses, sex 30 dierum, et totidem 29: quin et intercalares menses, qui intra annos 19 septies recurrunt. Couplet. Tab. Chronol. Monarch. Sin. p. 3. This is related in the most ancient Book *Xu-king*.

(84) Certe quidam ex iis qui librum *Xu-king* interpretati sunt, affirmare non dubitat, imperante Chinæ *Un-Go* e Sungæ familia, anno post Christum natum millesimo quinto solstitium a superiori observatione (sc. sub imperio *Yau*) jam quadraginta duobus gradibus—mutasse. Martin. Sin. Hist. lib. i. p. 38.

degrees and an half. For in the Year of *Christ* 1005, they had only varied forty-two Degrees from the Place they were first observed in, about the Year before *Christ* 2270 : whereas according to the known Precession of the Colures, they must have varied forty-five Degrees and a half in this Space of Time. But such Errors are not to be wondered at in those ancient Times, when astronomical Instruments were coarse in comparison of those now used : or otherwise the Error, more or less, might be owing to those who made the Observations in the Year of *Christ* 1005.

It is probable the celestial Observations of *Hi* and *Ho*, by which the *Chinese* Kalendar was reformed, were made in the latter End of the Reign of *Yau*, because we find the same two Astronomers mentioned as living in the Beginning of the Reign of *Chong-kang*, who began to reign ninety-eight Years after the Death of *Yau*.

These Astronomers, if they were the same, must have been 128 Years of Age in the Beginning of the Reign of *Chong-kang* (supposing them to be thirty Years old when they were employed by *Yau*) at which Time they are represented as grown old and superannuated, and addicted to Sloth and Drunkenness. But if these Astronomers were twenty or thirty Years older than I have supposed, their Age would be very agreeable to the Lives of Men in those Times. For they lived in the Time of *Nabor* the Grandfather of *Abraham*, when Men lived to 200 Years of Age, and more. Therefore they might well preside in the Tribunal of Astronomy first erected by *Yau* ; and continue still to preside in it in the Beginning of the Reign of *Chong-kang*, above an hundred Years after, when they are related to have been put to Death for Drowsiness, Drunkenness, and Neglect of their Duty, as hath been before observed. The Emperor *Yau* himself was 118 Years of Age when he died, and reigned an hundred Years according to the *Chinese* Annals : and there can be no Dispute about the Interval between the Reigns of *Yau* and *Chong-kang*, because it agrees with the History and Chronology of the famous *Mencius* mentioned above, whose Writings are of the greatest Authority, next to those of *Confucius*, amongst the *Chinese*.

Yau having reigned seventy-two Years alone in the greatest Glory, Peace and Tranquillity, in his declining Years chose *Sbun*, who was an Husbandman, for his Associate and Successor in the Empire, whom he preferred to his own Sons, on account of his Virtue and Prudence. He reigned twenty-eight Years after this, and died universally lamented by his Subjects, who mourned for him *three Years* as for a common Father.

Sbun, the third Chinese Emperor, began to reign alone after the Death of *Yau*, in the twenty-first Year of the third Cycle, and in the Year before *Christ* 2238.

Sbun was an excellent Prince, and followed the Example of his great Predecessor *Yau*, in every Virtue and all the Parts of good Government. He was a Lover of Music, and used to play on the Instrument *Kim*; and composed a Set of Music, in which the Praises of the great Legislator *Yau* were sung. *Confucius* admired (85) this Music for its Sweetness and Harmony; it was called *Cbao*. He made a Sphere of Gold set with Jewels exhibiting the seven Planets. He was so conscious of his own Integrity, that he permitted any of his Subjects to set forth on a Table, exposed to public View, whatever they found blameable in his Conduct. He divided the Empire into twelve Provinces. His Palace was at *Pu-Cheu*, in the Province of *Sbenfi*.

The *Tartars* first invaded *China* in his Reign and were repulsed:

Sbun in the thirty-fourth Year of his Reign (86) chose *Yu* for his

(85) Couplet. Scient. Sin. lib. iii. p. 13. part. ii.

(86) In *Xu-kim* lib. i. fol. 29. commemoratur; constituerat Xun imperator imperium per manus tradere clienti suo *Yu* dicto, propter ingentia viri merita, quando is maximas eluviones aquarum per annos plurimos jam stagnantium, non minus industrie quam feliciter in mare derivavit. Couplet. Scient. Sin. lib. ii. p. 72. These Words may refer to what *Yu* had done in the Reign of *Yau*. But *Martinius* understood them, as if *Yu* had drained the Country from the Flood in the Reign of *Sbun* or *Xun*. And if *Yu* died when he had lived an hundred Years, as *Couplet* says he did, he could not be employed by *Yau* to drain the Country, in the Year before *Christ* 2270, which was the Year in which he seems to have been first employed after the Death of his Father; and from thence to his Death in the Year before

Associate

Associate, preferably to his own Sons, for the Service he had done the Country in draining the low Lands, and rendering them dry and fertile. *Martinus* relates this great Work to have been done by *Yu* in the Reign of *Sbun*; but *Couplet* and *Du Halde* relate it in the Reign of *Yau*.

Sbun reigned fifty Years after the Death of *Yau*, and was 110 Years of Age when he died.

Yu succeeded *Sbun* in the eleventh Year of the fourth Cycle, and in the Year before *Christ* 2188.

Martinus saies, he was descended from *Hoang-ti* in the fourth Generation: and this agrees entirely to my Supposition, that *Yau* succeeded *Hoang-ti*; but not at all to the Supposition of four Kings reigning successively between *Hoang-ti* and *Yau* (whose Reigns contain 240 Years) which would make *Yu* the eighth in Succession from *Hoang-ti*. He is called *Ta-Yu*, that is, *Yu the Great*; and was the Founder of the first Imperial Family or Dynasty, called *Hia*, consisting of seventeen Emperors, who reigned 441 Years (87).

The Palace of *Yu* was in the Province of *Shensi*, where *Yau* and *Sbun* had their Imperial Seats before him. He was the first who made the Empire hereditary. He divided it into nine Provinces instead of twelve into which *Sbun* had divided it; and caused nine large

Christ 2179 is ninety-one Years; so he could be no more than nine Years old at the Death of his Father. Hence it is more probable, that *Yu* drained the overflowed Country in the Reign of *Sbun*; and was rewarded by him with the Empire: and if it was whilst he was Associate with *Yau*, all is reconciled. And the Book *Xu-king*, relating that the Country had lain many Years under Water before it was drained by *Yu*, makes it credible, that he was not employed about the Work upon the Death of his Father (being then too young) but several Years after, and when he was grown a Man; and when *Sbun* was Associate with *Yau*: and this I take to be the Truth.

(87) *Du Halde*, in the first Volume of his History of *China*, p. 286. makes this Dynasty consist of 458 Years. He was deceived by *Couplet*, who in his chronological Table has 458 Years instead of 441, which latter is the Number of the Years of the Reigns both in *Couplet* and *Martinus*; yet *Couplet* has again by Mistake the Number of 458, in the Preface to his *Chinese Chronology*, p. 24. and again p. 25. and it is his own Mistake, as appears from his summing up the Years of the three first Dynasties, which he makes seventeen Years more than his own Tables make them.

brazen

brazen Vessels to be made, on each of which a Map of a Province was engraved, with Notes shewing which of the twenty-eight Constellations presided in each Province.

Yu wore an ordinary vulgar Habit: but when he offered Sacrifices to the supreme God, he then wore priestly Robes, and a Mitre of great Magnificence (88) and Lustre.

In his Reign the *Chinese* Wine made of Rice was invented: but *Yu* banished the Inventor, and forbad the making it under severe Penalties. It is at present esteemed one of the greatest Delicacies at the Tables of the *Chinese*. *Yu* reigned seventeen Years with *Shun*, and ten Years after him. Gold and Silver Coin are said to have been current in *China* in his Reign. *Yu* was an hundred Years old when he died.

Ti-ki, the second Emperor of the first Dynasty, began to reign in the twenty-first Year of the fourth Cycle, in the Year before *Christ* 2178.

Ti-ki was the Son of *Yu*, and succeeded to the Empire by hereditary Right, and with the Consent of all the Mandarins.

The Empress his Mother, who was a most prudent Princess, had taken great Care of his Education; and this, with a naturally good Disposition, made him a wise and excellent Prince.

He followed exactly the Pattern and Model of Government which his Father had set him.

The Beginning of his Reign was disturbed by a dangerous Rebellion of one of his Reguli, or tributary Mandarins; but with the Assistance of six other Reguli he soon reduced the Rebel. After this he enjoyed a perfect Peace throughout all his Empire. He instituted nine Sorts of Music and Dancing. He was highly beloved by his People; but they did not long enjoy the Benefits of his wise Administration; for he reigned no more than nine Years, and was succeeded by his Son *Tai-kang*.

(88) *Couplet* from *Confucius*. *Scient. Sin. lib. iii. p. 51.*

Tai-kang,

Tai-kang, the third Emperor of the first Dynasty, began to reign in the thirtieth Year of the fourth Cycle, and in the Year before *Christ* 2169.

This King degenerated from the Virtue of his Ancestors. He entirely neglected the Affairs of the Government, and devoted all his Time to Pleasure and Debauchery. His Palace was filled with Harlots; and the Horses and Dogs he continually used in hunting wild Beasts, ravaged the Country and destroyed the Harvests. He spent whole Days in the Woods, where he was seized by *Y* the General of his Army, who with the Advice of the chief Officers of the Empire deposed him, after he had reigned eighteen Years, and placed his younger Brother *Tchou-kang*, *Chong-kang*, or *Chum-kang*, as he is variously called, on the Throne. However, *Chong-kang* would not take upon himself the Title of Emperor whilst his Brother was alive. *Tai-kang* died in Banishment eleven Years after; and then his Brother *Chong-kang* took the Title of Emperor. On this account the Years of his Reign are only reckoned from the Death of *Tai-kang*.

Chong-kang, the fourth Emperor of the first Dynasty, began to reign with the Title of Emperor in fifty-ninth Year of the fourth Cycle, and in the Year before *Christ* 2140.

The most remarkable Thing in the Reign of this Emperor was the great solar Eclipse mentioned above, which by Calculation has been found to have happened in the Year 2137 before the *Christian* *Æra*; and is related to have caused the Death of the two famous Astronomers *Hi* and *Ho*; who being grown very old and given to Drinking, had neglected to observe this Eclipse, and to set it down in the Kalendar, as the Laws required them to do who were Presidents in the Tribunal of Astronomy.

Chong-kang reigned thirteen Years, and was succeeded by his Son *Ti-fyang*.

Ti-fyang,

Ti-syang, the fifth Emperor of the first Dynasty, began to reign in the twelfth Year (89) of the fifth Cycle, and in the Year before *Christ* 2127.

The Folly of *Ti-syang* was the Cause of his Ruin, and was very near being the Destruction of the whole Imperial Family. Being deceived by the Flatteries and Obsequiousness of *Y*, whom his Father was too wise to trust with the Affairs of the Government, he made him his chief Confident; and displaced the faithful General *Tcheon*, and gave the Command of the Army to this Traytor. *Y* having got the Power into his Hands made use of it against his Master, and obliged him to flee, and take Refuge in the Courts of two tributary Princes who were his Relations.

Y did not immediately declare his Rebellion, but in a submissive Letter, full of Assurances of Duty and Fidelity, entreated the Emperor to return to his Palace: and in the mean time laid feigned Accusations against those who were his most faithful Ministers, and procured them to be either banished or put to Death; and their Employments were given to his own Creatures.

After this he put off the Mask, and openly proclaimed himself Emperor. *Y* expecting to enjoy the Fruits of his Villany perished by a Treachery equal to his own.

Amongst his Dependants there was one *Han-tso*, a dissembling artful Fellow in whom he chiefly confided, and had given him the greatest Post in the Army. This ambitious Villain thought he should possess the Throne, if at one Blow he could destroy both his Patron and his Sovereign. For this End he ordered Soldiers, whom he could trust, to assassinate *Y* as he was hunting; and gave out that it was done by the

(89) *Du Halde*, vol. i. p. 290. has made a Mistake of two Years, by not computing the Years of the Emperor's Reigns, and carelessly following a typographical Error in *Couplet's* Chronological Table; where the fourteenth Year of the Cycle is printed instead of the twelfth; as it is in *Martinus*, and as *Couplet's* own Numbers of the Years of the Reign of *Chong-kang* suppose it to be.

Emperor's

Emperor's Orders. This succeeded to his Wish, and the Death of *Y* was looked upon as the just Punishment of his Rebellion.

Y was famous for his Skill in darting Arrows, with such Force and Exactness, that he would sometimes dart nine together and kill a Bird with every one of them.

Han-tso having procured the Death of *Y*, nothing remained but to dispatch the Emperor, which he effected by the following Contrivance. He sent for *Kiao*, the eldest Son of *Y*, and excited him to revenge his Father's Death, whom he persuaded to have been killed by the Emperor's Order: and furnished him with a Body of Troops out of those he commanded. With these and other Forces which he had raised, *Kiao* marches against the Emperor, who had only Time to raise a small Army, which he joined with an auxiliary Body furnished him by the two Reguli his Relations. A Battle ensued, and *Kiao* routed the Emperor's Army, and slew the Emperor and the two Reguli with his own Hand: and destroyed all the Family of *Ti-syang*, except the Empress who was pregnant, and with great Difficulty escaped by Flight and took Refuge in the Mountains, from whence she retired and lay concealed in her Father's House, who was Prince of *Gem*, where she was delivered of a Son, whom she called *Chao-kang*. Some Historians related, that the Empress was delivered of *Chao-kang* in a Shepherd's Cottage in the Mountains, whither she first fled from the Fury of *Kiao*.

After the Death of the Emperor *Ti-syang*, *Han-tso* immediately seized the Throne, which he found vacant by the Cruelties of *Kiao*, whom he rewarded with a small Principality. *Han-tso* wore the Crown which he had usurped forty Years.

The Usurpation of *Han-tso* began in the thirty-ninth Year of the fifth Cycle, and the Year before *Christ* 2100. And *Chao-kang* was restored by the Reguli, who made War upon *Han-tso*, defeated him, took him Prisoner, and put him to an infamous Death, in the nineteenth Year of the sixth Cycle, and in the Year before *Christ* 2060.

Chao-kang was restored to his Father's Throne in the nineteenth Year of the sixth Cycle, and was the sixth Emperor of the first Dynasty. With him the ancient Government was restored; and the

Laws were regularly executed. After he had defeated and slain *Kiao* the Murderer of his Father, with his younger Brother, who raised an Army to revenge the Death of *Kiao*; he had a glorious and peaceable Reign of twenty-two Years, and was succeeded by his Son *Ti-shu*.

Ti-shu, the seventh Emperor of the first Dynasty, began to reign in the forty-first Year of the sixth Cycle, and in the Year before *Christ* 2038.

Nothing remarkable happened in his Reign, which was seventeen Years. He died in the fifty-seventh Year of the sixth Cycle, and was succeeded by his Son *Ti-boai*.

Ti-boai, the eighth Emperor of the first Dynasty, began to reign in the fifty-eighth Year of the sixth Cycle, and in the Year before *Christ* 2021.

He found the Empire in a peaceable and flourishing Condition. In the third Year of his Reign nine neighbouring eastern Nations sent Ambassadors, desiring his Protection and Alliance on paying a yearly Tribute. These Ambassadors came by Sea, which shews that the Art of Navigation was then known.

This Prince grew effeminate by the Ease of a long Peace, and became a Slave to his Pleasures. He passed the rest of his Life shut up in his Palace amongst Women and (90) Eunuchs; and left the Care of his Government entirely to his Ministers.

Ti-boai reigned twenty-six Years, and was succeeded by his Son *Ti-mang*.

Ti-mang, the ninth Emperor of the first Dynasty, began to reign in the twenty-fourth Year of the seventh Cycle, and in the Year before *Christ* 1995.

He followed his Father's Example in Indolence and Effeminacy.

(90) We meet not with mention of Eunuchs in any History so early as is here related.

He

He did nothing remarkable but the removing his Court to a more convenient City, on the West Side of the *Yellow River*, the most large and famous in *China*, but always muddy even to a Proverb.

Ti-mang reigned eighteen Years, and was succeeded by his Son *Ti-sie*.

Ti-sie was the tenth Emperor of the first Dynasty, and began to reign in the forty-second Year of the seventh Cycle, and in the Year before *Christ* 1977. *Du Halde*, by another Mistake, has made *Ti-sie* begin his Reign in the forty-first Year of the Cycle instead of the forty-second, in which *Martinius* and *Couplet* agree.

Ti-sie was remarkable for his *Justice*, which induced the neighbouring Princes not only to pay their Tribute chearfully; but even to think it honourable to pay a personal Obedience to the *Chinese* Emperor, and to hold the Right of their Dominions under him.

Ti-sie reigned peaceably sixteen Years, and was succeeded by his Son *Ti-pou-kiang*.

Ti-pou-kiang, the eleventh Emperor of the first Dynasty, began to reign in the fifty-eighth Year of the seventh Cycle, in the Year before *Christ* 1961.

He had some Disturbance in the Beginning of his Reign from nine Princes of his own Family, who disputed the Crown with him: but having got the better of them, he possessed the Throne peaceably fifty-nine Years, and died in the fifty-sixth Year of the eighth Cycle. He designed his Son *Kong-kia* to succeed him: but his Brother *Ti-kiong* usurped the Throne, and drove out his Nephew *Kong-kia*.

Ti-kiong, the twelfth Emperor of the first Dynasty, began to reign in the fifty-seventh Year of the eighth Cycle, and in the Year before *Christ* 1902.

He ascended the Throne peaceably, which he had usurped from

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his Nephew ; and to deprive him of all Hopes of the Crown, he named his own Son *Ti-kin* to succeed him in the Empire. He reigned twenty-one Years, and in the seventeenth Year of the ninth Cycle.

Ti-kin, the thirteenth Emperor of the first Dynasty, began to reign in the eighteenth Year of the ninth Cycle, and in the Year before *Christ* 1881.

His Lewdness and Superstition made him odious ; and his tributary Princes rebelled and brought great Confusion into the Empire. However, he reigned twenty-one Years as his Father had done before him : but he could not secure the Crown to his Son ; and *Kong-kia*, the right Heir and Son of *Ti-pou-kiang*, was restored to his Father's Throne.

Kong-kia, the fourteenth Emperor of the first Dynasty, began to reign in the thirty-ninth Year of the ninth Cycle, and in the Year before *Christ* 1860.

Kong-kia, during his Exclusion from the Throne in the two preceding Reigns, had by his modest and prudent Behaviour raised in the People great Expectations of his good Government, if ever he came to the Crown. But as soon as he was got into Possession of it, his Behaviour was quite changed with his Fortune ; and he became the most dissolute and vicious Prince that had ever reigned. He entirely neglected the Affairs of the Government, and gave himself up wholly to Lewdness and Debauchery. The State was wholly committed to the Management of his Ministers, and those were most esteemed who flattered him most in his Vices. This made his Government contemptible ; and his tributary Princes refused to pay him Homage ; and he had not Courage to oblige them to do their Duty. His Heirs became Inheritors of his Vices, which were the Ruin of the Family. *Kong-kia* reigned thirty-one Years, and was succeeded by his Son *Ti-kau*.

Ti-kau

Ti-kau, the fifteenth Emperor of the first Dynasty, began to reign in the tenth Year of the tenth Cycle, and in the Year before *Christ* 1829.

He followed the Example of his Father in his Debaucheries, which shortened his Days : for he reigned no more than eleven Years, and died in the twentieth Year of the Cycle, and was succeeded by his Son *Ti-fa*.

Ti-fa, the sixteenth Emperor of the first Dynasty, began to reign in the twenty-first Year of the tenth Cycle, in the Year before *Christ* 1818.

There is nothing memorable in his Reign but that the tributary Princes paid him Homage at his Accession; and that he was the Father of *Kie*, the worst and last Emperor of this Dynasty. *Ti-fa* reigned nineteen Years, and died in the thirty-ninth Year of the tenth Cycle, and was succeeded by his Son *Kie*.

Kie, the seventeenth Emperor of the first Dynasty, began to reign in the fortieth Year of the tenth Cycle, and in the Year before *Christ* 1799.

Kie was a Prince of great natural Parts, and so strong of Body as to be able with Ease to break a thick Rope, and even a Bar of Iron three Fingers thick : but he was the greatest Monster of Vice and Cruelty that ever reigned in this or almost any other Nation. Insomuch that his Name is so odious in *China* that one cannot give a bad Prince a worse Character than to say, *He is another Kie*. He began to exercise his Cruelties in the nineteenth Year of his Reign, to which he was instigated by his beautiful Empress, who was no less lewd and cruel than himself. He was so enamoured with her Beauty, that, to please her, he did whatever she demanded to gratify her *Pride*, *Lust*, and *Cruelty*. To oblige her he built a Turret all of *Jasper* Stone, which was an immense Expense. He caused a large Lake to be made which was laid and lined with Marble, and ordered it to be filled with Wine : and then commanded three thousand Men to lie all round the Sides of it,
and

and lap the Wine like Dogs till they were quite intoxicated. What was worse than this, there was a private Apartment in the Palace, where, by Order and in the Presence of the Emperor and Empress, young Men and Women committed the most filthy and abominable Lewdness together.

The Princes of the Empire having in vain endeavoured to reclaim him, for which some of them were put to Death, they at last engaged *Ching-tang*, who was descended from *Hoang-ti*, to declare War against him. *Kie* finding himself abhorred and abandoned by his Subjects, and not being able to oppose *Ching-tang*, he confessed his Crimes, and desired only of *Ching-tang* to spare his Life. *Chin-tang*, hoping his Repentance was sincere, not only granted him his Life, but generously restored him to the Crown; and laid down his Arms, and returned to his Principality. The Emperor was no sooner replaced on the Throne, but he returned to his old Excesses, and having raised an Army, he ungratefully treated *Ching-tang* as a Rebel and Traitor, and marched against him. *Ching-tang* put himself in a Posture of Defence: but when the two Armies met, the Emperor's Soldiers deserted to *Ching-tang*, and, throwing their Arms at his Feet, saluted him Emperor. *Kie* fled out of the Empire, and spent the rest of his Life in an ignominious Exile. He reigned fifty-two Years, and was succeeded by the old brave Prince *Ching-tang*, who was now eighty-six Years of Age. *Ching-tang* was the Founder of the second Imperial Family, called *Xang*, or *Chang*, which consisted of twenty-eight Emperors, whose Reigns comprehended 644 Years.

Upon the Expulsion of *Kie*, *Ching-tang* began to reign in the thirty-second Year of the eleventh Cycle, and in the Year before *Cbrist* 1747, in the eighty-seventh Year of his Age.

Though *Ching-tang* had the best Title in the World to the Empire, as being called to it by the unanimous Voice both of the Princes and People whom he had delivered from an execrable Tyrant, yet his Modesty and Humility were so great, that he thought himself unworthy of it; and would have abdicated the Crown, had not the Nobles

Nobles of the Empire by their joint Entreaties and Remonstrances, convinced him, that he ought to accept it, and that they were determined to have no other Emperor but him whom Heaven had made their Deliverer.

So he was in a manner forced to accept the Government, which he administered like a true Father of the People. He engaged more particularly the Affections of his Subjects by a remarkable Instance of Generosity.

He gave them Liberty to work the Gold-Mines lately discovered in the Mountain called *Heng*, which separates *Peking* from the Province of *Sbenfi*, and to take the Profits arising from them without paying any Duty to the Crown. He immediately abrogated the cruel Laws of his Predecessors: he restored Order and Discipline to the Soldiery, by which means the whole Empire enjoyed Peace and Security. He caused to be engraved on all the Vessels which were for the Use of the Palace, the most eminent and useful Maxims of Morality; that both himself and his Officers might have continually before their Eyes those Principles and Rules by which they ought to direct their Conduct.

He altered the Calendar, and made the Year begin at the new Moon, which was nearest to the Winter-Solstice.

In the Beginning of his Reign there happened a Drought and Famine all over the Empire, which lasted seven Years, in which Time there had fallen no Rain. The King was told by the President of the Astronomers, that the Wrath of Heaven could only be appeased by human Blood. Upon this the pious Emperor, attributing so great a national Calamity to his own Faults, devoted himself a Victim for the Preservation of his People. In order to this, he retired, and spent three Days in fasting: then he laid aside his Imperial Robes; and ordered the venerable grey Hairs of his Head to be cut off, and his Beard to be shaved; and his Nails to be pared, (all which it is reckoned honourable amongst the *Chinese* to suffer to grow long), and being bare-footed in the Posture of a Criminal, and his Body sprinkled over with Ashes, he lifted up his devout Hands to Heaven, and entreated the supreme God to spare his Subjects, and to let the whole Weight of his just Wrath fall upon him alone. He had scarce done praying, when the

Sky became covered with Clouds, and a general Rain followed, which rendered the Earth fruitful, and restored Plenty all over the Empire.

This seven Years Famine was something like that of *Egypt*, but the Distance of Time between them shews that they were not the same. But there never was a greater Instance of paternal Love for his Country shewn by any Prince in the World: nor a greater Act of Humiliation and Devotion performed to avert the Wrath of the offended Majesty of Heaven for the Sins of a Nation, which, through the ill Examples of many irreligious and wicked Emperors, had made their Vices and Impieties ripe for Punishment; which this good and most pious Emperor was willing to take upon himself, and offered himself a Sacrifice to atone for them. And here we see the Reward of so extraordinary an Act of Piety; God heard the Prayers of the good Emperor, and for his sake poured down those Blessings upon the whole Nation, to obtain which he was ready to lay down his Life at the Foot of the offended Deity.

But God shewed that Humility and sincere Piety was more acceptable to him than any Sacrifice: and was so far from accepting a human Sacrifice, (howsoever piously offered) that he both spared the Emperor, and delivered his Subjects from the destructive Calamity which they had so long suffered from his Hand, through his Intercession for them.

Ching-tang reigned thirteen Years, and died in the hundredth Year of his Age at his Palace in the Province of *Houan*, in the forty-fourth Year of the eleventh Cycle. His eldest Son *Tai-ting* dying before him he was succeeded by his Grandson called *Tai-kia*.

Tai-kia, the second Emperor of the second Dynasty, began to reign in the forty-fifth Year of the eleventh Cycle, and in the Year before *Christ* 1734.

This Emperor, for his ill Conduct in the Beginning of his Reign, was shut up by his *Colao*, or prime Minister, in a House near his Grandfather's Tomb, where he continued as a Captive for three Years: and
being

being reformed, and made sensible of his ill Conduct, was restored by his prime Minister to his Throne. He was after this so far from taking revenge on his Minister for his severe Behaviour towards him, that he more highly esteemed him, and respected him as if he had been his Father; and followed his Counsel in every thing, and governed the Empire with great Prudence for the Space of thirty-three Years, and was succeeded by *Vo-ting*, another Grandson, or rather the great Grandson of the Founder of this Dynasty.

Martinius saies, that *Vo-ting* was the Son of *Tai-kia*, and so the great Grandson of *Cbing-tang*; and this is more probable.

Vo-ting, the third Emperor of the second Dynasty, began to reign in the eighteenth Year of the twelfth Cycle, and in the Year before *Christ* 1701.

He was a virtuous Prince, but nothing memorable is related of him. He reigned twenty-nine Years, and was succeeded by his Son *Tai-keng*. So *Martinius*; but *Couplet*, whom *Du Halde* follows, saies, *Tai-keng* was the Brother of *Vo-ting*.

Tai-keng, the fourth Emperor of the second Dynasty, began to reign in the forty-seventh Year of the twelfth Cycle, and in the Year before *Christ* 1672.

Couplet, by Mistake, saies, it was the forty-eighth Year of the Cycle, and *Du Halde* follows him. There is nothing related in the *Chinese* History concerning this and the two following Emperors, but only the Time of the Beginning and End of their Reigns.

Tai-keng reigned twenty-five Years, and was succeeded by his Son, saies *Couplet* and *Du Halde*; by his younger Brother, saies *Martinius*, called *Siao-kia*.

Siao-kia, the fifth Emperor of the second Dynasty, began to reign in the twelfth Year of the thirteenth Cycle, and in the Year before *Christ* 1647; and reigned seventeen Years: and was succeeded by his Brother *Yong-ki*.

Yong-ki, the sixth King of the second Dynasty, began to reign in the twenty-ninth Year of the thirteenth Cycle, and in the Year before *Christ* 1630; and reigned twelve Years: and was succeeded by his Brother *Tai-vou*.

Tai-vou, the seventh Emperor of the second Dynasty, began to reign in the forty-first Year of the thirteenth Cycle, and in the Year before *Christ* 1618.

The Beginning of his Reign was attended with Prodigies. For within the royal Palace a Mulberry-Tree just planted, in the Space of seven Days put forth Leaves, and bare Fruit, and three Days after withered and died: and in the same Space of Time Wheat came to Maturity, and had ripe Ears. Also the deepest Wells in a preternatural manner overflowed.

One of the *Mandarins* being consulted by the Emperor, to know what these Prodigies portended, he, like a wise Man, told him, *that Prodigies were of no Effect against Virtue*: adding, *If, Sir, you govern your Empire with Justice and Equity, nothing will be able to disturb your Felicity.*

Tai-vou was a very just Prince, and Lover of his People. He ordered, by a Law, the Poor who were ancient to be maintained with a certain Allowance of Corn from the public Granary. He admitted the meanest of his Subjects to come and lay their Complaints before him, which he heard with great Patience and Candor. This was a great Benefit and Security to the Rights of the lower Sort; and kept the great Men, who were apt to oppress them, in Awe, for fear of being punished for their Injustice. He had the Ambassadors of seventy-six Kingdoms attending his Court. After he had reigned seventy-five Years in Peace, he left the Throne to his Son *Chong-ting*.

Chong-ting, the eighth Emperor of the second Dynasty, began to reign in the fifty-sixth Year of the fourteenth Cycle, and in the Year before *Christ* 1543.

The frequent Inundations of the *Yellow River*, called *Hoang-bo*, obliged

obliged this Emperor to remove the Imperial Court out of the Province of *Shenfi* into the Province of *Honan*; and afterwards into the Province of *Pe-tcheli*. His Reign was infested with an Irruption of Banditti, who committed for some Time great Violences in his Provinces. *Chong-ting* was forced to send an Army against them, which presently quelled them, and deterred them from the like Outrages for the future. He reigned thirteen Years, and was succeeded by his Brother *Vai-gin*.

Vai-gin, the ninth Emperor of the second Dynasty, ascended the Throne in the ninth Year of the fifteenth Cycle, and in the Year before *Christ* 1530.

He was beloved by all his Subjects, but his Reign was unhappy: for now began the civil Wars between the Brothers of the deceased Emperors and their Children for the Right of the Crown, which lasted near two hundred Years; sometimes one Family getting the Throne, and sometimes another. *Vai-gin* reigned fifteen Years, and was succeeded by his Brother *Ho-tan-kia*.

Ho-tan-kia, the tenth Emperor of the second Dynasty, began to reign in the twenty-fourth Year of the fifteenth Cycle, and the Year before *Christ* 1515.

He was forced to change the Seat of the Empire to a City which was built on a higher Situation, in the Province of *Honan*, to be secure from the Inundations of the *Yellow* River. He reigned no more than nine Years, and left his only Son *Zu-ye* to succeed him.

Zu-ye, the eleventh Emperor of the second Dynasty, began to reign in the thirty-third Year of the fifteenth Cycle, and in the Year before *Christ* 1506.

Zu-ye, by following the Advice of an honest and able Minister, called *Yen*, enjoyed a Reign of nineteen Years in such profound Peace, that after his Death he was called the *pacific* Emperor. All the tribu-

tary Princes laid aside their Contests for the Empire during his Reigo, and paid the most perfect Submission to him. He died in the fifty-first Year of the Cycle, and was succeeded by his Son *Zu-fin*.

Zu-fin, the twelfth Emperor of the second Dynasty, began to reign in the fifty-second Year of the fifteenth Cycle, and in the Year before *Christ* 1487.

The Brothers and Nephews of the late Emperors (not the late Emperor, as *Du Halde* writes, for he had no Brother) strove for the Crown; but they were both prevented from usurping it by the Authority and Ability of the *Colao*, or prime Minister *Yen*, who declared *Zu-fin* to be the right Heir. He reigned sixteen Years, and died in the seventh Year of the sixteenth Cycle, and was succeeded by his Brother *Vo-kia*.

Vo-kia, the thirteenth Emperor of the second Dynasty, began to reign in the eighth Year of the sixteenth Cycle, and in the Year before *Christ* 1471.

This Emperor usurped the Crown from *Zu-ting*, his Nephew, and Son of the late Emperor: and though he obtained it unjustly, he enjoyed it many Years. But he was not able to secure the Succession to his Son; for the lawful Heir got Possession of it after his Death. He reigned twenty-five Years, and was succeeded by *Zu-ting*, Son of the Emperor *Zu-fin*, who excluded his Cousin, the Usurper's Son.

Zu-ting, the fourteenth Emperor of the second Dynasty, began to reign in the thirty-third Year of the sixteenth Cycle, and in the Year before *Christ* 1446.

He governed the Empire with great Wisdom and Justice: and had such a Regard to the future Welfare of the People, and their being governed by a virtuous and prudent Emperor after his Death, that though he might have secured the Crown to his Son, yet he left the Choice of his Successor to his Ministers, in case they judged his Son had not Virtue and Merit enough to be entrusted with the Government
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of his Subjects. Accordingly they chose *Nang-keng*, the Son of *Vo-kia*, who had been banished. *Zu-ting* died after he had reigned thirty-two Years.

Nan-keng, the fifteenth Emperor of the second Dynasty, began to reign in the fifth Year of the seventeenth Cycle, and in the Year before *Christ* 1414.

He had a cruel War with *Yang-kia*, Son of the late Emperor, about the Right of Succession to the Crown. But his Party prevailing, kept him in Possession of the Empire. He reigned twenty-five Years, and then *Yang-kia* ascended the Throne.

Yang-kia, the sixteenth Emperor of the second Dynasty, began to reign in the thirtieth Year of the seventeenth Cycle, and in the Year before *Christ* 1389.

The Divisions in the Imperial Family caused great Troubles in the Empire all his Reign. The tributary Princes refused to pay either Obedience or Tribute to the Emperor ; and were on the Point of rendering their little Sovereignities independent : which would have been the Overthrow of the Monarchy, if the Emperor's Death had not prevented it. He reigned seven Years, and was succeeded by his Brother *Puon-keng*, who usurped the Throne, in Prejudice of his Nephew.

Puon-keng, the seventeenth Emperor of the second Dynasty, began to reign in the thirty-seventh Year of the seventeenth Cycle, and in the Year before *Christ* 1382.

This Emperor changed the Name of his Family from *Chang* to *Yng*, which was the Province whence he came to the Crown. By his Prudence in intrusting the Affairs of the Kingdom to none but able and faithful Ministers, he restored Tranquillity to the Empire ; and reduced the tributary Princes, who had revolted, to Obedience, and made them renew their Homage. He was forced to remove his Court to the Province of *Honan*, on account of the great Floods.

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He died without Issue, after he had reigned twenty-eight Years, and was succeeded by his Brother *Siao-fin*.

Siao-fin, the eighteenth Emperor of the second Dynasty, began to reign in the fifth Year of the eighteenth Cycle, and in the Year before *Christ* 1354.

He was an unactive and effeminate Prince, wholly devoted to his Pleasures: and left the Care of the Government entirely to those Ministers who flattered him most in his Vices; whereby the Empire was in Danger of being ruined. He reigned twenty-one Years, and left the Crown to his Son *Siao-ye*. So *Martinius* and *Du Halde*: but *Couplet*, by Mistake, calls *Siao-ye* the Brother of *Siao-fin*.

Siao-ye, the nineteenth Emperor of the second Dynasty, began to reign in the twenty-sixth Year of the eighteenth Cycle, and in the Year before *Christ* 1333.

His Preceptors took great Care of his Education, and instilled virtuous Principles into him whilst he was under Age: but he no sooner got his Liberty, and came to the Crown, than he forgot all the good Instructions which had been given him; and was remarkable only for imitating the Vices and disorderly Life of his Father.

He reigned twenty-eight Years, and left a most worthy Son to succeed him, called *Vu-ting*.

Vu-ting, the twentieth Emperor of the second Dynasty, began to reign in the fifty-fourth Year of the eighteenth Cycle, and in the Year before *Christ* 1305.

He was a most pious Prince, and one of the best Emperors *China* ever had to govern it. At his coming to the Throne, being young, he intrusted the Government to his prime Minister, and shut himself up for three Years in a little House built near his Father's Sepulchre: all which Time he spent in Study, and Meditation, and Prayers to God, to direct him how to reform and restore the Empire to its Dignity; and

and to grant him the Virtues proper to qualify him for that high Station to which his Providence had appointed him.

During his Retirement he saw in a Dream a Man presented him from Heaven to be his prime Minister. His Attention was so fixed upon him, and the Features of his Face were so strongly imprinted on his Imagination, that he drew an exact Portrait of him when he awoke.

He related this Dream to an Assembly of his Ministers when he returned to his Palace, and shewed the Picture to them: and sent several of them to enquire all about for the Person represented by the Picture.

They found in a Village a Man named *Fu-yue*, a Mason by Trade, whose Face hit the Portrait to the very Life. He was immediately carried to Court, and presented to the Emperor, who asked him several Questions relating to Government and political Affairs; to all which *Fu-yue* gave very wise Answers: upon which the Emperor, admiring the Man, made him his prime Minister: and he proved a very able Statesman: and by his Instructions he greatly advanced the Reputation and Authority of the Emperor, who always complied with them. The Empire flourished, and was extended to foreign Nations bordering on the West of *China*, who voluntarily paid Homage to him. *Vu-ting* reigned fifty-nine Years, and was succeeded by his Son *Zu-keng*.

Zu-keng, the twenty-first Emperor of the second Dynasty, began to reign in the fifty-third Year of the nineteenth Cycle, and in the Year before *Christ* 1246.

He had but a short Reign of seven Years, in which he lived quietly, and left the Crown to his Brother *Zu-kia*.

Zu-kia, the twenty-second Emperor of the second Dynasty, began to reign in the sixtieth Year of the nineteenth Cycle, and in the Year before *Christ* 1239.

He was a proud and vicious Emperor, and given to all manner of Debauchery.

Debauchery. In the twenty-eighth Year of his Reign was born the famous *Ven-vang*, afterward Prince of a little State, called *Yen*.

Zu-kia reigned thirty-three Years, and was succeeded by his Son *Lin-sin*. *Couplet*, whom *Du Halde* follows, gives thirty-four Years to the Reign of *Zu-kia*. But it seems to be only a typographical Error in *Couplet*, because he makes *Zu-kia* die in the thirty-second Year of the twentieth Cycle, and *Lin-sin* to succeed him in the thirty-third Year, which shews, that he reigned no more than thirty-three Years, as *Martinius* writes, and which should have been observed by *Du Halde*.

Lin-sin, the twenty-third Emperor of the second Dynasty, began to reign in the thirty-third Year of the twentieth Cycle, and in the Year before *Christ* 1206.

This Prince was, like his Father, a Slave to his Lusts, and left the Business of the Government wholly to his Ministers, without regarding in the least what they did. His Debaucheries shortened his Days; and he died without Issue, after he had reigned six Years: and was succeeded by his Brother *Keng-ting*.

Keng-ting, the twenty-fourth Emperor of the second Dynasty, began to reign in the thirty-ninth Year of the twentieth Cycle, and in the Year before *Christ* 1200.

History relates nothing of this Emperor. He reigned twenty-one Years, and was succeeded by his Son *Vou-ye*.

Vou-ye, the twenty-fifth Emperor of the second Dynasty, began to reign in the sixtieth Year of the twentieth Cycle, and in the Year before *Christ* 1179.

His Reign was short, but full of Impiety and Wickedness. He endeavoured to have introduced Idolatry, and the Worship of deified Men.

He ordered a Bladder filled with Blood to be hung in the Air; which he pierced with Arrows, and as the Blood ran out, he profanely
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and foolishly said, *he shed the Blood of God and of the celestial Spirits.* But he, who with senseless Blasphemy pretended to fight against Heaven, drew Vengeance on his own Head from Heaven: for he was killed by Lightning as he was hunting.

About this Time some Islands in the Eastern Sea were supposed to have been peopled with Colonies from *China*. And some say, *Japan* began then to be inhabited. This is the Account of *Martinius*, [Sin. Hist. lib. iii. p. 89.] but (91) *Couplet* thinks it more probable, that these were the Islands of *Japan*, and that they were now first inhabited, not by a Colony from *China*, but from Northern *Tartary*. He observes, that about this Time the *Chinese* Annals relate, that a Multitude of Northern Barbarians passed over to the Islands of the Eastern Sea, which he takes to be Northern *Tartars*, as they very probably were. But *Kämpfer* thinks, that the Islands of *Japan* were probably inhabited many Ages before. In his first Book (92) of the History of *Japan* he gives a rational Account of the Origin of the *Japanese*. That they were not originally a Colony from *China*, he shewed before from the Difference of their Language, Religion, and Manners, from those of the *Chinese*; and especially, that for many Ages they lived in an unsettled patriarchal manner in Clans like the Northern and Eastern *Tartars*, till six hundred and sixty Years before the vulgar Æra of *Christ*, when they chose for their first Monarch the valiant *Dsin-muten-oo*, from whom one hundred and thirteen Kings have descended in the Space of two thousand three hundred and sixty Years, to the Year of *Christ* 1700, (p. 101.) whereas the *Chinese* have had a Succession of Kings from the Beginning of their being a People.

Kämpfer supposes, that, after the Dispersion of the Descendants of *Noah* from *Babel*, this Colony first migrated, and settled about the Shores of the *Caspian* Sea; and that by Degrees they travelled from thence along the East and North-East Coasts of that Sea; and moving insensibly Eastward, as the Fruitfulness of the Country and the Course of the Rivers led them, they came into the Northern Coasts of *Asia*

(91) *Procem. Declar.* p. 71, 72.

(92) *Ch. vi.* p. 90, 91.

into the then uninhabited Peninsula *Corea* : whence it was no difficult Matter, considering the Nearness of *Nagatto*, the farthermost Province lying Westwards on the Continent of the great Island *Nipon* or *Japan*, to pass over thither in their Canoos or Boats. And this Passage was more easy because of the several Islands which lie between *Corea* and *Nagatto* in an almost continued Row : and from *Nagatto* they might easily go over to *Japan* in ordinary Fishing-Boats, and so settle in that great Country. But to return :

Vou-ye reigned no more than four Years, and left the Crown to his Son *Tai-ting*.

Tai-ting, the twenty-sixth Emperor of the second Dynasty, began to reign in the fourth Year of the twenty-first Cycle, and in the Year before *Christ* 1175.

He made war upon a tributary Prince of a little State called *Yen* : *Peking*, the present Metropolis of the *Chinese* Empire, belonged to it. His Death, after he had reigned three Years, prevented his finishing the War, which was continued by his Son *Ti-ye*.

Ti-ye, the twenty-seventh Emperor of the second Dynasty, began to reign in the seventh Year of the twenty-first Cycle, and in the Year before *Christ* 1172.

This Emperor continued the War which his Father had begun against the Prince of *Yen*, under a General called *Ki-lye*, who defeated that little Sovereign, and drove him out of his Territories.

The Emperor gave the Principality to his General, who had conquered it, and made it hereditary to his Family. *Ki-lye* governed it seven Years, as *Martinius* relates, whom *Du Halde* follows. Couplet saies, he held the Principality no more than three Years : yet by adding that he died in the thirteenth Year of the Cycle, (if this is not an Error, and should be the tenth Year) this supposes him to have ruled six Years, and to have died in the seventh Year of his Government, agreeably to *Martinius*.

If

If he died in the thirteenth Year of the Cycle, when he was succeeded by his Son the famous *Ven-vang*, by whose Son *Vu-vang* the third Dynasty was founded, this was in the Year before *Christ* 1166.

I shall here take notice, that I have placed every Reign nineteen Years lower than *Couplet* and *Martinius* have done ; and now I shall offer some Reasons for supposing an Error of nineteen Years in the *Chinese* Annals, as we have them, and also endeavour to shew where the Error lies.

I observed above, that the renowned Historian and Philosopher *Memcius*, or *Mencius*, reckoned a thousand Years between the Beginning of the first Imperial Dynasty and the Reign of *Ven-vang* : but the Years of the Reigns of this Interval are 1022. So that, if the Computation of *Mencius* was exact to a Year, there must be in the present Annals an Error of twenty-two Years Excess in this Interval.

But it will be shewn, that the Error, which is only of nineteen Years, is in a Reign after the Death of *Ven-vang*.

Confucius reckoned it almost six hundred Years from the Death of *Ven-vang* to the Time of his teaching and having (93) Scholars. *Ven-vang* died in the Year before *Christ* 1135, according to the present Annals given us by *Martinius* and *Couplet*, and in the Year 1116, according to the corrected Account. Now supposing *Confucius* began to teach Philosophy after he had gone through all the Parts of it, as he tells us, at thirty Years of Age, this reckoning from the Reign of *Ven-vang* might be when he was thirty-two Years of Age. It cannot be supposed much sooner : and according to the *Chinese* Annals he was thirty-two Years of Age in the Year before *Christ* 519. So from the

(93) *Confucius*, speaking to his Disciples, saies : Sexcenti fere sunt anni quod *Ven-vang*, sapiens ille rex, jam interiit. *Couplet*, *Scient. Sin. lib. iii. par. v. p. 54.* And what his Age was when he had confirmed himself in his Studies, he tells them : Cum mihi decem essent et quinque ætatis anni, protinus applicui animum ad perdiscenda majorum virorum instituta, sive philosophiam. Annos triginta natus jam constitui : eas, inquam, radices egeram, ut confisterem firmus in suscepto virtutum sapientiæque studio ; neque res ulla extra me posita avocare animum meum ab illo posset. *Ibid. p. 10.*

Death of *Ven-vang*, in the Year before *Christ* 1116, to the Year before *Christ* 519, was almost six hundred Years, for it was five hundred and ninety-seven Years. So that we must suppose the Error of nineteen Years above-mentioned to be in the Space of the Reigns between the Death of *Ven-vang* and the Time of *Confucius*, and which brings the Death of *Ven-vang* to the Year before *Christ* 1116, according to the corrected Account: but as the Annals now stand, there are six hundred and sixteen Years from the Death of *Ven-vang* to the thirty-third Year of *Confucius*; which shews the Error to be in this Interval.

Thus the Error of nineteen Years in the present *Chinese* Annals is fully and undeniably proved both by the Eclipse mentioned above, and accurately computed by Mr. *Whiston*; as also by the Testimony of *Confucius*: and it appears also evident from the Reckoning of this great *Chinese* Philosopher, that the Error lies only in the Reigns between *Ven-vang* and the Age of *Confucius*.

It seems probable to me, that the Error of nineteen Years lies in the Reign of *Mo-vang*, the fifth Emperor of the third Dynasty, who began to reign in the Year before *Christ* 982; and whose Reign is said to be fifty-five Years; and yet he succeeded, and was the eldest Son of the preceding King *Chao-vang*, who reigned fifty-one Years. By this Reckoning, the two Reigns of Father and Son made together 106 Years: and yet both were grown Men when they came to the Throne. There is not in the *Chinese* Annals another such Instance of two successive Reigns so long; and therefore we may, I think, reasonably conclude, that either *Mo-vang*, or *Chao-vang*, did not reign so long as is related by nineteen Years at least.

The Error indeed seems rather to lie in the Reign of *Chao-vang*; who might reign no more than thirty-two Years, and *Mo-vang* might more probably reign fifty-five Years; because his Son, who reigned twelve Years only, was eighty-four Years of Age when he died, and so came late to the Throne. In whichever of these two Reigns the Error lies, it sets the Annals entirely right; and makes them agreeable both to the Reckoning of *Confucius*, and to the Evidence found by the Eclipse in the Reign of *Chong-kang*.

Ti-ye

Ti-ye reigned thirty-seven Years and left three Sons, the youngest of whom, called *Cheu*, succeeded to the Empire before his elder Brothers; because his Mother was created Empress when she bare him; but bare his two Brothers whilst she was only a Concubine. This is the Account of *Couplet*. *Martinius* agreeably relates, that the two elder Brothers of *Cheu* were born of a Concubine: on which account the Mandarins insisted, that the Crown should descend to the legitimate Son, though the youngest. However, the Mandarins had Reason to repent of the Choice they made.

Cheu, the twenty-eighth Emperor of the second Dynasty, began to reign in the forty-fourth Year of the twenty-first Cycle, and in the Year before *Christ* 1135.

This Emperor was of so great Strength of Body, that he used to take Pleasure in catching wild Beasts, and tearing them to pieces with his Hands. He was so impious, that he never offered Sacrifices to the supreme Lord of Heaven, nor to the celestial Spirits; but profanely boasted that he had the whole World under his Feet.

In the eighth Year of his Reign he married *Ta-kia*, who was the most beautiful, but withal the most lewd and barbarous Woman in the Empire; insomuch, that some thought her a Devil incarnate. She instigated the Emperor to all manner of Inhumanity, Debauchery, and Prodigality, to gratify her Pride and insatiable Cruelty. To please her he built a Tower of red Marble, with Gates all inlaid with Jasper Stone. It was a thousand Cubits in Height, and an *Italic* Mile on every Side, and was seven Years in building, at an immense Expence. He also frequently made a Feast for his Lords for 120 Days together, like what is related in Scripture of *Assuerus*.

Ta-kia invented a Torture terrible even to think of. She caused an hollow brazen Pillar to be erected, which was twenty Cubits in Height and eight Cubits in Circumference, and had three Orifices, one at the Bottom, another in the Middle, and the third at the Top.

This Pillar was heated red hot with Fire put within it; and then the Person condemned for the slightest Crime, to satiate her Cruelty,

was

was chained fast to it, and forced to embrace it with his Arms, Hands, and Legs, till the Flesh and Bones of the miserable Wretch were consumed and dropped in pieces, and at last burnt to Ashes: the cruel Emperor and Empress all the while looking on with Pleasure; and delighted with the pitiable Cries of the tormented.

Ven-vang, after some Time, prevailed with the Emperor to lay this Punishment aside; and had the Courage to oppose his other Barbarities and Excesses with vigorous Remonstrances, for which he was sent to Prison: but he was afterward released, and was glad to leave a Court which he could not reform; and to retire to his own little Principality, where all his Life-time he was as dearly beloved by his People as *Cheu* was hated by his.

Ven-vang was eminent for his Sweetness of Temper, Love of Justice, and his Care in having young Men brought up according to the purest Maxims of Morality. And his Reputation was so great, that *forty* (as *Martinius*) or *forty-four* tributary Princes (as *Couplet* relates) chose him for their Head, in order to remedy the Evils which afflicted the Empire. But he died before he could effect it, being ninety-seven Years of Age, in the Year before *Christ* 1116. He left his Principality to the second of his twelve Sons, called *Fa*, and afterward (94) *Vu-vang*, who became the Founder of the third Dynasty.

The Empress *Ta-kia* is said to have first brought little Feet into Esteem amongst the Women, her own being very small: and the Custom of binding the Feet tight with Fillets, to hinder their Growth and make them little, is so thoroughly established, that to have Feet of the natural Size, is enough to render the Women, who have them, contemptible.

To this Empress also the *Feast of Lanterns* owes its Rise, which is kept on the fifteenth Day of the first Month, or on the first full Moon of the Year.

The Tyranny and Cruelties of *Cheu* at last provoked the whole Em-

(94) *Vu-vang*, i. e. *King Vu*: for *Vang* signifies *King*. *Couplet*. *Proœm*. *Declarat.* p. 90. But *Martinius* omits the Title *Vang* in all the thirty-five Reigns of the third Dynasty.

pire

pire to revolt. *Vu-vang* headed the confederate Forces raised by the Princes and Grandees : and marching against *Cheu*, who met him with a numerous Army, as soon as the Signal was given for Battle a great Part of the Imperial Troops revolted to *Vu-vang*. Upon this the Emperor fled in Despair to his Palace, which he set on Fire and burned himself in one of the Apartments. *Vu-vang* pursued him, and meeting the Empress as he entered the Palace, he dispatched her immediately with his Sword.

Cheu reigned thirty-three Years ; and the tributary Princes and Grandees unanimously elected *Vu-vang* Emperor ; and he founded the third Dynasty called *Cheu*, which was so called from his Principality of that Name in the Province of *Cbenfi*.

The third Imperial Dynasty called *Cheu*, contained the Reigns of thirty-five Emperors, in the Space of 874 Years, according to *Couplet* (95).

Vu-vang, the first Emperor of the third Dynasty, began to reign in the sixteenth Year of the twenty-second Cycle, and in the Year before *Christ* 1103.

The *Chinese* Annals relate, that he was descended from (96) *Hoang-ti*, and was the fortieth in Descent from him.

Now forty Generations, reckoned three to a Century, make 1333 Years from *Hoang-ti* to the Reign of *Vu-vang* : and by my Computation this Term is 1335 Years, and no more.

In the Beginning of his Reign he changed his Name from *Fa* to *Vu*, as *Martinius* relates ; and he was called *Vu-vang*, as *Couplet* has it : this signifies the *warlike King*. And *Martinius* thinks, that from this Time the Custom rose for the *Chinese* Emperors to change their

(95) *Sin. Scien. lib. ii. p. 54, 55.* But in his Chronological Table he makes the Term 873 Years. *Martinius* makes it 875 Years. *Sin. Hist. lib. iii. p. 101.* *Du Halde*, by a great Mistake either of his own or his Translator's, makes the Term of the Dynasty no more than 813 Years. *Gen. Hist. of China, vol. i. p. 313.* perhaps he wrote 873.

(96) *Sin. Scient. lib. ii. p. 55.*

Name

Name upon their Accession to the Throne of the Empire; as it is usual for the Popes of *Rome* to do upon their Election to the Pontificate: and which Custom anciently prevailed in *Egypt*, *Assyria*, and *Chaldæa*.

He ordered the Beginning of the Year to commence in the Month which answers to our *December*, or at the Winter Solstice, which might now be more exactly fixed.

The Seat of his Empire was at *Si-ngan*, in the Province of *Chenfi*.

He began his Reign like a pious Emperor, with offering Sacrifices to the Lord of Heaven, which had been altogether neglected in the preceding Reign. He then redressed all the Grievances of the Empire, and re-established the Laws, and ruled with great Wisdom and Equity. He restored the ancient Families to their Dignities; and erected fifteen Principalities, which he gave to his own Relations. Particularly, he rewarded *Ki-t'u*, the Uncle of the late Tyrant, with the Kingdom of *Corea*, and made it hereditary in his Family, and free from Tribute or Homage. He was a Composer of Music (97), which was grand and strong, and fitted for the Uses of War.

In the second Year of his Reign being attacked by a dangerous Distemper, all the Court was alarmed, and his Brother *Cheu-kong*, who was his prime Minister, whilst Sacrifices were offering in the Palace for the Emperor's Recovery, lifting up his Hands to Heaven, and praying with a loud Voice, begged of God to take his Life and to spare that of the Emperor. The History saies, that the Emperor grew better the next Day, and in a little Time recovered.

Vu-vang governed with the Tenderness of a Father, and was indefatigable in settling public Affairs to the Day of his Death. He reigned seven Years, and died in the ninety-third Year of his Age, and was succeeded by his Son *Ching-vang*.

Ching-vang, the second Emperor of the third Dynasty, began to reign in the twenty-third Year of the twenty-second Cycle, and in the Year before *Christ* 1096.

(97) Confuc. apud Couplet. Scient. Sin. lib. iii. p. 13.

He was but thirteen Years of Age when he ascended the Throne; and therefore his Uncle *Cheu-kong* administered the Affairs of the Empire for some Time, and perfected those Orders and good Regulations in the Government which *Vu-vang* did not live to finish. Nevertheless, his Virtues could not screen him from the Envy of his Enemies, who persuaded the young Prince that his Uncle designed, under Pretence of his Regency, to usurp the Imperial Dignity. *Cheu-kong*, hearing of this, immediately retired from Court, which was a great Affliction to all good Men. However, the young Emperor was glad to be from under the Tuition of his Uncle, and to have the Reigns of the Government in his own Hands.

But ill Success soon made him sensible of his own Want of Experience and Capacity for so weighty a Trust.

The Empire being in great Confusion and Distress, the sacred Books of Divination were consulted, in order to know what was to be done. In opening these, the first Thing which appeared recorded was the generous Action of *Cheu-kong*, when, at the Time of his Brother's Sickness, he had publicly offered his own Life to Heaven to preserve that of *Vu-vang*.

Upon reading this, the Emperor was so affected with the unusual Piety of his Uncle towards his Father, that he condemned his own Behaviour in suffering so faithful a Preceptor and Minister to leave him; and went immediately himself to the Place where he had retired, and entreated him with Tears to return and be restored to his former Dignity, and ever after followed his Counsels.

About this Time a magnetic Index, pointing North and South like the Mariner's Compass, was known in *China*. *Cheu-kong* presented the Ambassadors of the King of *Cochin-China* with one of them, to direct them better in their Way home. This Instrument was called *Chin-nan*, which is the Name by which the *Chinese* now call the Sea-Compass; whence it is thought to have been invented in the Reign of this Emperor by *Cheu-kong*.

This great Minister *Cheu-kong* died in the thirty-third Year of the Cycle, and the eleventh Year of the Emperor's Reign, and in the

100th Year of his Age. And the Emperor, to shew the great Regard he had for him, caused him to be buried near his Father's Tomb, with the same Obsequies as were customary at the Interments of the Emperors. After this, in an Assembly of the States, the Emperor ordered that every Prince should forbid the immoderate Use of Wine in his Dominions, as being the Source of infinite Misfortunes.

Ching-vang died after he had reigned thirty-seven Years, and was succeeded by his Son called *Kang-vang*.

Kang-vang, the third Emperor of the third Dynasty, began to reign in the sixtieth Year of the twenty-second Cycle, and in the Year before *Christ* 1059.

This Emperor was remarkable for maintaining Peace both at home and abroad all his Reign; and from thence he was surnamed the *Pacific*. The Art of making Silks, and Husbandry were much improved in his Reign. He used to visit all the Provinces of the Empire. He committed the Care of the Husbandry, upon which he was very intent, to *Chao-kung*, who decided all Disputes which arose amongst the Husbandmen, sitting under an old Willow Tree, which was afterward esteemed sacred, and forbidden to be cut down: and *Chao-kung* became famous, for his good Service in promoting Husbandry, in the Poetry of the *Chinese*.

In this Emperor's Reign so strict a Regard was had to Sincerity and keeping Promises, that the Prisoners were let out every Morning to till and reap the Lands, and in the Evening they returned to Prison again.

Kang-vang reigned twenty-six Years, and was succeeded by his Son *Chao-vang*.

Chao-vang, the fourth Emperor of the third Dynasty, began to reign in the twenty-sixth Year of the twenty-third Cycle, and in the Year before *Christ* 1033.

This Emperor was so immoderately given to Hunting, that he neglected the Affairs of the Government. The Mischief continually done

in the Fields, by his Horses and Dogs, and the wild Beasts chased through them, made him so hated, that the Husbandmen contrived his Death. For in his Return from Hunting being obliged to pass a River, he and his Nobles were drowned by the Bark in which they passed, being so contrived as to fall in pieces when they were in the midst of the Channel.

In the twenty-seventh Year of the Reign of this Emperor, and the Year before *Christ* 1007, the *Chinese* relate, that *Xan-ca* (98), or *Xa-ca*, called afterwards *Fœ*, was born in *India*. *Du Halde* placeth his Birth in the sixteenth Year of this Emperor's Reign by a Mistake, in following the Chronological Table of *Couplet*, which has this Number, as also his declaratory Preface (p. 71.) but it is corrected in the same declaratory Preface (p. 28.) where it is in the Year before *Christ* 1026, which was the twenty-seventh Year of his Reign, according to *Couplet* and *Martinius*.

This *Xa-ca* or *Fœ*, was the great *Indian* Philosopher who introduced the Sect of *Bonzees*, and taught the Worship of Idols, and the Doctrine of Transmigration of Souls, and was worshiped as the principal God amongst the *Indians*. *Fœ* in his Writings made mention of a Master older than himself, called *O-mi-to* by the *Chinese*, and *A-mi-da* by the *Japonefe*, who taught his Doctrine at *Bengal*. This shews that the Doctrine of Transmigration was not taught the *Indians* by *Pythagoras*; but they had received it several Centuries before, and most probably from the *Egyptians*, amongst whom *Pythagoras* learned it; and whose Priests probably were the first who taught it.

The idolatrous Religion and Worship of *Fœ* is at the Bottom mere Atheism. For it is the grand Principle of his Disciples, which *Fœ* declared at his Death, that after this Life there is no Existence, but all Things end in nothing, or Annihilation, which the *Chinese* call *Cum-*

(98) This is the great *Japonefe* Idol or Deity *Sia-ka*, who, they say, was born in the Year before *Christ* 1029, or as others 1027. *Kaempfer's* Hist. of *Japan*, B. iii. c. 6. p. 242. 1st vol. His Doctrine generally prevailed in all the *Indian* Nations. After *Sia-ka* and his Doctrine was received in *China*; it was presently carried thence into *Japan*: but did not flourish there (as *Kaempfer* observes, *ibid.* p. 248.) till the Year of *Christ* 518.

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liu,

biu, i. e. *Emptiness*. This occasioned his Followers to distinguish his *interior* from his *exterior* Doctrine, the former of which was *Atbeism*, the latter *Idolatry*.

Chao-vang (99) reigned thirty-two Years, and left the Throne to his Son *Mo-vang*.

Mo-vang, the fifth Emperor of the third Dynasty, ascended the Throne in the fifty-eighth Year of the twenty-third Cycle, and in the Year before *Christ* 1001.

Mo-vang was a virtuous and just Prince, but immoderately fond of Horses and Chariots, with which he travelled all over his great Empire. He defeated some Barbarians of the Southern Parts of the Province of *Hu-quam*: afterwards he made an Expedition against the *Tartars*, which proved ineffectual, and of which he repented, having impaired his Army with long and fruitless Marches.

Mo-vang reigned fifty-five Years, and was succeeded by his Son *Kong-vang*.

Kong-vang, the sixth Emperor of the third Dynasty, began to reign in the fifty-third Year of the twenty-fourth Cycle, and the Year before *Christ* 946.

This Prince had like to have thrown an indelible Blot of Infamy upon his Reign, at the Beginning of it, by an almost unexampled Act of Cruelty. He fell desperately in Love with three beautiful Maidens whom he had seen in a Walk by the Side of a Lake. They apprehending their Danger absented themselves afterwards from the Walk: And the Emperor not seeing them any more among the young Women who resorted thither, and supposing the People of the Place had contrived to keep them out of his Sight, he in a Rage commanded all the Inhabitants of the Country where the three Ladies dwelt to be

(99) *Chao-vang* probably reigned no more than thirty-two Years, as is observed above under the Reign of *Ti-ye*, and so his Reign ended in the Year before *Christ* 1001, when the Reign of his Son *Mo-vang* commenced.

massacred.

massacred. But he repented of this unjust and barbarous Action all the Days of his Life; and made amends to his Subjects for it by his future good Government, which made him to be esteemed one of the best Princes. He reigned twelve Years, and was succeeded by his Son *Ye-vang*.

Ye-vang, the seventh Emperor of the third Dynasty, began to reign in the fifth Year of the twenty-fifth Cycle, and the Year before *Christ* 934.

He was a very contemptible Prince, and his Follies were exposed by the Poets of his Time. *Martinus* saies, that Poetry is very ancient amongst the *Chinese*; and that it chiefly consists in inculcating Virtue, Modesty, and good Morals; and Fables are not allowed to be inserted in poetical Compositions.

Ye-vang reigned twenty-five Years, and was succeeded by his Brother, who by Violence usurped the Throne; his Name was *Hiao-vang*.

Hiao-vang, the eighth Emperor of the third Dynasty, began to reign in the thirtieth Year of the twenty-fifth Cycle, and the Year before *Christ* 909.

This Emperor was noted for nothing but an excessive Fondness for Horses, sparing no Costs for the best and most rare of the Kind, which were any where to be had. He reigned fifteen Years, and was succeeded by his Son *Y-vang*.

Y-vang, the ninth Emperor of the third Dynasty, began to reign in the forty-fifth Year of the twenty-fifth Cycle, and in the Year before *Christ* 894.

This Prince's Ignorance and Stupidity rendered him despicable in the Eyes of all his Subjects. He was so timorous, that he could neither make Answers to his Ministers when they came to him for Orders; nor give Audience to foreign Ambassadors, nor receive in public the Homages

Homages of tributary Princes. He reigned sixteen Years, and was succeeded by his Son *Li-vang*.

Li-vang, the tenth Emperor of the third Dynasty, began to reign in the first Year of the twenty-sixth Cycle, and the Year before *Christ* 878.

This Prince was proud, prodigal, and cruel, and was called *Li* on account of his Cruelty. He oppressed his Subjects by exorbitant Exactions, and spent the Money he raised in Profusenefs.

As he was conscious how odious he had made himself to all his Subjects, he suspected that all their Discourse was on his ill Conduct: and therefore, by an Edict, he forbid them upon Pain of Death to converse together, or even to whisper to one another; so that for three Years together the Inhabitants walked in the Streets with Eyes cast down, not daring to speak or scarce look at one another. The People at last weary of his Tyranny resolved to assassinate him; and for this Purpose a great Body of them rushed suddenly into the Palace, and not finding him there, murdered all his Family except his youngest Son, whom *Chao-kong* his prime Minister had hid in his own House. The Multitude being informed of it, ran with great Fury to the Minister's House and demanded the young Prince. The Minister desirous of saving the Life of the Imperial Heir, delivered to them one of his own Sons, who was about the same Age and Stature, and very like him in Person. They, supposing him to be the Emperor's Son, inhumanly cut his Throat before his Father's Face: and by this means the Prince was saved. The Emperor escaped their Fury by Flight, and lived in Obscurity for some Years, during which Time there was an Interregnum (1). After the Death of *Li-vang*, which was fifty-one Years

(1) Couplet. Tab. Chron. p. 111. saies, that after the Flight of the Emperor he lived in Banishment seventeen Years: yet he saies immediately after, that his Son *Suen-vang* was under Tutelage fifteen Years after his Father's Death, which is a gross Contradiction, because he himself relates, that his Son *Suen-vang* was born and concealed at the Time of his Flight: so the Interregnum could be no more than five Years: and probably not so much.

after

after his coming to the Crown, his Son *Suen-vang* ascended the Throne, who had been preserved by the unexampled Fidelity of *Chao-kong*, his Father's prime Minister.

Suen-vang, the eleventh Emperor of the third Dynasty, began to reign in the fifty-second Year of the twenty-sixth Cycle, and the Year before *Christ* 827.

He was young, and under the Care of the faithful *Chao-kong*, and another Minister called *Cheu-kong*, who administered the Government fifteen Years with great Justice and Wisdom, till the Emperor was of Age. The Emperor began his Reign with very worthy Actions. He invited to his Court from all Parts of the Empire Men who were eminent for Learning and Probity; and entertained them in a gracious and princely manner: and many of the *Literati*, who had retired in the Reign of the late Emperor, were recalled. *Couplet* relates, that in the Reign of this Emperor eight wife Men flourished, who were Twins, and all born at four Births of one Mother.

The tributary Princes in the South Parts of *China*, who had revolted on account of the Tyranny of the late Emperor, were forced to pay their usual Homage (2), and to submit to the Laws of the Empire.

The *Chinese* Annals, as *Du Halde* relates, mention an Eclipse of the Sun in the thirty-second Year of the Reign of this Emperor, and in the Year before *Christ* 796, which is older than the Olympiads.

This Emperor's Queen *Ki-ang*, who was a most prudent Lady, wrote a Book about the Institution of Seraglios, or the Apartments of Women.

The Emperor growing loose and incontinent in the thirty-third Year of his Reign, was reclaimed by an artful Reproof of his excellent Queen, and lived virtuously to the End of his Life.

Suen-vang reigned forty-six Years, and was succeeded by his Son *Yeou-vang*.

(2) This Homage consisted in sending annual Presents, as a Tribute, to the Emperor; and every fifth Year they were obliged to appear at the Emperor's Court, and do Homage in Person. *Couplet. Scient. Sin. lib. ii. p. 65.*

Yeou-vang,

Yeou-vang, the twelfth Emperor of the third Dynasty, began to reign in the thirty-eighth Year of the twenty-seventh Cycle, and the Year before *Christ* 781.

In the sixth Year of the Reign of this Emperor *Couplet* mentions an Eclipse of the Sun. And in this Year, which was the 776th Year before the *Christian* Æra, and the first Olympiad, *P. Gaubil* found it by Calculation to fall within less than a Month before the autumnal Equinox, about eleven o'Clock in the Morning on the sixth of *September*; and that it was about four Digits: this Eclipse therefore was calculated.

This Emperor possessed none of the Virtues of his Father. He was so enamoured with a beautiful Concubine called *Pao-see*, that for her sake he put away his Empress, and disinherited the lawful Heir of the Crown, and would have made her Son his Successor. He devoted all his Time and Thoughts to please this Concubine, who was of such a melancholy and splenetic Disposition, that she was never seen to smile, though the Emperor did all he could to divert her. He was then at War with the Western *Tartars*; and had given Orders, that when the Soldiers saw Fires lighted they should immediately take to their Arms, and attend his Person. This Signal, which was never used but in Cases of Necessity, he looked on as a proper Diversion for his Mistress, who was highly delighted to see the Hurry that the Soldiers were in to run to the Emperor when the Fires were lighted, in order, as they thought, to defend him against the Enemy: and then to see how surprised and astonished they looked at the Disappointment. This Jesting afterwards proved very serious and fatal to the Emperor. This whimsical Lady was also greatly pleased with the Noise of the tearing of Silk. And the Emperor, who was entirely devoted to her Humour, was continually employed in tearing Pieces of Silk to divert her.

The Emperor's Son had abandoned him, and retired to his Uncle *Xin*. This displeased the Emperor, and he sent to demand him. *Xin* refused to part with the young Prince, unless he should be declared lawful Heir of the Empire. Upon this the Emperor made war upon

upon his Brother, who, being not in a Condition to oppose him, joined the *Tartars*, and in the Night-time attacked the Imperial Camp. The Fires were immediately lighted, but as this Signal had often deceived the Soldiers before, they disregarded it, and thought it was only to divert *Pao-see*. In the mean time the Camp was forced, and the Emperor slain. He reigned eleven Years, and was succeeded by his lawful Son *Ping-vang*.

Ping-vang, the thirteenth Emperor of the third Dynasty, began to reign in the forty-ninth Year of the twenty-seventh Cycle, and the Year before *Christ* 770.

Ping-vang, for his own Safety, and to be out of Danger from the *Tartars*, removed the Seat of the Empire from the Western Part of the Province of *Shen-si* to the Eastern Part of the Province of *Ho-nan*; which was a great Damage to the Empire, and alienated the Minds of his Subjects from him.

In the Beginning of his Reign the Western *Tartars* made diverse Conquests in his Empire. These *Tartars* were driven out by some confederate tributary Princes, who nevertheless kept Possession of the Countries out of which they had driven the *Tartars*, and refused to pay Homage to the Emperor. Other tributary Princes made themselves independent after their Example; which proved of fatal Consequence to the Empire, and was the Ground of civil Wars, which lasted several Ages. *Confucius* wrote the History of them.

In the fifty-first Year of the Reign of *Ping-vang*, and the Year before *Christ* 720, an Eclipse of the Sun is recorded in one of their classical Histories. Father *Gaubil* computed this Eclipse backward, and found it happened on the twenty-second Day of *February*, about ten o'Clock in the Morning, of that Year: and about eight Digits of the Sun's Body were eclipsed. And the same Author observes, that at the full Moon which followed this Eclipse of the twenty-second of *February*, the *Chaldeans* observed an Eclipse of the Moon in the second Year of *Mardokempad*, and twenty-eighth of the *Æra* of *Nabonassar*, in the same Year: as appears from *Ptolemy's Almagest*,

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(lib. iv. c. 6.) and that these two (3) Eclipses mutually verify one another.

Ping-vang reigned fifty-one Years, and was succeeded by his Grand-son *Huon-vang*.

Huon-vang, the fourteenth Emperor of the third Dynasty, began to reign in the fortieth Year of the twenty-eighth Cycle, and the Year before *Christ* 719.

Huon-vang endeavoured to bring the tributary Princes to their Obedience by Persuasion, but that failing, he had Recourse to Arms, in which he was unsuccessful: and was forced to give up all Hopes of recovering the revolted Provinces. *Couplet* relates, that in the eleventh Year of his Reign there was a total Eclipse of the Sun; this was in the Year before *Christ* 709.

This Emperor reigned twenty-three Years, and was succeeded by his Son *Chuang-vang*.

Chuang-vang, the fifteenth Emperor of the third Dynasty, began to reign in the third Year of the twenty-ninth Cycle, and the Year before *Christ* 696.

In the second Year of this Emperor's Reign there was an Eclipse of the Sun, noted by *Couplet*. A Conspiracy was carried on three Years against this Emperor before it was discovered; and a Stop was put to it by taking off the Chief of the Conspirators. The famous Philosopher *Quon-chung* now flourished, who was esteemed by the *Chinese* to be almost equal to *Confucius*.

Chuang-vang reigned fifteen Years, and was succeeded by a Relation of one of the revolted Kings, called *Tsi*, whom *Quon-chung* persuaded the Ministers and Grandees of the Empire to set upon the Throne. He was descended from a younger Brother of the Imperial Family, called *Cheou*, and was elected Emperor, and called *Li-vang*.

(3) See the Supplement to the Dissertation on the Chronology of the Septuagint, p. 83.

Li-vang,

Li-vang, the sixteenth Emperor of the third Dynasty, began to reign in the eighteenth Year of the twenty-ninth Cycle, and the Year before *Christ* 681.

This Emperor reigned five Years only, and did nothing memorable: and his Son *Hoei-vang* succeeded him.

Hoei-vang, the seventeenth Emperor of the third Dynasty, began to reign in the twenty-third Year of the twenty-ninth Cycle, and the Year before *Christ* 676.

This Prince defeated the Northern *Tartars*, who had besieged one of his Cities, but did nothing else memorable.

In the sixteenth Year of this Emperor's Reign, and the Year before *Christ* 660, *Couplet* (4) saies, the Island of *Japan* began to be governed by Kings, of whom one hundred and eight are said to have reigned to the Year of *Christ* 1608. It appears from the *Annals of Japan*, that the *Japanese* were mixed with a Colony of the Northern *Tartars*, who came thither about the Year before *Christ* 1196: at which Time, the *Chinese* *Annals* relate, that a numerous Body of *Tartars* came from the Northern Parts, and inhabited the Islands of the Eastern Sea. It is certain, as *Couplet* (5) observes, that the People of *Japan* were not a Colony from *China*; because their Language is different, though they use the *Chinese* Letters or Characters, which the *Tartars* probably brought with them thither; and which they had received from *China*. The Customs and Temper of the People are also very different from the *Chinese*, and resemble those of the *Tartars*.

Hoei-vang reigned twenty-five Years, and was succeeded by his Son *Siang-vang*.

(4) *Tab. Chron. Monarch. Sin.* p. 12. The first King of *Japan* was *Dsin-mu-ten-oo*, who began to reign in the Year before *Christ* 660, as *Kämpfer* proves out of the ancient *Annals of Japan*. So this confirms the Year where *Couplet* has placed the first *Japanese* King; and it was truly the sixteenth Year of the Emperor *Hoei-vang*.

(5) *Declarat. Procem.* p. 71, 72.

Siang-vang, the eighteenth Emperor of the third Dynasty, began to reign in the forty-eighth Year of the twenty-ninth Cycle, and the Year before *Christ* 651.

This Prince restored the Empire to its ancient Authority over the tributary Princes. He conquered and put to Death his rebellious Son *Sho-tay*, as *Martinius* relates at large, who had joined with the *Tartars* in a War against him, and had caused himself to be proclaimed Emperor. But *Siang-vang* having defeated the *Tartars*, he enjoyed his Throne, restored to its former Splendor, peaceably to his Death. Couplet calls *Sho-tay*, the Brother of the Emperor, by a Mistake, as is probable.

Siang-vang reigned thirty-three Years, and was succeeded by his Son *King-vang*.

King-vang, the nineteenth Emperor of the third Dynasty, began to reign in the twenty-first Year of the thirtieth Cycle, and the Year before *Christ* 618.

He governed the Empire with Mildness, Wisdom, and Moderation, which endeared him to all his Subjects.

He died much lamented, after he had reigned six Years, and was succeeded by his Son *Quang-vang*.

Quang-vang, the twentieth Emperor of the third Dynasty, began to reign in the twenty-seventh Year of the thirtieth Cycle, and the Year before *Christ* 612.

This Prince inherited with the Crown all the Virtues of his Father, and was equally beloved by his People. His Reign was also equally short with that of the late Emperor: for he died after he had reigned six Years; and left the Throne to be filled by his Brother *Ting-vang*.

Ting-vang, the twenty-first Emperor of the third Dynasty, began to

to reign in the thirty-third Year of the thirtieth Cycle, and the Year before *Christ* 606.

This Emperor had a peaceable Reign ; and took care that the Laws were duly observed and executed.

In the third Year of his Reign was born the Philosopher *Lao-kiun*, in the Province of *Hu-quang*. He was Founder of one of the three principal Sects which prevailed in the Empire. He is said to have held the *Epicurean* Doctrine ; and to have taught that the Soul died with the Body : that Happiness consisted in Voluptuousness, and was confined to this Life, which he pretended he had found out a Way to render immortal. This was to be done by a certain Drink which he prescribed, as *Le Comte* and *Du Halde* relate. Hence this Sect was called *the Sect of Immortals*. This Doctrine easily found Admittance amongst the Grandees, who were willing to enjoy the Pleasures of Life as long as possible.

Yet this Philosopher confessed (which *Epicurus* did not) *a supreme Being*, whom he taught to be *incorporeal*, and that *he created the Heaven and the Earth ; and that, though he himself is immovable, he gives Motion to all Things*. Whence there is Reason to think, as *Couplet* observes, that his Followers corrupted his Doctrines.

He died in the eighty-fourth Year of his Age.

In the sixth Year of the Reign of *Ting-vang*, and the Year before *Christ* 601, there was a total Eclipse of the Sun, and also a great Earthquake.

Ting-vang reigned twenty-one Years, and was succeeded by his Son *Kien-vang*.

Kien-vang, the twenty-second Emperor of the third Dynasty, began to reign in the fifty-fourth Year of the thirtieth Cycle, and the Year before *Christ* 585.

This Prince, by his Wisdom and Prudence, preserved the Grandeur and Glory of the Empire, which was enlarged by the Accession of the Province of *Nan-kin*. This Emperor reigned fourteen Years, and was succeeded by his Son *Ling-vang*.

Ling-

Ling-wang, the twenty-third Emperor of the third Dynasty, began to reign in the eighth Year of the thirty-first Cycle, and the Year before *Christ* 571.

The *Chinese* History relates, that this Emperor was born with Hair on his Chin. He, by his Prudence, preserved the Dignity and Dominions of the Empire, when all the tributary Princes were at War with each other.

This Reign was for ever memorable on account of the Birth of the great moral Philosopher *Confucius*, who was born in the Province of *Chan-tong*, the fourth Day of the eleventh Month, or *November*, in the twenty-first Year of this Emperor's Reign, and the Year before *Christ* 551.

This was the true Year of the (6) Birth of *Confucius*. He was descended from *Ti-ye*, the twenty-seventh Emperor of the second Dynasty, called *Sbang*. His Father's Name was *Choleang-he*, and he was Prefect of the Principality of *Cou*.

He was justly esteemed the Prince of the *Chinese* Philosophers; and was the Reformer of the Sect of the *Literati*; and the best and wisest Man that this or any other Nation was ever blessed with.

He applied himself to the Study of moral Philosophy at fifteen Years of Age.

(6) *Confucius* natus anno ante Christum 551, die 13 undecimæ lunæ. Fuit tertius et vigesimus e tertia familia imperatoria *Cheu* dicta, cycli 36. an. 47. secundo et vigesimo anno *Siam-cum* regis, qui regnum *Lu* obtinebat. Edit. operum *Confucii* Goana apud Bayer. Museum Sinicum, tom. i. In another Place it is written: Natalem habuit sedem (*Confucius*) in regno *Lu*, quod regnum hodie *Xantum* dicitur. Natus est anno 21 Imperatoris *Lim-vam*. Migravit e vita *Confucius* anno ætatis 73, lunæ 4, quinquagesimo nono *Sinenfis* cycli 37, anno 41 imperii *Kim-vam*, vigesimi quinti e familia *Cheu* Imperatoris. Ibid. *Matthew Riccius* placeth the Birth of *Confucius* in the same Year before *Christ* 551. Maximus inter omnes philosophus *Sinenfis* *Confucius* appellatur: quem invenio quingentis quinquaginta uno annis ante Christi Servatoris nostri in terras adventum in hanc lucem prodixisse; et annis amplius septuaginta vixisse, etc. Apud Trigaut. de Christi. expedit. apud Sinas, lib. i. p. 28.

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In the twenty-third Year of the Reign of *Ling-vang* there was a total Eclipse of the Sun, the Year before *Christ* 549.

This Emperor reigned twenty-seven Years, and was succeeded by his Son *King-vang*.

King-vang, the twenty-fourth Emperor of the third Dynasty, began to reign in the thirty-fifth Year of the thirty-first Cycle, and the Year before *Christ* 544.

In the thirteenth Year of this Emperor's Reign *Confucius* married at the Age of nineteen Years: and had a Son the first Year by his Wife; whom shortly after he divorced, and lived ever after a chaste unmarried Life, in order to attend his Studies with the greater Application.

King-vang reigned twenty-five Years, and was succeeded by his Son *Men-vang*, who reigned but a few Months, in which Time he had a Son born, but notwithstanding this, his Brother *Cai*, who was also called *King-vang* after the Name of the late Emperor his Father, by the Power of the Governors of the Provinces, got Possession of the Throne, in Prejudice of the Right of the young Prince, his Nephew.

The Reign of *Men-vang*, being so short, and not reaching to the Commencement of the new Year, is not reckoned in the *Chinese* Annals; but his Brother *King-vang* is reckoned the twenty-fifth Emperor. *Martinius* (7) observes, that, although this *King-vang* is the same Name with that of his Father, yet that it is denoted by a different Character, and has a very different Signification.

King-vang, the twenty-fifth Emperor of the third Dynasty, began to reign in the sixtieth Year of the thirty-first Cycle, and the Year before *Christ* 519.

In the Reign of this Prince *Confucius* was become the most learned Doctor in the Empire. He had three thousand Disciples, five hundred

(7) *Caio viam ad solium stravit, Kingo etiam demortui fratris (it should be patris) nomine appellato: quod etsi superiori videtur esse geminum, apud Sinas tamen longe est diversus character, longe diversa significatio. Sin. Hist. lib. iv. p. 141.*

of whom bore public Offices in the State ; seventy-two of them were eminent for their Learning ; and *ten* (*Martinius* saies *twelve*) of these were so accomplished in all sorts of Knowledge, that they were called by way of Excellence, *the ten Philosophers*.

In the nineteenth Year of this Emperor's Reign, the Year before *Christ* 500. *Confucius* was preferred for his great Merit to be prime Minister of the Kingdom of *Lu*, his native Country, which was in the fourteenth Year of the Reign of the eleventh King called *Ting-cung*. He immediately reformed the Abuses which had crept into that Kingdom ; and restored Honesty in Dealing and Commerce. He taught the young Men to reverence the old, and to honour their Parents. He inspired into the fair Sex Mildness and Chastity : and caused the Love of Justice to become so universal, that, if any thing happened to be dropped in the high Roads, no body durst meddle with it but the Person it belonged to.

Confucius, finding that the King of *Lu*, his Prince, minded nothing but Dalliances with a beautiful Concubine, who sung finely, and had been sent him for a Present ; and that he neglected the Care of the State, and ceased to administer Justice, and would no longer follow his Advice and Counsels, he laid down his Place of prime Minister, and retired out of the Kingdom, that the Blame of the ill Government of the State might not be laid upon him.

In the thirty-eighth Year of the thirty-second Cycle, and two Years before his Death, *Confucius* ended his History of the Wars of the tributary Princes, which had lasted two hundred Years : and in the fortieth Year of the Cycle and forty-first of the Reign of the Emperor, this great and good Man died in the seventy-third Year of his Age, and the Year before *Christ* 478.

The *Chinese* pay the greatest Veneration to the Memory of this Philosopher. His Works are of so great Authority, that to make the least Alteration in them would be punished as a Crime. Whenever any Dispute arises in a Point of Doctrine, a Citation out of his Works decides it at once, to which the most learned are obliged to submit. His Posterity are still in being, and enjoy the greatest Privileges. His
Heir

Heir has the Title of *Duke*, which is given to none but Princes of the royal Family, and he is exempt from Tribute.

The Writings and Doctrine of *Confucius* were always in the highest Esteem in *Japan* as well as *China*. *Kæmpfer* saies, that about the Year of *Christ* 1690 the Emperor of *Japan* caused two Temples to be built to his Honour in his Capital *Yedo*; whither he repaired in Person, as soon as they were finished, and on the Occasion made a Speech to his Courtiers on the Merits of this great Man; and the peculiar Excellency of the Maxims of Government laid down by him. His Picture is allowed the most honourable Place in the Houses of Philosophers: and all Persons who apply themselves to Study and Learning, never mention his Name without particular Tokens of Respect.

King-vang reigned forty-four Years, and the Throne was inherited by his Son *Yuen-vang*, in the Year before *Christ* 475.

Having brought the Chronology and History of the *Chinese* Empire down to my proposed Period, I shall conclude it with some farther Account of the Character and Doctrine of *Confucius*.

He was of the royal Family, and descended from *Hoang-ti*, the first Emperor of *China*. He seems to have been the greatest *moral* as well as *political* Philosopher that ever lived: and was eminent in all Parts of Learning. He excelled *Pythagoras* and *Socrates* in Purity of Religion and Morals. He was of the most exemplary *Sobriety* and *Chastity* of Life. He was endued with every Virtue, and free from every Vice; and shewed the greatest Equableness and Magnanimity of Temper under most unworthy Treatment, and when his Life was in Danger through the Brutality of a great Officer in the Army, who hated him only for his good Life.

The whole Doctrine of this great Philosopher tended to restore human Nature to its original Dignity, and that first Purity and Lustre which it had received from Heaven; and which had been sullied and corrupted with Ignorance and the Contagion of Vice.

The Means he proposed to attain this End, was, *to obey the Lord of Heaven; to honour and fear him; to love our Neighbour as our-*

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selves;

selves ; to subdue irregular Inclinations ; never to make our Passions the Rule of our Conduct ; to submit to Reason ; to listen to it in all Things ; to do nothing, to say nothing, to think of nothing contrary to it.

He taught Kings and Princes to be Fathers to their Subjects ; and to love them as their Children : and he taught Subjects to reverence and obey their Kings and Governours with the Honour and Affection due to Parents. And he instructed the whole Nation in those Doctrines of Truth and Fidelity, Justice and Equity in all their Dealings and Actions towards one another ; and to pay that Regard to the Laws of Heaven, as well as to those of the Empire, the Observance of which would not fail to make both Kings and People prosperous and happy.

He was in his own Person a Pattern of the Precepts which he taught in his Writings and Discourses. So that all the Kings of *China* endeavoured to outdo each other in encouraging him to come into their Dominions ; the good Works he did in one Country being the Motive that made him earnestly desired by another.

He had the justest Notions of the Deity, and of the spiritual Worship due to him alone : though withal, after the Example of the best Emperors of *China*, and the Orders of the old theological Books, which contained the original Institutions of Religion, he worshiped with inferior Rites and Sacrifices the *celestial Spirits*, who were believed from the most ancient Tradition to be the Ministers of the divine Providence, and appointed by the supreme God to preside over the several Parts of the Creation ; the Stars, Planets, and Elements, as well as the Kingdoms of the Earth, and to be under God the Dispensers of Rewards and Punishments to good and evil Men in this Life.

Confucius allowed and concurred with the Custom of his Country, in paying a subordinate Worship to these heavenly Spirits : but he was an Abhorrer of all gross Idolatry and the Worship of dead Men ; or of representing the Deity by Images or the Similitude of any Creature. For his Notion of God was, that he was the supreme *Truth* and
Reason,

Reason, or the Fountain from whence *Truth* and *Reason* were derived and communicated to Men. That his Intelligence comprehended both his own Nature and that of all other Things and Beings; and therefore that he *foreknew* all Things that were future: that he was the *original* and *ultimate* End of all Things, *eternal*, *infinite*, *immoveable*, who *produced* and *sustains* all Things. That he is *one*, *supremely holy*, *supremely intelligent* and *invisible*. And having discoursed of the Perfection of Reason and Virtue, he used these remarkable Words: “ (8) We must wait for the coming of this *perfectly holy Man*; and “ then we may hope, that, having such a Guide and Teacher, Virtue, “ which is of such an excellent Nature, will be brought into Practice, “ and be performed by Men.”

A little after *Confucius* is related to say of the Emperor who ruled according to the Law of Reason and Example of the God of Heaven, “ (9) that such a one need not doubt but his Virtue will be approved “ by that *holy Person* who is *expected to come upon Earth*; even “ though an hundred Ages should pass before his coming.”

And according to a Tradition universally received amongst the *Chinese*, *Confucius* was often heard to say, “ (10) that in the West *the Holy one* will appear.”

All these Expressions seem to be Presages which this wise and good Man had concerning the coming of *Christ*, *the Holy one of God*, to deliver to Mankind a perfect Rule of Religion and Virtue. And his saying that his Appearance would be in *the West*, seems to point out *Judæa*, the most Western Country of *Asia* in respect to *China*. And

(8) Expectandum est, quoad veniat ejusmodi *summe sanctus vir*; et tum demum sperari poterit, ut adeo excellens virtus, illo duce ac magistro, in actum prodeat, atque ab hominibus opere perficiatur. Couplet. Scient. Sin. lib. ii. p. 78.

(9) Imo etiam si post centum secula *expectatus sanctus* advenerit, non ambigit quin eadem virtus eidem testata sit futura. Couplet. ibid. p. 85.

(10) Certe constans inter Sinas fama est Confucium identidem dicere solitum, *Si Fam Yeu Xim Gin*, hoc est, *in occidente est* (vel *erit*) *sanctus*. Sinis autem *Judæa* occidentalis est. Ibid. p. 78. See Martin. Sin. Hist. lib. iv. p. 149—152.

as there is no Absurdity in supposing that such virtuous and religious Heathens as *Confucius* was, might be inspired with a Foreknowledge of the coming of the Saviour of the World ; so, whenever God shall raise up Preachers of true Christianity amongst the People of *China*, they may be led to see and be convinced that *Christ* is the *Holy one*, and that *divine Teacher* whom their own *Prophet* so many Ages before had taught them to expect : and this may be a means of their Conversion to the *Christian Faith*.

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PAGE 14, line 24, read 535—539. P. 17, l. 26, r. Note 8. P. 19, l. 33, r. αἰώνη. P. 25, l. 27, r. ἀφ' ἧς. P. 32, l. 31, r. immunis. P. 40, l. 30, add a Comma after 2922. P. 43, l. 1, r. 29 Days. P. 43, l. antepenult. r. εἴ τε. P. 46, l. 27, r. sextilis. P. 49, l. 26, r. gentes. with a Period. P. 53, l. 4, r. Months. P. 58, l. 32, r. intercalando. P. 61, l. last, put the Semicircle after orbe) P. 68, l. antepenult. r. et sexaginta. P. 78, l. 34, r. δ'. P. 84, l. 32, r. fratrum. P. 88, l. 15, put a Comma after curabant, P. 91, l. 9, r. antediluvian. P. 96, l. 22, r. 36525 Years. P. 108, l. 31, r. is 177. P. 110, l. 30, r. ἔτη. P. 112, l. 33, after 359, add, and so by the reckoning of the Marbles, the 20th of Ocbus, etc. P. 118, l. 23, dele it. P. 131, l. 33, r. ἐν δωακείαις. P. 151, l. antepenult, r. ἔτη ΙΘ. P. 187, l. 4, r. were used. P. 194, after the last Line, add, This Emendation of Ἰδιθίας has escaped the critical Writers on this Book of *Plutarch*, viz. *Xylander*, *Dr. Bentley*, *Baxter*, *Markland*, *Squire*; who have let Ἰδιθίας stand uncorrected. P. 237, l. 29, r. (15). P. 270, l. 30, r. 354. P. 283, l. 23, after Number 67, add, The learned Mr. *Swinton* is greatly mistaken, in supposing the Isle of *Caphor* to be *Cyprus*. De Num. Samar. et Phœnic. p. 82, 83. But

ibid. after l. 30, add, and were of a different Original from the *Etrurians*.

Page 294, l. antepenult, r. ἀρχαίω.

Page 309, l. 37, r. undoubtedly.

Page 321, l. 33, r. itaque. P. 334, l. 33, after the Word high add, This is also confirmed by the famous and exact Chronologer *Castor*, who related [see Chron. Euseb. p. 96.] that the *Attic* Kings reigned from *Cecrops* to the End of the Reign of *Thymætēs*, 429 Years. *Thymætēs* was outed by *Melanthus* in the Year before *Christ* 1126, to which add 429 Years, and then the Reign of *Cecrops* commenced in the Year before *Christ* 1555, two Years lower than I have placed it. And so by a Deduction of twenty-five Years from the Epoch of the Marbles, we cannot err more than two Years. *Eusebius* placeth the Reign of *Cecrops* with *Castor* in the Year before *Christ* 1555, which may be the true Year.

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Page 343, l. 26, r. lib. xi. P. 349, l. antepenult. r. φθίρεος.
P. 353, l. 28, r. Busris, fies Jovis. P. 356, l. 6, etc. add, See the
Times of *Io*, *Epaphus*, etc. corrected in a Dissertation in the third
Volume.

Page 361, l. penult. r. jussusque e senioribus. P. 371, Not. 61. r. *Stuart*
fancies that the *Augustan* Obelisk was no more than seventy-three Feet
in Heighth; and that this was *Pliny's* Number, and corrupted by some
Copier and made 125 Feet, etc. This is a more groundless Conjecture;
and founded upon the Supposition, that it is the same Obelisk
with that which was lately dug out of the *Campus Martius*; and
nearly corresponds to the Heighth of seventy-three Feet. *Epist. de*
Obelisco Cæs. Augusti, Rom. 1750. Lat. et Ital. P. 390, l. 29, r.
ΚΡΗΤΑΓΕΝΗΣ. P. 367, l. 12, after Palms add, each nine Inches,
or half a Cubit, as he reckons a Palm. P. 363, l. 22, after Letters
add, So that these Obelisks are quite mistaken and misunderstood by
Stuart, in his Account of the Obelisk of *Augustus*, published in
Latin and Italian at Rome, 1750: and his Correction of the Text
of *Diod. Sic.* is entirely wrong.

Page 383, l. 18, after divulged add, He was sometimes repre-
sented with the Symbols of the Sun; and was thought by some to be
the same with *Orus*; as *Gilbert Cuper* proves in his *Harpocrates*, p.
9, 12, 156, 158.

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